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THE

CHINESE RECORDER

AND

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The History of Self-support in the London Mission.

BY REV. J. MACGOWAN.

[*Concluded.*]

AN amusing instance of the sleepless control that the churches exercise over their preachers occurred some few years ago, which will exactly illustrate what I mean. One day a preacher from one of the churches in my district came to me, and said that the salary he was getting was insufficient for his requirements. Would I consent to meet with the members of his church, and try and induce them to give him more than they were doing now? The preacher was a man that had a good reputation in all the churches. He had a character for goodness and common sense that made us all very fond of him. Can the Christians really afford to give you more? I asked him. "Oh! yes," he replied, "some of them are well-to-do farmers, and though perhaps they could not afford to give me more money, they could do so in kind." We then wrote down the names of several of those that, he said, might be asked, in addition to their money subscription, to give so many catties of rice a month to him. I promised to do my best for him, and appointed a certain Sunday, when I agreed to meet the church and discuss this question with them. On the day named we all met. I told them that I had been requested by their preacher to consult with them in regard to the raising of his salary. I said I thought his request was a reasonable one, and I suggested that they should now take it into their serious consideration, and see whether they could not, either in money or in kind, give him more than they were now doing. I was utterly astonished to find that all my remarks were received with profound silence. No response was made by any one. There were a number of old men in the congregation who were usually very chatty, and very ready to give

their opinion on any subject that might be discussed. To-day they were silent. One old fellow, with face weazened and wrinkled with old age, sat leaning against the wall, with his eyes closed as though he were asleep. I knew by the unnatural twitching of his eyelids, and the curves about the corners of his mouth, that he was wide awake, and that he was taking in everything I said. Another old man, with eyes fixed steadily on the ground, seemed lost in the study of some profound question that was absorbing all his faculties. He seemed to make believe that the question I was discussing did not really interest him, but I could see by the rapid glance that he occasionally shot upon the others to see how they were taking the matter, that he was intensely and deeply interested in it. I looked round to a middle aged man, one of the deacons, an out-spoken, jolly kind of man, to try and get a little sympathy from him, but I could get none. His face was half averted from me, but I could see it was stern and set. His mouth was drawn up into a kind of pucker, as if by some suppressed emotion, and his hands, blue with the dye of his trade, were firmly clutched, as though they were grasping something he wished to crush. I was perplexed, and began to repeat my arguments, but still the same mysterious silence; every one seemed absorbed in some profound calculation; even the young men appeared to have caught the general infection and were so deep in thought that they could not express their opinion. I at length stopped, and asked them what was the meaning of this strange silence. Why did they not discuss with me the question that I had this day come specially to talk with them about. The man with the blue hands, and who had retained his rigid, stern attitude up to the present, now turned to me, and with the same severe look and compressed lips, he waved his arm, and said, "Sir, don't you interfere in this matter. Your sympathy is being wasted. Let the preacher but do his duty, and he will find that the windows of heaven will be opened and the Lord will pour out a blessing upon him that there will not be room enough to receive it." I at once took in the details of the case and comprehended the meaning of those strange looks and profound silence. Not suspecting anything, I had allowed the preacher to be present whilst we discussed his case; of course every one was afraid of expressing his opinion lest he should offend him, and it was only my impetuous friend the dyer that had ventured to give expression to the general feeling. I dropped the subject at once, and spoke of something else. Bye and bye I took the preacher aside, and asked him if it was true that he had not been doing his work. Yes, he said, it was quite

true that for the last two or three months he had neglected his duty. He had had sickness in his family and the church work had been allowed to drift. He acknowledged that he had been wrong, and he promised that in the future he would be more careful. I was delighted with this little episode. It gave me an insight into the working of church life in a purely self-supporting church, and I was satisfied with it. The same process was here in operation that has been found efficient in our home churches after an experience of centuries. Human nature after all is essentially the same, whether it be exhibited in the grotesque forms of this oriental life, or in the more measured and logical processes of western thought.

One of the most conspicuous results of the self-support movement in our churches has been the new life it has infused into many of them. Within the last few years this has manifested itself in the form of church extension. We are sometimes apt to fancy, from the slow and measured way in which the Chinese do things, that they are a very unenterprising race of people; whoever thinks so has read their history to very little purpose. The fact is, there is not a more aggressive race under the sun than they are. Any one that has studied the manner in which they have with tremendous persistence and indomitable force of will extended their empire, until from being a very small one, it has now grown to be one of the largest in the world, will agree with this statement. The process by which this has been accomplished, moreover, confirms it. What toils and hardships have they not been willing to endure in the carrying out of their aggressive plans. Mountain ranges have been crossed, and great sandy deserts have been faced. The frozen north, as well as the remote south, have been invaded by their armies, and sometimes by diplomacy, but oftener by force of arms, the little kingdom of ancient times has gradually absorbed those surrounding it, till many of their names exist now only on the pages of history. Now let this tremendous instinct only be turned into a Christian channel, and it may easily be conceived what a power it shall be in its encroachment on heathenism. Our great danger is that we foreigners, with our pride of race, should undervalue the power that lies in a Chinaman. We see a man, for example, dressed in slouchy, ill-fitting garments. His habits are slovenly and uncleanly; when he sits down he will have his feet perhaps drawn up on the same bench where he is sitting, and his knees close up to his face. We naturally say, what value is such a man as that in carrying out any great plans that may be for the benefit of the community at large? We forget that it is with precisely such materials as he, that the history of this nation has been worked

out, and that it is with such that this empire is to be Christianized and revolutionized so that it shall become an active power in the world, bye and bye, for good.

The history of one of our churches in reference to this point may not be uninteresting. Twelve years ago, this church as far as numbers were concerned, was in a tolerably prosperous condition. It had a fine, spacious building in which it met, but this was situated in a small, unimportant village through which very few strangers ever passed. It was far removed from the great centres of population, and there was therefore little prospect of infusion of blood from without to give life and vigor to its members. Any one who knows anything of village life in China understands the utter dearth of ideas that prevails in it. There are no books, no newspapers, and not even politics to excite the minds of the people, and to lift them out of the everlasting humdrum of everyday common life. It was felt that unless there was some new power, other than could be found in its surroundings, to save it, there was a possibility that this church in process of time might die and be ignominiously buried within the limits of this dirty insignificant little village. At that time it was doing hardly anything towards self-support. It contributed about two dollars a year, besides paying all its incidental expenses. All at once the question of self-support began to be vigorously agitated. Meetings were held; the good men of the church were aroused. The Spirit of God moved the hearts of the members to marvellous liberality, and in a very short time they were contributing eighty-four dollars a year. From that time salvation came to the church, and there was no more thought that it would die a natural death in the sleepy, frowsy little village where it had been for some time vegetating.

It is curious to mark the connection there exists between self-support and the desire for extension. It is rarely the case that a church that is supported by foreign funds will make any attempt to plant mission churches in the region around it. Let a church be self-supporting, however, and the instinct to propagate the gospel that comes with its independence will soon assert itself. It was so with this church. After a short time it began to cast longing eyes upon a busy, crowded market town about three miles away, on the Great Road. It was a splended centre. The farmers from the numerous villages for miles round came to it for purposes of trade. A continuous stream of people moved through it the live-long day. Mandarins of all ranks, from the Governor-General of the province down to the smallest military official, at times passed through it. It was a place of evil reputation. Its people were turbulent and

high-handed, and were determined, so it was said, that no house in it should be allowed to be rented for Christian work. Some years before, we had secured one but we had to give it up. It was just the place upon which the newly awakened zeal of the church could operate. One of its prominent members would sit upon a hill that overlooked it, and as he saw the long lines of streets, and the constant streams of people that flowed in and out of them, his heart was moved with the determination that it should be occupied for Christian work.

The church proposed to us that they should open a preaching hall in it. We reminded them of our former failure, and the character of its people, but the good men only smiled, and said they could succeed. We asked them about the salary of the man who was to be in charge. They replied that they would guarantee that. We still hesitated to give our consent, as we were afraid they were promising more than they could carry out, and that the responsibility would ultimately fall upon us. They were tremendously in earnest, however, and were determined not to let the question drop. The spirit of aggression that had carried their countrymen into central Asia, and had led their armies over snow-capped mountains, and had strewn the burning deserts with their bodies, was boiling in their veins. We still hesitated, so they brought up the question at our next Congregational Union and laid their whole case before the meeting. In reply to them, we stated that it was from no want of sympathy with them in their plans for extension that we withheld our consent, we were simply afraid of being involved in expenses that we might not have the means of meeting. There was profound attention in the audience whilst the subject was being discussed. Their sympathies undoubtedly were with the church, as they always are on the side of any plan for extension. At length one of the supporters of the scheme got up, and calmly looking around the assembly as though he would rivet their attention upon what he was going to say, he remarked, "The missionaries agree with us that our project to commence new work in the market town is a good one; they cannot agree to it, however, because they are afraid of something that may happen in the future. It is quite evident that they are lacking in one thing, and that is faith. They have come here to teach us about God, and yet they themselves have not complete faith in him. They certainly ought to have more faith." To be accused before all the representatives of the churches that we had not faith certainly took us aback. It was a kind of argument that we had not anticipated. We replied that our want of faith was not in God, but in their ability to per-

form what they were wishing to undertake. We then said to them, "If you will make the promise here, that you will never attempt under any circumstances to make us responsible for the expenses of the new work, we will at once gladly agree to your proposal. They instantly and joyfully accepted our challenge. Before many weeks had gone by, they had rented a chapel in one of the busiest streets of the town, and the people of the place seemed quite reconciled to the fact that Christianity should be publicly preached in their midst. If we could then have glanced into the future of this church, we should not have had so many doubts about its ability to meet the expenses of this one out-station. To-day the one station has grown into ten, six of which are entirely supported by themselves, two partially, and the remainder by ourselves. The whole of them are superintended and managed by the church. Its membership at the close of last year, together with its out-stations, was seventy-five, and the number of its enquirers ninety-five; they altogether contributed two hundred and two dollars for salaries, incidental expenses, &c. It is about the most live church we have in all our mission,—every one that can work is utilized, and is pressed into service.

I visit this place about once in every two months, and then the members and enquirers from all the out-stations assemble at it. It is interesting to watch the congregation, as it gradually comes in from different directions. Here is a little group that arrives quite early, though they have travelled four long miles over a very wearisome road. Some of them are old, and one or two are little boys. There is one, however, amongst them that at once attracts our attention. He is evidently the leader of the party. He has an exceedingly pleasant face, which seems to be covered with a perpetual smile. He is a deacon, and a man of a most lovable and genial disposition. He takes charge of his station on Sunday, or of some other distant one, according as it may be arranged for him. Bye and bye another little group darkens the door. They have a shy, frightened look, and are evidently very poor. Their clothes are mean and shabby looking, and they have inscribed upon them an unwritten history of desperate though respectable struggle for existence. As one looks at the thin, faded blue stuff in which they are clad, and marks their pinched faces, it requires no great stretch of imagination to picture to oneself the daily toil and the almost hopeless battle with nature to drag out of their few miserable fields enough to keep body and soul together. I go up to them, and speak to them, but they are so nervous they can hardly speak to me. They come from a little out of the way village amongst the

hills, and they are not accustomed to be spoken to by foreigners, or to meet with such a crowd as to-day is laughing and chatting here. They are intensely rustic, and look with wonder upon the crowd of Christians that gathers round them, and gives them such hearty greetings, such as they never heard from a heathen assemblage. Bye and bye, and when it is almost time to begin the service, another group that we have been looking for appears at the door. It has a travelled air about it, but no signs of weariness though they have come ten long miles this morning. Amongst them is a jolly, burly-looking fellow, who breaks into loud greetings as he enters the door. It does one good to listen to his cheery words. There is no mistake that Christianity is a mighty force in his life, and there is no hiding of his light under a bushel. And yet he is not the leading spirit of his party. The man of real power in it is a shy, thoughtful-looking man who walks very quietly in, whilst a smile flashes over his face as he replies to the words of welcome that are showered upon him. He is an intensely earnest man. The gospel is to him the truest and most real thing in all the world. Two years ago he was a most devout vegetarian in search of peace, which, however, did not come in spite of all his seeking. He had had an ugly incident in his past life, that would perpetually obtrude itself into that of to-day, and fill his conscience with unrest. The gospel of Christ gave him peace, and since then the dark shadows had fled, and the spectre that followed him had disappeared. He takes charge of his station on Sunday, or exchanges with another local preacher. The whole family is now Christian. The old father is one of the happiest Christians I know. I said to him the other day, "Do you feel happy since you believed in Jesus?" "Happy!" he replied, with a beaming face, "why I am overflowing with happiness all the time, and do you know," he said, lowering his voice a little, "that I actually wake up in the night time, and I luxuriate over the thought that I am a Christian, and that Jesus is my Saviour. Happy! I should think indeed that I am. I never was so happy in all my life before." It is a delightful sight to see the place filled with bright and happy faces. The services of the day, and the friendly, social gatherings during the intervals, are thoroughly enjoyed. In the morning we have the ordinary service. The afternoon is spent in hearing reports from the various stations. It is felt to be of the utmost importance that every place should know what is going on at the rest, so that common sympathies and common joys should bind them more together. After the story of what the Lord has been doing during the last two months has been told by the leading men, we all sit down to the

table of the Lord, and then, with hearts warmed with the thought that so many earnest workers are preaching His gospel, we remember His dying love. After the service is over, the congregation breaks up into little knots, who are saying a last few words. One little party that has twelve miles to go is being persuaded by the preacher to stay the night and go home to-morrow morning. They go to the door, and peering out to see where the sun is, they consent. The thoughtful-looking man who has come ten miles is also urged to stay. The day is warm, we tell him, and he will be very wearied before he reaches home. He smiles a pleasant smile, and assures us that it would take more than the walk home to tire him. He has a look, indeed, of great physical power about him. He is a stonemason, and the thews and muscles of his arms seem like the stones he daily spends his strength upon. Bye and bye, the congregation has gone. The women with their babies on their backs can be seen streaming away across the fields, and a pleasant day of Christian intercourse has ended, and the workers are once more planing how they can win souls for the master.

Thus far in giving the history of our self-supporting movement I have spoken of the advantages resulting from it. It is well that I should speak also of the disadvantages. The first and most serious of these is the temptation for independent churches to choose men not simply for their piety, but for their ability to manage the secular affairs of the church. This was specially the case in the early days of our movement. In those days there was more persecution. The people disliked Christianity, and so did the authorities. To be a Christian then meant persecution of some kind or other. Now a man who was a clever talker, and who could hold his own with the village elders in any case of trouble, or who was familiar with the tricks and ways of the Yamen, had a better prospect of being elected by some of the churches than those who were deficient in these qualifications. Such men were a source of perpetual anxiety to the missionary. They were the means of gathering unworthy men around the church, who hoped for his assistance in their troubles with their neighbours; but far more serious than even this was the influence they had in lowering the spiritual tone of the Christians.

In later years we have been comparatively little troubled with this evil, for we have set ourselves resolutely against it, and, besides, there has been a growing impression amongst our best men that the less we have to do with Consuls and Mandarins, the better for the church in every way. Still we have always to be on the watch. With a large number of Christians spread over a large area,

questions are continually arising where the interference of a clever man would be very serviceable. Transfers of land, whose boundaries are ill-defined, accidental collusions with neighbours, attempts to squeeze by unpecunious but opium smoking scholars, etc. etc., are occasions when a wide awake preacher might prevent the Christian from being defrauded or mulcted of some of his money. There is a great danger that where a man often successfully interferes in what might be deemed perfectly legitimate cases, he may get such a reputation for ability, that he may be elected to be a preacher, without due consideration being given to the question whether he may have other and more important qualifications that are essential to fit him for such an important position.

Another difficulty connected with self-support is the irregularity with which the salaries of the preachers are often paid in the country districts. This is inevitable, and with all our combined wisdom, we have never yet been able to devise any plan that would successfully meet it. The farmers generally have no ready money. They have to wait for the harvesting of their crops, and then they pay up their arrears. In the meantime, the preachers are often put to great straits. Some of these men are noble fellows, and often through great suffering have stood nobly by us in our struggle to make the churches independent. It is to be hoped that the future will bring some solution of this difficulty.

Let us now look at what has been the result of our twenty years of persevering, sleepless effort to make our churches self-supporting. When we commenced in 1866 we had eight principal stations, and two out-stations, all of which were practically supported by the mission. To-day we have twenty-five of the former, and twenty-three of the latter. Nineteen of the principal stations are not only self-supporting, but they also maintain fourteen of the out-stations. The remaining six chief stations and nine out-stations are all doing something, more or less, in the way of contributing towards their self-support, and with the blessing of God will undoubtedly in due time require no assistance from us. According to the statistics drawn up at the close of the last Chinese year, the membership of the above churches was one thousand and seventy-one, whilst the number of persons under Christian instruction and desiring to be baptized was eight hundred and fifty-nine. The total amount of money contributed by them for self-support was $2,559.55.

I may here add that there are two items in which we still continue to assist some, even of the independent churches, and that is in the matter of chapels and schools. The large majority of

our present churches are the property of the mission, and are freely lent to the Christians worshipping in them. In some places, the mission has no churches of its own, and consequently has to rent. These also are lent to the Christians, because it would be manifestly unfair to let certain churches go rent free, whilst others had to pay. The whole question of the churches providing places of worship for themselves is one that will have to come up and be decided in the future. In the meantime, some of the independent churches are too poor to pay rent in addition to supporting their preachers and providing for the incidental expenses of their churches. In addition to the above, there are some places where we assist the Christians by partially paying the salaries of their school teachers. They raise a certain amount, and we make up the deficiency. This is a purely voluntary matter with us. We do it to prevent the Christian children from running wild or from being sent to the common schools, where they would be taught by heathen schoolmasters, and get such an education as might very probably unfit them for being earnest Christians in the future.

It may possibly be surmised that because the Christians have contributed so large a sum as that mentioned above, they must therefore generally be pretty well-to-do. This is not the case. There are, of course, some rich people among them, and a good many of what might be termed the middle class, but a large percentage of them are poor people. In one of our districts, where we have ten churches, the people are notoriously poor. In chatting with a Christian there the other day about the poverty of this particular district, he said, "Seven-tenths of the whole country are in hopeless debt. The ordinary rate of interest is thirty-six per cent. They have borrowed money which at this exorbitant rate they can never in all their lives repay. Another tenth is also in debt, but they have the means of repaying it some day. The remaining two-tenths are very comfortably off, and hold the rest of the people in bondage. Men have often to sell their sons and their daughters, yea, even and sometimes their very wives to pay these rapacious creditors." The ordinary food of the common people three times a day throughout the year is sweet potatoes, seasoned with salted turnips or cabbage. I have spent considerable time in its villages, and I have watched them at meals, and I have seen a whole village at meal time with nothing but bowls of sweet potatoes in the liquid in which they were boiled, with salted vegetable of some kind, but very often with only salt as a condiment. It is only on special occasions, such as a marriage, or the new year, or some festival, that they indulge in the luxury of eating rice. Contrary to all human

reasoning, it is precisely in this county where the system of self-support has been most thoroughly adopted and put into practice. Eight out of the ten churches are self-supporting, and the other two are on their way to independence.

In conclusion, I would say that there is one large district that is being at present worked by our mission, that I have not mentioned in this article. It has been carried on for only about two years, and it is therefore too young to be spoken of in connection with the question of self-support. The same method, however, is being adopted in it, as in our older work. The converts and enquirers there will have the advantage of being trained from the very beginning in systematic giving, especially as they are under the charge of one of the members of our mission, who has done as much as any man in it to develop and perfect our system as it exists to-day.

The Drinking Habits of Chinese Christians.

BY J. G. KERR, M.D.

[*Concluded.*]

LET us now look at the subject under consideration from another stand-point. The saloon or the public house is the curse of Christian countries. It is a monster fastened on to the nations with a grip which it seems can never be loosened, eating out their vitals and destroying their substance. It is in the saloon and the public house where men congregate to drink, and with this all their other habits are associated. The man who frequents the saloon cuts himself off from good influences, becomes degraded, and is on the downward road to ruin.

It is admitted that spirituous liquors are the chief cause of all the evils connected with the saloon and the public house. This is the attraction which draws men into it, and this is the poison which destroys the body, weakens the mind and degrades the moral sense. There is no need to bring forward an array of evidence to prove that in those who daily drink in the saloons the moral sense is vitiated, the conscience hardened and the perception of right and wrong weakened. The action of alcohol on the delicate organism of the nervous system has done it, and the physical, intellectual and moral ruin have gone on apace inseparably connected, acting and reacting on each other until the melancholy

end hides all from human sight. Turn now to the circles of society where wine drinking is fashionable. It may be among the worldly who make no pretense to be religious, or it may be at the social board where religion holds a recognized place. The vast amount of the more costly liquors consumed shows that multitudes of the more respectable classes are habitual users of these drinks, and are of course more or less constantly under the influence of intoxicating beverages. As stated above the poison in the whiskey, gin, and beer of the saloon is precisely the same as that which exists in the wines and brandies of the social board, and the question here again comes up, does the same cause operating in the same way produce the same effect, or does the poison which produces the physical mental and moral destruction in the saloon lose its power when it operates upon men surrounded by luxury, refinement and religion. Or, to confine our question to the one point in hand, does it vitiate the moral sense in the one place and not in the other. The question is not, does it do so in the same degree, but does it do so in the one place with such fearful results and not at all in the other?

But one answer can be given: Alcohol vitiates the moral sense. Acting on the physical organ it deranges its normal actions and of necessity vitiates man's moral nature. In the absence of instruments of precision to note the primary effects of alcohol in vitiating the moral faculties while as yet the physical effects have not accumulated so as to become visible to ordinary observation, we still have a mode of measuring the cumulative effects of alcohol on the moral faculties from which we can reason back to its primary effects. We have considered the cumulative results on the individual, taking our observation in periods of five years. For the sake of having tangible quantities to examine, we will now take the community and mass the results upon the body politic—the nation. Here we have to deal with quantities which will strike the dullest observer.

We are not required to take in long periods of time, for one year will suffice to give us an overwhelming amount of evidence as to the hardening and degrading influence of alcohol on those faculties of man which elevate him above the beasts of the field.

Statistics show the cost of crime from intemperance in the United States for one year to be $40,000,000.

Here we have a measure in dollars, of the power of alcohol to degrade the moral faculties of men, but this is a very imperfect measure of this one item in the long count because we cannot tabulate the sin, misery and woe which are involved in the crime that in one year costs $40,000,000, and until we can do this we must

be content with the very imperfect measure which is presented to us in the money value of the crime to the state.

But the above is only a part of the measure in dollars of the degrading influence of alcohol on the nobler faculties of man's nature. Alcohol demands $100,000,000 per annum in the United States to support its insane, idiotic, and disabled victims. Here again the money value is the least item of the cost inflicted on the community. The broken hearts, the wasted lives, the blasted hopes of thousands, are items which we cannot tabulate, and they rise up into mountains of evidence of the power of alcohol to vitiate the moral faculties which only the infinite mind of Diety can grasp.

Now when such fearful results are indicated by such tremendous and overwhelming evidence, accumulating year by year as the ages roll on, there must be a degrading and demoralizing power in the very nature of the substance whenever it comes in contact with the delicate organism of the human brain. These consequences are, by universal consent, charged on alcoholic liquors, and there can be no more positive evidence on any matter of fact in the universe of God than that the nature of alcohol is to degrade the moral sensibilities, to harden the conscience and to lower the spiritual life. It matters not whether it be taken in large or small quantities, whether by the low and ignorant, or the polite and refined, the nature is the same and its effects the same whenever man's spiritual nature through his physical organism is subjected to its influence.

It may still be said that a large part of the people who use alcohol do not become degraded in their morals, and that therefore the argument falls to the ground. Let us look at this for a moment. Divide the nation into three parts. One part uses no alcohol, the second uses it moderately, and the third part to excess. Part first is, of course, free from the demoralizing effects of alcohol. Part third shows the degrading effects. Now to which class does part second belong? If there are none of the effects of alcohol, then part second is to be classed with part first. Or if there are any effects, its relations to part three are obvious and the difference is only one of degree. We recur again to the law of nature—cause and effect. In part one, the cause is not in operation and no effects follow. In parts two and three the cause is in constant operation, and the effects follow with a steady unintermitting flow, closing each year with the record of hundreds of millions of dollars wasted—worse than wasted—tens of thousands of men in dishonored graves, thousands of families ruined and tens of thousands of hearts broken, and the moral degradation to run on—on—on through the endless ages of eternity.

Permit me now to ask, is there any escape from the conclusion that this ocean of woe flows directly from the fountain-head of moderate drinking, and that there the moral corruption begins which flows on, as we have indicated, to an endless perdition?

There are certain effects of alcohol which, when carefully studied, throw light on its mode of action. A man who is addicted to intemperance is unfitted for occupations involving responsibility and requiring judicious exercise of the faculties. You cannot trust such a man as a doctor, as a lawyer, as a railway engineer or sea captain. The reason of this is that the mind working through an organ enveloped in an atmosphere of alcohol sees things in a *false light*, that is, *it does not see things as they are*, and of necessity the decisions of the judgment and the action of the will must be more or less vitiated.

Again, men resort to alcohol to drown sorrow or take away the sting of disappointment or loss of any kind. It has this power solely because the mind, acting under an unnatural stimulus, *does not see things as they really are*, and men in any of the conditions of sorrow or disappointment or loss, will, under the influence of liquor, act as if they were in precisely opposite circumstances. For the same reason the perception of right and wrong—of the oughtness of things—is weakened, and the conscience hardened. The mind does not perceive the true relation of things, the enormity of sin, nor the obligation of right. It does not see things as they are. The reason why it is that a man will do things under the influence of liquor from which he would shrink when in his right mind is obvious.

There is another consideration having an important bearing upon the moral faculties. In the beginning the alcoholic poison is taken voluntarily. In other words it is the voluntary act of the temperate drinker to apply to his brain the poison which vitiates mental and moral faculties. But in time, and in no very long time, the appetite formed calls for frequent repetitions of the dose, the call soon becomes a demand, and the demand an imperious insatiable demon residing in the nerves which will take no denial. Thus the will becomes the slave of the stimulant, because the victim by his voluntary act continued the use of the poison until progressive vitiation of his intellectual and moral faculties had placed his whole nature under the control of the poison. The very faculty of the mind given by God to enable a man to resist evil has yielded to the facinating power of the destroyer until it becomes only the instrument of evil.

We come now to another point having an important bearing on the morality of using moderately intoxicating liquors; that their

excessive use is injurious to health and shortens life no one denies, but few moderate drinkers are willing to admit that what they take does them damage. Indeed, it is claimed that health is promoted by moderate indulgence; even physicians and moralists are not agreed on this point. It happens, however, that the effects of the moderate use of alcoholic liquors have been investigated by men who are altogether impartial judges, and who have put the matter to a test which admits of no dispute. Insurance Societies have for many years made a study of the money value of men's lives, and they have hit upon a plan to deal with drinkers and abstainers in separate classes. I quote from a paper addressed to abstainers:—"Another fact has been forcing itself upon the public mind, and that is that TOTAL ABSTAINERS ARE LONGER LIVED than those who drink even moderately of alcoholic drinks. That this is true, broadly speaking, no insurance actuary will deny."

Again, page 8:—"There is a very large class of the community that does not approve of the use of ardent spirits, believing that spirituous liquors of any kind are injurious. The medical experience of the century confirms this belief, showing beyond the possibility of a doubt that the persistent use of spirituous liquors tends to foster disease and shorten life. While managers of life insurance companies have long recognized this fact, and have made it a condition of their policies that the insured shall not use liquor to an extent to make him an habitual drunkard, no attempt has been made in this country (United States) to separate the abstainers from the users of intoxicating liquors for the purpose of giving the former the benefits of such selection. In England this has been done and the results show a wonderful advantage in favor of temperance men. The United Kingdom Temperance and General Provident Institution was established forty-five years ago, for the purpose of doing a general life insurance business, but at the same time permitting its patrons who were total abstainers to enjoy whatever benefits might accrue to them as such. Two sections were established among the insured, one being known as the temperance section, in which none but total abstainers were admitted, and the other known as the general section, in which all applicants who could pass a satisfactory examination were admitted, none being taken, however, who used intoxicating liquors to excess—moderate drinkers only.

"The records and accounts of the two sections are kept distinct, and these show *more clearly than anything else can do* the advantages to be derived from total abstinence, and also how essential it is that the abstainers should be kept in a class by themselves in life insurance companies, in order that they may escape the burdens

imposed by the excessive mortality that occurs among moderate drinkers." In p. 9 a table is given year by year from 1866 to 1885 of which the following is the summary for the twenty years.

Abstainers.—	Expected deaths	3,484
	Actual deaths	2,408
	Per cent.	69
Moderate drinkers.—	Expected deaths	5,430
	Actual deaths	5,284
	Per cent.	97
	Excess	28

These records are the actual practical experience of an old well-known company, and show that the the total abstainers have an advantage over moderate drinkers equal to nearly thirty per cent.

We have here presented proof-positive, evidence that cannot, in our judgment, be gainsayed, that the moderate use of intoxicating liquors as the Chinese are supposed to use them is injurious to health and shortens life. Now it is a Christian duty to use all lawful means to preserve health and to prolong life, and it needs no argument to show that the indulgence of a habit which shortens life is sinful and therefore hardens the conscience and lowers the spiritual life of the soul.

It is not merely the indulgence in the use of alcoholic liquors that degrades man's moral nature, but the traffic in these drinks has the same effect and takes from him all that is honorable in his intercourse with his fellow men. The testimony on this point is decisive.

Judge Noah Davis, an eminent American jurist, says—"The liquor traffic seizes the machinery—the enginery of legislation—and by it creates a moral phenomenon of perpetual motion which nature denies to physics, for it licences and empowers itself to beget, in endless rounds, the wrongs, vices and crimes which society is organized to prevent. And worst of all, for our country, it encoils (political) parties like the serpents of Laocoon, and crushes in its folds the spirit of patriotism and virtue."

Mr. Gladstone was not guilty of the least exaggeration when in the House of Commons he endorsed the sentiment of Mr. Charles Buxton that drink was the cause of evils, worse, because more continuous, than those of the three great scourges of war, famine and pestilence combined. "*That,*" Mr. Gladstone said, "*is true, and it is the measure of our degradation*" (see *Pall Mall Gazette,* February 3rd, 1887). The Rev. Dr. Cuyler says, "A ten-fold greater curse than negro slavery is the curse of the bottle. It enslaves the brain, it tortures the conscience, it robs the child, it breaks the mother's heart, it has power to cast body and soul into the pit."

A writer in the *Church at Home and Abroad*, March, 1887, says:—"The city is the chief seat of the *Liquor Power*. Here it flourishes and reigns, and corrupts and ruins in defiance of law, public sentiment and the public good. Such a gigantic iniquity, Satanic in its aims and Satanic in its devices and power, never before in the sunlight of heaven so domineered over and cursed a Christian people. It controls the ballot box. It dictates to our legislature and to our great political parties. There is not an element in American life to-day so powerful and so threatening as the rum element which is entrenched in our cities."

A writer in the *New York Tribune* describes the traffic as more degrading and debasing than the curse of slavery or polygamy; . . . a trade which makes drunkards and thieves and burglars and gamblers and wife-beaters and murderers, debauching and degrading millions, brutalizing them below the plane of healthy savagery."

The Christian Weekly, February 12th, 1887, says, "One of the chief charges that we have been accustomed to impute to the liquor traffic is that it is a monopoly complete and odious, and the more so that its most suffering victims are the poor. It has no redeeming quality. It is dishonest, lawless, rapacious. It is dishonest, for it is not content with dealing out genuine liquor, bad as that is, but to increase its gains makes it worse by poisonous adulterations. It is lawless, for it defiantly insists on keeping open its dens of evil when the statute orders them closed. It is rapacious, without honor or shame, in grasping the last penny of its besotted victims. More than any other monopoly it deserves the popular odium and scorn."

Thus it is evident that whatever alcohol touches it withers and blasts with moral corruption and death.

We have thus far treated in general of the effects of intoxicating liquors, and shown their degrading influence on the moral and spiritual nature of man. Turning our attention to those of our fellow men with whom we are more immediately concerned, we find two facts, viz.,

1st. The almost universal use of these liquors.

2nd. A state of moral degradation pervading and saturating every class, condition, age and sex.

That the use of liquors acting through all these ages has been one of the causes of the moral degradation of heathenism, can admit of no doubt. And that it is one of the agencies of the devil to perpetuate this moral degradation in his empire is equally clear. If permitted to act on the physical and moral organisms of those who are brought into the church of Christ, there must of

necessity be the vitiated moral sense, the obtuse conscience, the weakened will, just in proportion to the amount of the poison taken into the system.

Let us now enquire to what extent this power for evil, this agency of the devil, is acting on our Chinese Christians.

I have obtained from intelligent Chinese the following estimates. The proportion of adults—men and women—who drink spirits is 60 per cent. The average daily amount for each person is from 4 to 6 taels (or ounces). Taking the lowest, we have $7\frac{1}{2}$ catties per month or 90 catties=15 gallons per year for one person. The cost of the most common and cheapest liquor is 2*c*. 5*c*. per catty; 90 catties cost 2*t*. 2*m*. 5*c*.=$3.15 per year. A church of 140 members will use $315.00 per year, and a membership of 1,400 will consume every year $3,150, and 14,000 will consume $31,500 each year of that which degrades and corrupts man's higher faculties.

This waste of money and its attendant degradation is going on among those for whom Christians at home are raising large sums of money, and a proportion of the money consecrated at home for the sacred work of preaching Christ to the heathen, is spent by native Christians in the employ of the missions for the liquors which counteract the very purpose for which it was given.

The question under discussion has reference to the drinking habits of the Chinese as we now find them, but we are working for the future and we are bound to consider the possibilities of the future in its bearing on the interests of those whose good we seek.

The advent of foreigners to China brought with it a terrible evil in the use of opium, and this is wasting the lives and substance of tens of thousands of her people, and rendering the salvation of their souls almost an impossibility.

The future threatens an evil many-fold greater than opium as a concomitant of the introduction of western science and education. The use of native liquors is limited because of the character given them by the crude mode of manufacture. The consumption of foreign liquors is limited because of their expense. The time will no doubt soon come when alcoholic drinks will be prepared here as they are in the west, and as cheaply as native spirits now are. The probability is that their use will increase and drunkenness will become as common as it is in so-called Christian lands, and the evils following in its train will be as great here as they are there.

The danger here indicated is not merely imaginary. The history of events in other lands points to the possibility, nay the certainty, of what is to happen in China within a century. In the neighboring kingdom of Japan, where events move with more

rapidity than in China, this is already foreshadowed, as we learn from the testimony of the Rev. H. Loomis, Agent of the American Bible Society in Japan, whose travels have made him familiar with the state of things. He says, "Since the introduction of foreign liquors the drinking habits have increased and real drunkenness is seen here as almost never before. The native liquor was mild and stupifying, resembling beer in its effects, but the powerful stimulants of other lands set the people crazy and speedily effect their ruin."—*Herald and Presbyter*, December 1st, 1886.

In Africa we all know what a curse rum has been to the natives. Capt. Burton declares that "If in Africa the slave export and trade were revived in all its horrors, and rum and gunpowder were unknown, the country would quickly gain in happiness by the exchange."

In India the alcohol demon has followed the civilization introduced by the strong arm of England, and the Hindoos are beginning to cry out, "Leave us to ourselves or may God come to our rescue."

In conclusion, let us remember that we are laboring for the elevation of the multitudes of this Empire who have been for ages in that state of ignorance, immorality and degradation which is universally the concomitant of heathenism. We present to them a system of Christian doctrine and a standard of morality which have produced the best men and the best women, the happiest families and the best government known to our fallen race.

We are laying the foundation of what is to be the largest church in the world, one to which is to be committed the eternal destiny of more immortal souls than to any other church on earth. Let us therefore weigh well the responsibility which rests upon us, and be careful to guard well the portals of this church which are placed in our keeping, lest anything which corrupts or defiles be admitted. The obligation now rests upon us to act wisely and with decision, and we may be assured that the blessing of God will be with us, and the benedictions of the church in future ages will follow.

Native Agents.

BY REV. J. ROSS.

IN connection with the various theories regarding native agency in preaching the gospel, and their support by funds from other lands, it appears to me that there is sometimes a little confusion of thought, which if cleared up might simplify the problem and the

mode of dealing with it. The design of the church in collecting moneys for mission work and in establishing agencies for their distribution is not, it seems to me, the providing of situations in non-Christian countries for a number of more or less educated fellow countrymen of the donors. The design is to preach the "Good News" of the "Kingdom of God" where it is unknown. The real problem then is, how can the church utilize the means at its disposal to the greatest possible advantage. How can these funds be so expended as to make the deepest possible impression and produce the widest possible influence for good? With regard, therefore, to the moneys collected, we should dismiss from our minds the word "foreign,"—the fact that the money is collected in foreign lands having nothing to do with the question of its most useful expenditure. What must be borne in mind is the purpose for which the money has been collected.

Not an inconsiderable moiety of the money collected in the Christian church is expended on education and the healing of the sick. The only conceivable apology for this expenditure is that these two subjects are in some form subsidiary and helpful to Christian preaching. Though these two subjects are, from a philanthropic point of view, excellent ends in themselves, the Christian church as such does not so regard them. Education *quâ* education, or the healing of the sick *quâ* medical work, are quite beyond the scope of the church's design; and mere philanthropy apart from aggressive Christianity has not yet established its own missions. It finds so much to do with criticizing, that for collecting or subscribing money it has insufficient leisure. The money collected by the Christian church has one great object in view, that which we call by the frequently misunderstood name of conversion. This does not mean the transference of so many people from Buddhist to Christian ranks, it does not signify a change but the transformation of character. It means that the opium smoker learns to abstain, the thief becomes an industrious citizen, the liar a man of truth, the cheat honest, the unclean pure, the drunkard sober, the fierce man gentle, the selfish a man who learns to be concerned about the welfare of others; it means a turning round upon one's former self. The old man is cast aside and a new man formed. The man has to be re-formed or trans-formed.

It requires little knowledge of human nature and no deep acquaintance with the result of mere learning, to become convinced that no amount of education and no amount of physical comfort or discomfort can effect this conversion. The most accurately systematic knowledge of moral truth, the keenest insight into its

beauty, and the most unquestioned ability to expound it to others, are, in the west no less than in the east, quite compatible with a vicious life. Lack of knowledge has led no man into the ways of evil who was born in a Christian country. It is not, therefore, clearness of intellectual vision alone which guides a man to be either a new or a true man. Conduct, we know, is effected more by the heart than the head. "Out of the heart are the issues of life." The Chinaman has been instructed as a babe at his mother's knee to bow to the image of this god and to honour the name of that idol. The affections of his heart are trellised round these images, and the power of custom has hardened their hold with his growing years.

The all-important question in missions is, therefore, how to gently unwind these heart affections and re-entwine them round the living and the deathless that will never crumble away. How can we gain access to and move the hearts of the Chinese people? You may indeed by your logic destroy his idols and lead him to question much of what he has believed. But is he the better man because he ceases to burn incense or prostrate himself once a year in the temples? You desire him to become a new man—not merely to put off Buddha, but to put on Christ. And in order to do this his heart must be won. With the battering ram of your superior knowledge you may with little difficulty knock down the intellectual fort, but, as we may learn from India, you are far yet from the citadel of the heart. And it is through the heart alone that the change we seek is to be effected. Intellectual training and other philanthropic agencies will pave the way to a certain extent. They will help in pulling down and clearing away in whole or in part the rubbish of the old building, but they cannot lay even the foundation of the new. It is the old story of the "love of Christ which passeth knowledge" alone which will affect the change.

Now, were the foreigner in China exactly circumstanced as was Paul in Asia Minor, there would be little question as to what was the best mode for preaching this life-producing love. The foreign missionary, however, occupies a position totally different from and much more difficult than did Paul. He is the object of a personal hostility. The hatred is not against the message but against the messenger. He is a foreigner. The mere fact that his language, which, understood, is of pronunciation peculiar to Chinese ear, is in itself an attraction, but everything else about him tends to raise in arms against him the affections of the Chinese. His doctrine, his speech, his manner, his very presence, call in question the hitherto unquestioned superiority of the Chinese, whose pride is therefore

offended. He is the representative of China's humiliation in war, and above all he is the embodiment of all the Chinaman has ever heard of foreigners, and on account of which he unhesitatingly applies to them the name "Barbarian." In the remotest corner and the mountain solitude, where a whisper from the great world outside is breathed perhaps but once a year, no less than in the busy city and the open port, the foreigner is the frequent subject of conversation. And it need scarcely be stated that not the excellencies but the defects, not the natural but the *outré* and outrageous characteristics of foreigners form the staple of gossip. The foreigner even by his fellows is not always credited with a life of remarkable sanctity, and what one foreigner does of evil is not only set down to all foreigners, but by repetition the evil is exaggerated ten-fold, for it is not in the west alone that crows become the more numerous the further the story about them extends. The presence of a foreigner preaching Christianity embodies to the Chinaman all the grotesque stories and vicious conduct ascribed to foreigners. The Chinese know by daily experience that men whose mouths are full of wisdom and resonant with grand truths may be villains in their conduct as cruel as highway robbers, for the whited sepulchre which within is full of all uncleanness is well known in China. All this creates a not easily overcome prejudice against the foreign preacher, to whom is invariably ascribed designs and objects other than his professed ones.

Now against the native preaching the same things, most of these objections do not exist, and all are greatly modified. Hence it requires little insight to perceive that notwithstanding his greater learning and higher training, the foreigner labors, to begin with, under disadvantages to which the native is not subjected. Then again, though the street and his chapel are open to the foreigner, the homes of the people are sealed against him, while the native, even though a stranger, may gain admittance. Yet again, when a Chinaman is preaching to his fellows, whether in units or hundreds, the hearers are incomparably more ready to express what disapprobation they feel against the doctrine, or to state the objections they entertain, and are thus more easily and closely dealt with, while those desirous to learn further, put without difficulty their questions and wants to the native as they never will do to the foreigner. It is after opposition gives place to interest, and indifference to the desire for full instruction, that the foreigner finds it easy to grapple closely with the enquirer's mind. For initiating Christian work, therefore, the native has many advantages over the foreigner, and that he can utilize them well let every successful mission reply.

But not for the work of initiation only is the native Christian better adapted than the foreign preacher. How the work of strengthening weak and isolated Christians, of helping in their faith struggling companies of believers remote from the missionary, of following up and watering into healthy plants the good seed sown and carried away where the poverty of its spiritual environment would cause its untimely death,—how this work can be satisfactory carried on without the aid of native Christians is more than I can see.

Then what of the future? Is the Chinese church to be always dependent on foreign churches? If foreigners had to leave China is it not desirable that the converts should be able, as in Madagascar, to carry on the work? Can this ever be if the natives are not trained to preaching independently of the foreigner? How without natives able to preach and employed in it will the Chinese church ever become any other than a ricketty child always carried about by a nurse? No infant ever took to running on his feet by careful nursing on his mother's knee. And what though in the act of learning to walk he fall occasionally? He must be encouraged and taught to walk more steadily.

From all these considerations the desirability of employing native agents in preaching the gospel seems to me to be not so much a matter for questioning as one dependent on the possession by the missionary of ordinary common sense. It is difficult for me to understand how any sane man, desiring the most effective means of spreading a knowledge of the gospel, can stumble over the "native agent."

But here presses upon us the question—What native will you set apart for this work? Is the fact that he is a professed believer, of itself adequate to entitle any man to be nominated a public preacher? Or if a selection is made, by what principles are you to test your candidates? Will you place chief reliance upon his scholarly attainments, his social position, or his zealous spirit? There are, I understand, some people who have even been face to face with mission work who have learned so little from experience that they are actually sufficiently hardy to proclaim in Christian lands their belief that "any one" who is a believer in Jesus is quite adequate for the work of the missionary. How these men must pity the simplicity of the apostle Paul with his cry—"Who is sufficient for these things?" These men, if they possess as much logical ability as to draw a conclusion from given premises, must believe that any Chinaman who is a believer is quite competent to the work of public preacher. But as my experience, limited to a small field though it be, leads me to the unquestioning belief that very few foreigners are fully qualified to be missionaries to the Chinese, so

must I refuse to believe that more than a fractional proportion of Chinese converts are qualified to become public preachers. The many-gift-bestowing Spirit imparts among others the gift of teaching, and it seems to me unpardonable presumption to thrust others than these into the office of public teacher. Every Chinaman who is an earnest Christian will not fail to instruct others in Christian truth. But the many who are sufficiently qualified to instruct by broken conversation are wholly unfitted to meet the gainsaying of the adversary, to solve the questionings of the interested, and to remove the objections of those who are willing but find it difficult to become believers. Only those able to do this latter work, whether foreigners or natives, are fitted to become public preachers. And as I deprecate the constant outcry for more missionaries irrespective of the quality of the men, so do I regard it as injurious to the cause we have at heart to stamp with the seal of the church to the office of public teacher, a man who, while earnest and admirably qualified to spread Christian doctrine in a private manner, is not sufficiently strong by education, natural talent or wise enthusiasm to hold his own against the enemy, or to give calmly, judiciously and unanswerably, amply convincing "reason for the hope that is in him." I desiderate therefore as public teacher the man who ranges not below, but who, if possible, is above the average intellectual talent, and one whose natural talents have passed through the fire of faith and come out a newly made sword of good steel and brightly burnished and keenly sharpened by the careful, thorough and systematic indoctrination of Christian truth. My conviction is that a few of this kind of preacher will produce greater and more lasting effects, and wield an influence more generally permeating all classes of Chinese, than ten times as many of less talented even though equally zealous men. Warmth of heart and clearness of intellect are the *yang* and the *yin* of the Chinese preacher. The first is the more important, but you must have both. Mere literary attainments are a *sine qua non* to the book maker, they are of very subordinate value to the preacher, though of considerable advantage as a subsidiary element.

Next falls to be considered the manner in which such men are to be secured, prepared, set to, and kept in the work. They must eat and they must clothe themselves, for in China the life of John the Baptist is impossible, while the greater than the Baptist set his face against asceticism; and Christianity, while demanding purity of life, does not command the weakening of the body, but does implicitly urge the command, "Do thyself no harm." How then is the native preacher to be supported?

There are three conceivable means of support; 1st, a trade or business of some kind, by carrying on of which he may support himself and those dependent upon him; 2nd, the possession of private property; and 3rd, dependence upon extraneous sources. The experience of Christendom generally has pronounced the first plan incompatible with the greatest usefulness, as it distracts the preacher's attention for most of his time from his paramount duty, that of preaching or preparing for it. The second and third give him liberty to devote himself entirely to the work, "to give himself wholly to these things," to "give heed to reading, to exhortation, to teaching," to "be instant in season and out of season," in "preaching the word," making this his one business.

The man, however, who with means of his own is both well qualified and willing to devote himself to public preaching is naturally more rare in China than in the west, where he is not as "common as blackberries." Thus we are thrown upon the third alternative in order to secure the greatest efficiency of the greatest number of those best qualified to publicly preach the gospel.

It need scarcely be said that the extraneous sources from which such assistance can be looked for are all embraced within the Christian church. And by the Christian church I do not signify the church in China, but the church of Christ throughout all the world. For nowhere do we find in Scripture any description of a so-called national church of Christ, nor any principle save that of antagonism to such a narrowing process. The church of Christ is composed of all believers in Him wherever man lives upon the earth, and passes freely as the wind over all physical or ethnological barriers by which men set up antagonistic nations. The church of Christ is not national, it is cosmopolitan. Those who insist on narrowing it down to the sectarianism of nationality are setting themselves, unconsciously, perhaps, but none the less actually, in opposition to one great design of the establishment of the visible church—the advent of peace upon earth by the proclamation of the universal brotherhood of man, and by the logically consequent action outflowing from belief in that brotherhood.

Whatever moneys or means are collected in any localized section of the church of Christ, to the purpose of extending the kingdom of Christ, I cannot consent to call "foreign." The question as to the proper source whence the means are to be found for supporting the preacher of the gospel, whether China, Japan, England or America, is, it seems to me, one of expediency, not of principle. I say, not of principle, for the church of Christ is one whole, and it is no less right for London or New York to supply the deficiency of Peking

than for Philippi or Corinth to collect for the needs of Jerusalem. There is nothing lies more plainly exposed on the surface of the Scripture than that "those who wait upon the altar have their portion with the altar, and that even so the Lord did ordain that they who proclaim the gospel should live of the gospel." Paul and Barnabas were apparently the only notable preachers who were not supported by the apostolic churches, and Paul warmly commends the poor church in Philippi because it sent once and again to supply his wants when he was preaching in "foreign" parts, he himself being to Philippi a "foreigner." He declares it a matter only of expediency that he does not press what he considers the right of demanding the Corinthian church to support or aid in supporting him.

The matter of principle being, therefore, placed beyond dispute, it may be asked,—What does expediency demand as the best source whence to support such native preachers as are defined above? If the members attached to the Christian church in China, or any portion of them, are able to contribute in whole or in part to the support of the available preaching talent, it is unquestionably best for the cause that they should do so. Why it is better I need not wait to prove. But if Chinese Christians are not able to support all the preaching talent available, then expediency, principle, the exigencies of the case, all demand that means of support be found in other sections of the one church. To hold that no Chinese preacher should be supported except by means supplied by Chinese converts seems to me worse than rash, to be indeed crippling the church and causelessly hindering the work at its present stage in China. I fail, besides, to see any logical reason why such a man accepts money to support himself in doing the kind of work for doing which he objects to give a smaller sum to a Chinaman.

The Christian church in other lands is eager to preach the gospel to the Chinese. When those other lands support a converted Chinaman able and ready to give himself wholly to this work, they carry out their purpose quite as much as by supporting a native of the contributing country to preach in China. Nay, more, it is not at all unlikely that the small sum it hands over to the Chinese preacher fulfils the purpose of the church far more efficiently and fruitfully than the comparatively large sum which is handed to the foreigner to enable him to do the work. This, at all events, is my experience. The number of converts drawn in this field directly by foreigners from heathenism into the Christian church is little more than a dozen, while the number of baptized men and women is not less than 700, and the number of secret believers and well

wishers, if I am not misinformed, exceed that number many times. Now whatever the foreigner's work in fully instructing these converts, their conversion is traceable directly to native converts. And though not a few of them have been brought in by private converts, the great majority is the product of the public preaching of a few men who, if they had not been supported by means provided by the church in other lands, could have given but a fraction of their time to preaching, and, what is possibly of greater consequence, could not have secured the leisure by means of which they have attained to the comparatively full knowledge of Christian truth which has made them the useful agents they have proved themselves to be.

The problem before the church is,—How best, most widely, most rapidly and most successfully to preach the gospel to the Chinese. And as soon as the most probably satisfactory agencies are discovered, the question of means to support these agencies is one of very secondary importance. The Christian church possesses money enough—it does not possess men enough. Those who are tempted to consider the question of mere money one of primary importance in connection with preaching the gospel, seem to me to be raising money *per se* to an elevation to which it is not entitled. That men ready to sell their lives for money should act thus is matter for no great surprise, nor is it strange that they who consider the "dollar almighty" should oppose the "waste" of a few dollars in the process of enlightening the "darkened minds" of the Chinese. But that any man who has professedly given up home, and all implied in it, to preach the gospel of Christ in China, should depracate the spending of "foreign" money in supporting a native agency to do more efficient, useful, and extensive work than could be done without it, is to me matter of wonder.

There are certainly several risks to be carefully guarded against. One is the ready conferring upon considerable numbers of the title and status of public preacher or evangelist, when only the smallest fraction is capable of discharging properly its duties. Hands should not be laid suddenly on any man, and only the well-proved should be publicly recognized as evangelists. The great majority of native Christians will do better work in carrying on their former avocations in a new spirit, and in speaking in private as they find opportunity and ability. Again, those who are set apart should be sedulously instructed, and carefully superintended, and affectionately encouraged in their work. Then the missionary should beware of waste in utilizing the funds provided by western churches. There are two modes of waste: 1st, supporting men in a certain post for which they are not qualified, which is worse than

useless; 2nd, the paying over of more than is necessary to keep the agent in that degree of comfort and respectability to which his natural endowments entitle him. He should be kept above want, but he should not have an income appreciably larger than he would obtain in somewhat similar native employment. From the echoes heard even here of excitement over the question of native agency, I infer that there has been waste in probably both these modes. Whether such waste has been of greater extent than the waste of supporting westerns in the field who are not well fitted for the work, is a question which need not be discussed. Probably both kinds of waste are, as the world goes, to some extent unavoidable. But if there has been abuse in the past it is not reasonable to swing to the opposite extreme of the pendulum and refuse the use. When a man brings upon himself dyspepsia and "visions of the night" more memorable than agreeable, and when he discovers the cause to be that his appetite was larger than his digestion, his best cure is surely not total abstention from eating, but the exercise of a judicious care in the quality and quantity of his food.

MOOKDEN,
10*th August*, 1887.

Condition and Hope of the Heathen.

BY A GERMAN MISSIONARY.

IN the issue of *The Chinese Recorder* for September, the Rt. Rev. G. E. Moule asks me a question on one of the points raised by me in my late paper on the Condition and Hope of the Heathen.

I am sorry that I have not succeeded, even with the help of the lengthy quotation from a sermon by the late Professor Beck of Tübingen, to convince Bishop Moule that the great passage, St. Matt. xxv. 31-46, should be understood to mean the heathen nations, or all *except* believers in Christ.

But I do not feel surprised that my arguments have failed to satisfy Bishop Moule at once. As I have already stated in my former paper, the subject in question has been to me a topic of repeated reflection and earnest Bible study for many years. As Bishop Moule seeks to arraign my own arguments against myself, and claims me as a witness of the views of the late Professor Birks, stated in his treatise on Justification, I beg to offer a few additional remarks in order to establish my own view more lucidly.

The Rt. Rev. G. E. Moule agrees with me, if I am not mistaken, that the heathen cannot be held responsible for views of religion and a law of morality which they did not possess, and in their circumstances could not possess. We may confidently leave the "just" and "righteous" amongst the heathen, who are dying without the knowledge of a Saviour, in the hands of Him who cannot do wickedly nor pervert judgment, nor lay on man more than is right. They will be judged according to their works, by their own light and their own law.

But as to my conclusion that Matt. xxv. 31-46 develops the principle of judgment for the heathen nations, or all who failed to hear the true Gospel, Roman Catholics not excepted, Bishop Moule prefers to adopt the view of Professor Birks and others, who treat the passage as a revelation of the principles on which all men, including Christian believers, will finally be judged.

I confess that I utterly fail to discover in the words of Christ before us a test of Christianity. It seems to me but a slight review of Christian life, and but a loose inquisition into the obedience required by the divine law. The Lord evidently judges in this passage simply according to the *mere law of love towards men*, not according to the law of love towards God. I cannot but repeat the words of Professor Beck, who says,—"With that the Lord is well satisfied in the case of *heathen*, but not in the case of Christians, to whom he has given the gospel.

Moreover, Paul says,—"Know ye not that the saints shall *judge* the world?" If they are permitted to judge with the Lord, why should they have to meet the exposure of all in the presence of the heathen world-nations? Of course they have to abide a sentence which will determine their position and course for evermore, in heaven or in hell. They have to appear before the tribunal of Christ. "It is appointed unto all men once to die, and after death the judgment."—*Heb.* ix. 27. To my mind, the day of death is virtually to every real Christian such a crisis (κρίσις stands here without an article). I am of opinion that those who are decidedly Christian do enter after death immediately into the presence of Christ. The sentence "Inherit the kingdom prepared for you from the foundation of the world" does not prove anything against me. Of course I hold to my distinction, p. 310—"acceptabilis deo est," not shall inherit eternal life. "The heathen who are not unmindful of the voice of conscience and have set their hearts on the cultivation of virtue, do not "by dint even of what may be called their 'dwarfed and stunted' fruits of virtue, cultivated in the light of nature, *inherit* the kingdom of God, but they are

nevertheless accepted with him (p. 309)." And to such, instead of those rejected Christians, the Lord then (freely) *dispenses* the blessings of his everlasting kingdom, as He has foretold, "Many shall come from the east and west," etc. (p. 313). They are the blessed of the Father, that partake of the everlasting kingdom: their faithfulness in that which is least will then have found its great reward of *grace* (p. 313)."

Historical Landmarks of Macao.

[*Continued from page* 480.]

1833. JULY 9th. Capt. B. J. de S. S. Andrea, Governor-elect of Macao, arrived from Goa and was landed with the usual honors, and later installed into his office.

September. A Proclamation was issued at Macao by Lo, Acting Tso-tang, disallowing with many threats the native Chinese carrying sedans for "barbarian foreigners;" "because the government had *long since* [an old order revived] declared that *Chinese subjects should not be menial servants to foreigners.*" The prohibition naturally continued in force only a few days.

October 25th. S. Wells Williams, of A.B.C.F.M., arrived at Canton, but Chinese interference soon compelled him to remove his press to Macao, where for a number of years he remained in charge of the printing office. Here in 1842 he published his valuable "Easy Lessons in Chinese." In the same year he was chosen Cor. Sec. of the Morrison Education, and in 1852 sailed from Macao in the U. S. S. "Saratoga" as Interpreter to the American Expedition to Japan, returning, after successful negotiations, to Macao, where he resided during a considerable period of his life in China.

Capt. Jas. B. Endicott, of Danvers, Mass., arrived, and resided many years in this city. Upon his death in November, 1870, a handsome tablet was erected to his memory in the Macao Protestant Chapel.

December 15th. A decree from the Portuguese government requires all R. C. priests not Portuguese subjects, to leave Macao on or before the 15th of December. Three French and one Italian priest then left. Previously the Italians, Spanish, Portuguese and French kept up extensive establishments at Macao in order to maintain their missions in the interior of China.—*China Repos.*, iii. 383.

"A notable year, for the hitherto unprecedented event of the marriage at Macao of a young American lady, Miss Shillaber, of Boston, to Dr. Thos. R. Colledge, of the Company's Factory. It was a brilliant affair and celebrated with more than usual *eclat* from its novelty."—*Fan-Kwae at Canton.*

1834. April 22nd. The Hon. E. I. Co's. exclusive rights in China ceased. "The pioneers of intercourse, great political personages, veritable 'Kings of the east" they were. At Macao the Company's establishments were very extensive. The two large blocks of palatial buildings on the Praya Grande next south of the palace of the Governor, of four or more separate houses each, were occupied by the company. The chief, Sir J. F. Davis—the last one—and other two supercargoes had, besides, separate mansions; several of them at different periods occupying what is now known as the Caza-Garden, wherein is the Grotto of Camoens, and where may still be found the tombstones of Chief Roberts and Lady Metcalf, wife of another chief. Besides these, among other recent chiefs was Sir James Bannerman, and nearly a century ago Mr. Pigon, Mr. Fitzburgh and Mr. Lance had also lived at the Caza-Garden. Chief Plowden lived many years in the 'Shap Lok Chue' mansion.—*Repos.*, ii. 574; *Nye's Morning of my Life in China*, p. 20.

July 15th. The Rt. Hon. Lord Napier, chief Supt. of British trade under the new dispensation, and the 'first direct representative of any European power to China,' arrived at Macao with suite, Lady Napier and family in H. M. S. *Andromache*, and landed under a salute from the Portuguese fort. Here were associated with him in the commission Sir John F. Davis and Sir G. B. Robinson, formerly servants of the Company, and a number of secretaries, surgeons, chaplains, interpreters, &c., whose united salaries amounted to $91,000.—*Repos.*, xi. 25; *Middle Kingdom*, ii. 464.

August 5th. Rev. Dr. Morrison having just died at Canton, his remains were brought to Macao and buried in the old Protestant Cemetery, beside those of his wife, the first to be laid away in that unique burial plot; where now also, adjoining theirs, is the tomb of their eminent son John Robert (see 1821, 1843.) The service of the Episcopal Church was performed on the occasion by the Rev. Edwin Stevens, American Seaman's Chaplain at Canton.

Dr. Morrison continued to preach in English and in Chinese till a few days before his death, and with good effect. He was remarkably pure in doctrine, loving the Bible and the duties it enjoins. The amount of instruction which he communicated, orally and by means of the press, was very great, and there was no other

European whose knowledge of China and the Chinese could be compared with that which he possessed.

"But after all toil, and faith, and prayer, he only saw three or four converts, no churches, schools or congregation publicly assembled. He died just as the day of change and progress was dawning in Eastern Asia; but his life was very far from being a failure in its results or influence and fulfilled the highest hopes of the London Missionary Society when it sent him out, in that he had 'the honor of forming a Chinese Dictionary more comprehensive and correct than any preceding one, and the still greater honor of translating the sacred Scriptures into a language spoken by a third part of the human race.'"

His tombstone bears the following inscription:—

Sacred to the memory of

ROBERT MORRISON, D.D.,

THE FIRST PROTESTANT MISSIONARY

TO CHINA,

where after a service of twenty-seven years cheerfully spent in extending the kingdom of the blessed REDEEMER, *during which period he compiled and published*

A DICTIONARY OF THE CHINESE LANGUAGE,

founded the Anglo-Chinese College at Malacca,
and for several years laboured alone on a Chinese version of

THE HOLY SCRIPTURES,

which he was spared to see completed and widely circulated
among those for whom it was destined,
he sweetly slept in Jesus.
He was born at Morpeth, in Northumberland,
January 5th, 1782, *was sent to China by the London Missionary Society in* 1807,
was for twenty-five years Chinese translator in the employ of
The East India Company,
and died at Canton, August 1st, 1834.

"Blessed are the dead which die in the Lord from henceforth,
Yea, saith the Spirit,
that they may rest from their labours and their works do follow them."

September 25th. Lord Napier and suite returned to Macao, his illness exceedingly aggravated by the concerted annoyances of the Chinese, who reported "Lord Napier driven out and the two ships of war dragged over the shallows and expelled."

October 11th. Lord Napier died at his private residence in Macao surrounded by his physicians and affectionate family. His only relief from suffering was the devotional exercises in which he was assisted by the Rev. A. Bridgman, whom he had learned to esteem as a preacher when attending his public worship at Canton. Lord Napier took to the forms of the Presbyterian Church, though his ancestors were Episcopalians. During his illness he had been disturbed by the frequency of the ringing of the church bells, which the religious communities at his request most considerately discontinued, to whom he instructed his private secretary to return his thanks for this mark of attention.

The funeral took place on the 15th, attended by the authorities of Macao, the military, and a long line of Portuguese and foreign gentlemen. While the procession moved to the grave minute guns were fired from H. M. S. *Andromache* in Macao Roads, where just three months before she had fired a salute announcing his Lordship's arrival in China. Minute guns were also fired by the British shipping at Lintin and Whampoa, and over his grave three volleys of musketry were fired by the Portuguese troops. The funeral service was read by Rev. G. H. Vachell, Chaplain to the Commission. The remains were temporarily deposited in the English burial ground at Macao.

February 15th, 1835. The British residents agreed to erect a monument to his honor, any excess over £500 to be employed in the foundation of some benevolent and useful institution in China, connected with the name of Napier; $2,200 was immediately subscribed and a monument was ordered from England. Beside the name, date of death, &c., it bears this inscription:—"As a Naval Officer, he was able and distinguished. In Parliament, his conduct was liberal and decided. Attached to the pursuit of science, and the duties of religion, he was faithful, charitable, affectionate and kind. He was the First Public Functionary chosen by our Sovereign on the opening of the trade in China to British enterprise: and his valuable life was sacrificed to the zeal with which he endeavored to discharge the arduous duties of the situation."—*Repos.*, iii. 283; xi. 74, 127, &c.

Imperial Com'r. Lin, under the first reason of his exhortation why the opium should be delivered up, says that otherwise the retribution of heaven will follow them, and cites some cases to

prove this: "Now, our great Emperor, being actuated by the exalted virtue of heaven itself, wishes to cut off this deluge of opium, which is the plainest proof that such is the intention of high heaven! It is then a traffic on which heaven looks with disgust, and who is he that may oppose its will? Thus in the instance of the English Chief, Roberts, who violated our laws; he endeavored to get possession of Macao by force, and at Macao he died! Again, in 1834, Lord Napier bolted through the Bocca Tigris, but being overwhelmed with grief and fear he almost immediately died; and Morrison, who had been darkly deceiving him, died that very year also! Besides these, every one of those who have not observed our laws have either been overtaken with the judgments of heaven on returning to their country, or silently cut off ere they could return thither. Thus, then, it is manifest that the heavenly destiny may not be opposed! And still, oh ye foreigners, do you refuse to fear and tremble thereat?—*China Repos.*, vii. 639.

At present no European is residing among the Chinese Christian population, which in 1830 amounted by approximation in the Bishopric of Macao to 6,090 Chinese. The spiritual care is entrusted to the devotion and zeal of seven Chinese Catholic priests, who in obedience to the direction of their Prelate, the Bishop of Macao, or his substitute the capitular vicar, visit by turn the six still existing missions at Shun-tih, Hoonan, Shaou-chow, Shaou-king, Nanhae and Namchen. Add to the above number the native Christians at Macao (including Patane, Mongolia, and Lapa) which in 1833, on high clerical authority, amounted to 7,000, and we have a total of some 13,090 Chinese Christians in the Bishopric of Macao.—*Macao and China*, p. 161, 1834.

October 15th. The *Chronica de Macao* was begun and continued till 1836, when it died a natural newspaper death from want of patronage.—*Repos.*, xii. 110.

Anthony Arcediand, the Superior, with two other Spaniards came in 1583 or '99, passengers from Acapulco in a Macao ship. They took a house and converted it into a *Dominican Convent*—"Convento de St. Domingo." Two years subsequent they received orders from Goa to quit Macao, and it being apprehended that the Dominicans might invite their countrymen and render themselves masters of Macao, the king commanded that the institution should be handed over to Portuguese Dominicans. The church, denominated by the Dominicans a "House of our Lady of the Rosary,' was repaired in 1828. The Dominicans are called preaching friars. In 1834 they were in all four, one commissary, one vicar and two subjects.—*Macao and China*, p. 19.

December 3rd. From a tabular statement by the curates of the three parish churches of Macao, the population was: Whites 3,893; Black slaves 1,300; Chinese about 30,000. Among this number only some 77 were born in Portugual and in its dominion. Neither they nor any other vassals are allowed to quit Macao but by a previous consent of government.

The military force amounted to 240 men, with corresponding officers, with 130 guns mounted on the fortifications.

1835. January 26th. St. Paul's church 'the most imposing edifice in Macao,' was entirely distroyed by a fire which broke out in it about 6 p.m. (see 1594).

August 5th and 6th. One of the severest typhoons ever known on the coast of China occurred, the barometer as low as 28.05. At Macao two Spanish vessels in the Inner Harbor were driven on shore, two Portuguese *lorchas de carga* totally wrecked and the crew of one lost, the *St. George*, a European passage boat between Canton and Macao, foundered; while the damage to native craft must have been very great and hundreds of lives lost.—*Repos.*, viii. 232.

September 30th. A school was begun by Mrs. K. A. Gützlaff, with an attendance of twelve girls and two boys, under the auspices of the Ladies Association for the Promotion of Female Education in India and the East; afterwards also aided by the Morrison Education Society. The fears of the parents, and other obstacles, rendered it at first very difficult, but later the attendance was lager—specially of boys—and the applications numerous. All study English, taught by Mrs. Gützlaff, as well as Chinese by a native teacher; geography, history and the New Testament; Rev. Mr. Gützlaff examining the scholars four times each week in Chinese, and giving lessons in English. The school was discontinued after some three years.—*Idem*, vii. 306.

November 10th. Sir Andrew J. Ljungstedt, Knight of the Swedish Royal order Waza, many years President of the Swedish Factory, and author of "Macao and China," died at Macao, after a long residence there, aged 76 years (see 1832).

November 25th. In pursuance of public notice given on the 21st, Sir G. B. Robinson, chief superintendent of British trade in China, removed from Macao to Lintin, accompanied by Mr. Elmslie, secretary.

December 21st. Two Mandarins arrived with secret orders to watch the movements of Plenipotentiary Elliot.

The interdicted press returned to Macao, after the dissolution of the E. I. Co., under the direction of the American Board of Missions, and Dr. S. Wells Williams was for nine years in charge of it.

1836. February 24th. The American gunboats *Peacock* and *Enterprise*, with Envoy Roberts on board, returned to Macao from Siam and Cochin-china, whither they had gone to establish diplomatic relations. Many were landed at Macao on account of illness, among them Lieut-commandant A. S. Campbell, and Envoy Roberts, who soon after died.

June 3rd. A Chinese Edict was issued to "hasten their recovery and departure to their own country."

May 28th. By instructions of this date the jurisdiction of the superintendents of British trade was extended over British subjects and ships to include Lintin and Macao, "without prejudice to the just rights, authorities, and sovereignty of the government of her most faithful majesty the Queen of Portugal, at Macao and the anchorages thereto subject."—*Repos.*, xi. 23, 201.

June 9th. *The Macaista Imparcial*, a semi-weekly newspaper, was started competitor to the *Chronica de Macao*, but was suppressed by the government July 24th, 1838.—*Idem*, xi. 110.

June 12th. Edmund Roberts, Esq., "Special Diplomatic agent of the U. S. to several Asiatic courts, died at Macao, and was buried in the Protestant Cemetery. He devised and executed to their end, under instructions from his government, treaties of amity and commerce between the U. S. and the courts of Muscat and of Siam."—Macao Tombstone.

September. Rev. and Mrs. J. L. Shuck, of the Southern (U. S.) Baptist Mission arrived and remained at Macao till March, 1842, when they removed to Hongkong, where he erected, and dedicated July 17th, the Queen's Road (Baptist) Chapel, the first Protestant Chapel in Hongkong. Mrs. Shuck was the first American female missionary to China. Mr. Shuck published at Macao in 1840 his "Portfolio Chinensis," or Chinese State Papers.—*Repos.*, xi. 456; xiv. 19; xviii. 415.

"Romanizing the Official Dialect."

REV. A. SYDENSTRICKER.

IN the November *Recorder* appears a paper arguing the feasibility and importance of "romanizing the official dialect," first, in order to overcome some difficulties in the present method of telegraphing in China; then, as a help to evangelization. Whether or not the plan proposed would facilitate telegraphy, I will not undertake to prove or disprove. I wish only to show that the

proposed method of making an universal romanized dialect is impracticable, if not impossible, because,

1. The romanizing system depends solely and entirely on the sounds of the dialect romanized. Now it is very well known that there is no form of pronunciation of Mandarin that is universal—not even of the "court dialect." How then can there be made a system of romanization that will be universal? When the writer of the paper in question uses the term "official dialect," to the dialect of what place does he refer? Does he mean the one that he speaks—the Nankingese? If so, let him give it a trial—send a telegraphic dispatch, say, to Chinkiang. What is the result? Why the reader must have a Nankingese speaker stationed at Chinkiang—one already trained in the romanized system—to interpret the message to the native concerned. Why so? Because the Nankingese pronunciation is in many sounds so peculiar and so *local* that it does not even reach to Chinkiang, a distance of 40 miles! A Nankingese speaker is in constant danger of being misunderstood at Chinkiang. Quite a different system of romanizing would have to be used to represent the sounds at Chinkiang. If Nankingese were used as the standard, a native of Chinkiang—or for that matter of any other place outside of Nanking—would have to learn a system of sounds different from his own, *i.e.*, *he would have to learn a new dialect*, in order to be able to use the telegraph. It simply amounts to this, that everyone desirous of communciating would have to learn and use in common the dialect romanized. Whether this could be done in "six months" or in "ten days," I leave to the author to judge.

What I have said of Nanking and Chinkiang is but an example of what is more or less true of perhaps every other city in the empire. I have myself made it a matter of some care to study the Chinese sounds and their variations from Ningpo to Kalgan, and have certainly convinced myself, if no one else, that the colloquial pronunciation changes more or less every few hundred *li*, and is of almost infinite variety within a limited number.

While the official dialect is very uniform in idiom, and to a considerable extent in the use of the same words, there is no uniform pronunciation—the basis of romanization. While Pekingese has a very far wider currency than Nankinese, yet a system of romanization prepared for the former place would hardly do in Tientsin!

For a very slight difference, *a la Chinois*, would appear large if spelt out in roman letters, *e.g.*, witness such initials as *ch* and *ts*, which constantly vary and interchange.

2. It is a well-known fact to us all that a large number of characters have the same sounds. And this peculiarity would be immensely augmented, if according to the author's plan, aspirates and tones were ignored. The sounds sent in a short telegraphic message might be interpreted to mean almost anything, or opposite things, and would be about as difficult to interpret as the enigmatical responses of the Delphic oracle.

The sound spelt *chi*, for example, might represent any one of a score of characters in each of the five tones, aspirated or unaspiriated! How could it be possibly divined which was intended. Perhaps "by the connection." But telegraphic dispatches have very little connection; they generally come in a very few words, and their meaning is not unfrequently misunderstood when sent in the "Queen's English."

To conclude, the writer evidently assumed—and it was a very broad and very erroneous assumption—that the "official dialect" has a perfectly uniform pronunciation wherever it is spoken. If he could first give us a method whereby to unify the pronunciation, at least this difficulty would be removed.

After all, I fail to see that the question in hand has anything special to do with the work of evangelization.

TS'INGKIANG-PU,
November 25th, 1887.

The Primitive Revelation.

REV. H. BLODGET, D.D.

IN the September number of *The Recorder*, page 356, occurs the following paragraph: "We may regard the first chapters of the Old Testament as not only the inheritance of the chosen people of God, but as a fragment describing the belief of the Chaldeans existing alongside of their polytheism. It partially embodies those old Babylonian views, which, in a new garb whose texture and coloring are partly Hindoo and partly Persian, reached the early Taoist philosophers on the banks of the Yellow River and the Ta Kiang. India, China, and Persia, all received the scattered rays of the primitive revelation made to man before the days of Abraham. The amount of that light should be measured, and its efforts estimated by the Christian Missionary."

This same subject is treated of by Keil and Delitzsch in their Commentary on the Old Testament (pp. 39 and 40) in a way which may interest some of your readers. "If we pass on to the *contents* of our account of the creation, they differ as widely from all other cosmogonies as truth from fiction. Those of heathen nations are either hylozoistical, deducing the origin of life and living beings from some primeval matter; or pantheistical, regarding the whole world as emanating from a common divine substance; or mythological, tracing both gods and men to a chaos or world-egg. They do not even rise to the notion of a creation, much less to the knowledge of all things.* Even in the Etruscan and Persian myths, which correspond so remarkably to the biblical account that they must have been derived from it, the successive acts of creation are arranged according to the suggestions of human probability and adaptation.† In contrast with all these

* According to *Berosus* and *Syncellus*, the Chaldean myth represents the "All" as consisting of darkness and water, filled with monstrous creatures, and ruled by a woman, Markaya, or Ὁμορωκα (? ocean). Bel divided the darkness, and cut the woman into two halves, of which he formed the heavens and the earth; he then cut off his own head, and from the drops of blood men were formed. According to the Phœnician myth of *Sanchuniathon*, the beginning of the "All" was a movement of dark air, and a dark, turbid chaos. By the union of the spirit with the "All," Μώτ, *i.e.* slime, was formed, from which every seed of creation and the universe was developed; and the heavens were made in the form of an egg, from which the sun and moon, the stars and constellations, sprang. By the heating of the earth and sea there arose winds, clouds and rain, lightning and thunder, the roaring of which wakened up sensitive beings, so that living creatures of both sexes moved in the waters and upon the earth. In another passage, Sanchuniathon represents Κολπία (probably קול נפש רוח the moaning of the wind) and his wife Βάαυ (*boha*) as producing Αἰώγ and πρατόγονος, two mortal men, from whom sprang Γένος and Γενεά, the inhabitants of Phœnicia. It is well known from *Hesiod's Theogony* how the Grecian myth represents the gods as coming into existence at the same time as the world. The numerous inventions of the Indians, again, all agree in this, that they picture the origin of the world as an emanation from the absolute, through Brahma's thinking, or through the contemplation of a primeval being called Tad (it). Buddhism also acknowledges no God as creator of the world, teaches no creation, but simply describes the origin of the world, and the beings that inhabit it, as the necessary consequence of former acts performed by these beings themselves.

† According to the Etruscan saga, which Suidas quotes from a historian, who was a "παρ αὐτοῖς (the Tyrrhenians) ἔμπειρος ἀνηρ (therefore not a native)." God created the world in six periods of one thousand years each: in the first, the heavens and the earth; in the second, the firmament; in the third, the sea and other waters of the earth; in the fourth, the sun, moon and stars; in the fifth, the beasts (*sic*) of the air, the water, and the land; in the sixth, men. The world will last twelve thousand years, the human race six thousand. According to the saga of the Zenol in Avesta, the supreme being Ormuzd created the visible world by his word in six periods or thousands of years; (1) the heaven with the stars; (2) the water on the earth, with the clouds; (3) the earth, with the mountain Alborf and the other mountains; (4) the trees; (5) the beasts, which sprang from the primeval beast; (6) men, the first of whom was Kafomorts. Every one of these separate creations is celebrated by a festival. The world will last twelve thousand years.

mythical inventions, the biblical account shines out in the clear light of truth, and proves itself by its contents to be an integral part of the revealed history, of which it is accepted as the pedestal throughout the whole of the Sacred Scriptures. This is not the case in the Old Testament only: but in the New Testament also it is accepted and taught by Christ and the apostles as the basis of the divine revelation." The commentary goes on to quote passages from the Old and New Testaments in which God is referred to as the creator of the heavens and the earth; and the almighty operations of the living God in the world are based upon the fact of its creation.

Correspondence.

SALARIES OF MISSIONARIES.

DEAR SIR:—In *The Recorder* for December there is a letter by Mr. Johnson which calls for a few remarks. He says, "Why is it that in one missionary society alone we witness such an extraordinary increase of labourers?" Answer—Is it so? Has not the C.M.S. already sent seventy-one labourers into the field this year, and will not the whole number who go out to work at C.M.S. Stations this year amount to one hundred and eight persons? (see *C. M. Intelligencer* for November.) Mr. Johnson further says: "Most of the American societies spend about as much money in supporting one missionary in China as the C. I. Mission spends in supporting two." Again I ask—Is it so? The British and American societies support their missionaries—the labourer being worthy of his hire—it would be a shame if they did not, but does the China Inland Mission *support* its missionaries, or leave them to *support* themselves, or be *supported* by other people? There are some who, like Mr. Johnson, would have us return to the asceticism of the middle ages but I say may God deliver his people from any such fanaticism. Bodies we have and those bodies must be cared for or the work will suffer. Let societies at home truly support those they send out, rather them try and "largely increase the number of missionaries with the money now at their disposal." And let missionaries if they think, like Mr. Johnson, their salaries too high, return a part to their respective boards at home. In conclusion, I would say, Mr. Johnson is a young man and a bachelor, he has always lived with other missionaries, let him wait until he gets a wife and young family around him, and I venture to say then we shall have no more letters about salaries being too high, but on the contrary a thankful reception of whatever his board may send him.

Yours faithfully,

ARTHUR ELWIN.

HANGCHOW,
December 7th, 1888.

ANTI-OPIUM SOCIETY.

DEAR SIR,—I have read with great interest the "Symposium on the Cure of the Opium Habit" in the October *Recorder*. The subject certainly merits a full discussion.

I write to second the suggestion for the formation of a Gospel Anti-opium Society. The time has come for such an organization. Missionaries and others being thus united would became a source of untold strength and enccouragement to each other in counteracting the opium habit. We need such encouragement. Individual and spasmodic efforts are often good enough in their way; but a general movement, combined and well-directed, would be a thousand times more effective. The times call for such a movement: let the leaders arise and act.

Yours, etc.,
A SHANSI MISSIONARY.

OPIUM PATIENTS AND OPIUM PILLS.

DEAR SIR,—A "missionary" in the July No. of the *Recorder* starts off on a bicycle, one of the wheels being the treatment of opium patients, and the other the selling of opium pills. In the October No. this vehicle had secured four riders—two for each wheel, as it appears.

The first wheel should now be relegated to the *Medical Missionary Journal of China*. The second is properly a *cog* wheel, but from its position in the church it is more properly a *clog* wheel and should be rolled out as soon as possible.

The selling of opium pills and morphine powders, intermingled with missionary and native church work, is becoming a palpable curse. Missionaries who dabble in this kind of business, probably most of them innocently, should know that their supposed help to suffering humanity is in the majority of cases an injury to the patient and a positive evil in the church. Some missionaries have given out large quantities of morphine powders to opium smokers, not knowing that it was an alkalaid of opium and far more injurious. Some are now peddling out these opium pills and powders on their tours in the country, thinking they are "doing God service."

It is also a bad example for the natives, who think if the missionaries do it it is good business. And while the former may give away, the latter feels perfectly justified in selling at a good profit because it is *good* business.

Hundreds of dollars are expended every year in this business at this port either by natives in mission employ, or by church members doing business for themselves.

Some of the officials are beginning to notice this kind of business done by the "Jesus doctrine men," and knowing that it lessens the amount of their opium revenue they naturally feel imposed upon by this class, which they already do not love any too well. It would be a sad day for the native church, and missionaries as well, if the officials from a more thorough knowledge of the subject should begin a persecution.

The Christian public, if they knew it, and the medical profession, can look upon it only with shame and contempt. It is to be hoped therefore that all *Mission-*

aries will take warning and wash their hands of this great evil, and make every effort to enlighten the native church that she, too, may rid herself of this blighting leprosy.

FOOCHOW. H. T. W.

Our Book Table.

A PRIMER in the Mandarin Dialect, containing Lessons and Vocabularies, and Notes on Chinese Constructions and Idioms; also a Dialogue on Christianity, Translations of Passports, Leases, Agreements, etc., Interleaved, and with large Map of China. Prepared for the use of Junior Members of the China Inland Mission. Shanghai: China Inland Mission and American Presbyterian Mission Press; 1887. Price One Dollar and a Half.

To this exhaustive Title-page we may add that the book contains 250 pages large octavo, is on good writing paper, well printed and nicely bound in half leather; the price appears exceedingly cheap, and can scarcely cover the outlay for the preparation of such a volume.

The book further recommends itself to every Missionary among the Mandarin speaking Chinese as a much needed and therefore very welcome help in studying the language. It contains simple lessons and exercises in the very subjects which the young preacher needs to know, either in his work or in every day life; and also vocabularies of special words used in Study, Travelling, Renting Houses, Etiquette, Household Management, etc. A few translations of common documents, such as Bank Drafts, Passports, Leases, Agreements, etc., are added for the information of the beginner.

As to the mode of using this Primer, the beginner is advised "*to learn the examples off*, so as to be able to repeat them quite fluently." We think this excellent advice and regret that many young students waste part of their valuable time by learning detached characters—their form, pronunciation and isolated meaning. We do not wish to denounce such *knowledge* as useless, our objection is against the method of gaining it, as inadequate to the waste of time and energy involved in it. If good sentences are thoroughly mastered, every single character contained in it will be understood and remembered without any special effort, and idiomatic thought, elegance of expression and readiness of speech will be natural results. He who wishes to gain a solid knowledge of the Chinese written characters should practise writing daily as well as reading.

The system of Romanizing followed in the Primer is called that of the "China Inland Mission." It recommends itself by its simplicity, Some peculiarities, however, appear to us rather as defects.

First:—The confusion of *in* and *ing* (also *en* and *eng*), for example p. 23 銀 *in*, not *ing*; p. 49 音 *in*, not *ing*; p. 86 擒 *k'in*, not *k'ing*; p 89 謹 *kin*, not *king*; p. 20 懇 *k'en*, not *k'eng*; p. 24 臣 *ch'en*, not *ch'eng*; p. 72 耕 *keng*, not *ken*, etc.

Second:—In some words *s* is used as initial where *sh* is only right;

for example, p. 1 生 *sheng*, not *seng*; p. 18 數 *shu*, not *su*; p. 44 洒 *sha*, not *sa*; p. 59 所 *sho*, not so.

Third:—*l* is given where *n* is correct, for example, p. 66 怒 *nu*, not *lu*.

Fourth:—The ending *ong* and *iong* would be better written *ung* and *iung* for the vowel of 中, 共, 同, etc., is certainly the same with that in 夫, 姑, 如, etc., but different from that in 火, 波, 所, etc.

The arrangement of the lessons could also be improved upon. The succession of 44 lessons is apparently without a leading idea, except the first seven, which contain sentences of the simplest kind. The sentences of lessons 8 to 44 we philologically considered all of the same character, and might, with advantage, have been arranged according to subjects. The last two pages—249 and 250—of the volume, headed "Clothing," look as if lost during a journey beyond the eighteen provinces, as they are dealt with in the pages immediately before the two last.

The translation of phrases and terms is well done. We noticed only very few exceptions; for example:—p. 63, 得罪 means "to offend" but not to "apologize;" 警醒 to awaken, to keep awake, not "to watch;" p. 201, 天堂, a hall or place in heaven, not "Heaven;" p. 200, 耶穌教 protestantism, not the "Christian religion;" 熱心, zeal (a hot heart), not "earnestness;" p. 201, 靈, from the composition of the character no other meaning can be derived but "a sorcerer calling down rain" (see *Shwoh wan*), 聖靈 thus means: "a holy rain-maker;" (p. 205, 靈前 is translated "before ancestral tablet"); 文昌帝君 is the god of Literature, not of War. The character 念 is translated, p. 202, by "to read," p. 204 by "to recite" and "to chant,"—the latter is the correct meaning; p. 205, 地獄 is Hades, the king of Hades being meant; 南無阿彌陀佛—Ave Amita Buddha!

A dialogue on Christianity, text and translation, occupies pages 119-169. We think it rather beyond the scope of a Primer. As, however, in the preface the Editors beg "the student should regard it merely as a collection of serviceable words and sentences used by preachers to be adapted by himself as he thinks best," we may leave it to the student's own judgment. We feel sure that none who well digest it will regret the time spent over it.

E. F.

ELEMENTARY LESSONS IN CHINESE, by the Rev. Arnold Foster, A.B. London: Henry Frowde, Amen Corner, Paternoster Row; London Missionary Society, Hankow.

"THE object of this little book is first to provide some easy lessons in the Chinese language for beginners who cannot obtain the help of a teacher, and secondly to give some hints to students which they will find useful throughout the whole of their studies." So says the author, and gives us to understand that those included in the first category are missionaries and others on their first voyage to China.

We are inclined to doubt the advisability of any one making a beginning in the study of the Chinese language even on their way out; for, as the author admits, what would be useful in one city

or province, would be useless in another; and to begin with *wen-li* before acquiring a working knowledge of the colloquial, seems to us like beginning at the wrong end.

The author has given a table of the radicals, with a few common Chinese characters, with their meaning, arranged under their radicals. There is no pronunciation, so the book is equally useful to residents in all portions of the Empire. There are also upwards of a hundred short sentences, arranged in three exercises, the translation being given in a separate place. The plan we think commendable, and have no doubt but that the book will prove useful to beginners *after* they come to China.

The suggestions to students which precede and follow the Chinese lessons, are as a rule valuable, though some of them seem to us slightly pedantic and gratuitous. The suggestion that the same Chinese word will not always do to translate the same English word, is a fact that is patent to any one who has studied more than one language; and is no more true of oriental than occidental languages. We are disposed to take exception to the author's dissertation on the translation of σάρξ (flesh) by 肉. First, while the assertion that the word "flesh" has an ethical sense in English is true *now*, there is little doubt but that this sense is largely due to the use of the word in the English Bible. Second, the Chinese speak of 肉眼, "fleshy-eye," in just the very sense in which 肉 is used in the Chinese New Testament. Third, the Chinese Scholar understands what is meant by the word when used in its "ethical" sense, and there is no word which would translate the idea any better.

J.N.B.S.

無師自明 CHINESE WITHOUT A TEACHER, being a collection of easy and useful sentences in the Mandarin Dialect, with a Vocabulary, by Herbert A. Giles, H.B.M.'s Consul, Tamsui. Second and enlarged edition. Shanghai: Kelly and Walsh, Limited.

THE book is dedicated "to the Ladies and to the members of the mercantile, sea-faring and sporting communities of China," and is designed to assist them in acquiring "quickly a temporary or superficial knowledge of the Chinese as spoken in the Northern provinces, and by educated people all over the Empire."

As the persons to whom the book is dedicated have more use for some language whereby they can impress their wishes and commands upon *ignorant*, not to say stupid servants, it seems to us that the usefulness of the work is likely to be limited to the "Northern provinces" aforesaid. As to conversation with "educated people," the *matter* of the book hardly touches them.

This being the second edition shows that the book has been useful, that is, if every one who bought a copy of the first edition had his hopes realized. We agree with the author that the practical usefulness of the book will be enhanced by the addition of the characters; but to get the full benefit of this addition it will be necessary to employ a teacher, for a time, to give the local pronunciation.

The phrases given cover a good many wants: but we suspect that the man who relies on this will have different experiences from Mr.

Giles, and consequently, will not be able to find a phrase to help him out in every case, but the book covers as much gound as advisable in such a work.

The system of Romanization is to be commended for its effort to keep to the *English* sounds of the letters. We think however that his use of the hyphen is likely to be misleading. To write two or more characters as one word without a hyphen, is all right when the two make *one* word. But to divide the pronunciation of a character by a hyphen into two syllables, is hardly according to the actual pronunciation. Again the spelling of many would lead a beginner to divide characters in their pronunciation into two or more syllables. No tones are given, to which the majority of Chinese scholars would object, but as they are ruled out by the design of the book, their objections are not valid except so far as the ordinary speaker finds a knowledge of the tones necessary to making himself understood. We have noticed a few instances where a Chinese sentence in the character, and the same in the Romanization, do not agree.

J. N. B. S.

Editorial Notes and Missionary News.

NEWS FROM PONAPE.

It is with special pleasure we report the lastest news received from Rev. E. T. Doane, with dates as late as November 22nd. The force of 600 soldiers sent from Manila to avenge the death of the late Spanish Governor of Ponape and a number of his attendants and soldiers, reached the island on the last day of October. The new Governor exercised the greatest wisdom and kindness, and was soon successful, with the aid of the missionaries, in securing a peaceful settlement of the grave difficulties. A Proclamation summoned the kings of the five tribes to meet the Governor at Mr. Doane's house on the 9th of November. By very great personal effort in penetrating the jungles, the caves, and the mountain fastnesses, to which many had fled, Mr. Doane and his associate Mr. Rand, induced four of the Kings to appear on the appointed day. At the end of an added day of grace, the fifth king was induced to appear, their submission was accepted, and the guilty ones were pardoned. With the wise extension of another day of grace the three persons who had been identified as especially engaged in killing the late Governor, were delivered up by their friends, and thus peace was assured. The firearms and property looted from the Spaniards are to be delivered up, and there seems to be good prospect of the reign of law and order.

The attitude of the new Governor toward Mr. Doane and the Protestant Missionary Work, is very different from that of the late Governor. Mr. Doane speaks of him as friendly and humane. The

"beachcomber" element, which has so long and so violently opposed the progress of Christianity and civilization, and which was an active cause of the late troubles experienced by Mr. Doane, seems to be crushed—its leading members having either fled or been imprisoned.

The U. S. Ship *Essex* arrived at Ponape after the principal difficulties had been surmounted and order had been restored; but, though late, the presence of such a vessel had a beneficial effect, which Mr. Doane acknowledges with satisfaction.

We are now permitted to hope that the relations of the Spanish Authorities on the other Caroline Islands toward the Protestant Missionary Work will be of the same kindly nature as that under the new Governer of Ponape, in which case, good will have come from the late events, which have caused such sorrow and anxiety.

THE SOCIETY FOR THE DIFFUSION OF CHRISTIAN AND GENERAL KNOWLEDGE AMONG THE CHINESE.

We are in receipt of the Constitution, List of Office-bearers, Prospectus, and Treasurer's Report of the above newly organized society, of which Dr. Williamson is the Honorary Secretary. The Book and Tract Society now gives place to this new organization so far as work in China is concerned. The Press and Plant, valued at $3,401.08, is acknowledged as a "Free Gift from the Book and Tract Society," and the other assets, in type, paper and unsettled accounts, make a total of $6,026.57, of which $3,198.86, are owing to Dr. Williamson himself. Sir Robert Hart is the President, Dr. I. H. Focke, H.I.G.M.'s Consul General, the Vice President, and twenty-nine others are Directors, of whom many are prominent men of business in our community. Rev. Ernst Faber is Honorary Editor. Article III. of the Constitution provides for the composition and issue of original books, articles, and tracts written with a Christian aim from a Chinese stand-point, and three periodicals—one of a high character, one for women and children, and one for school-boys. The Prospectus of four pages urges vigorously the need for just such a society, and shows how useful it may be in enlightening the minds of students who are in a few years to be the rulers of this people. No one but can wish well to this enterprise, and we trust that the wisdom with which it shall be administered will inspire such confidence that the much needed funds will be forthcoming.

MISSIONARY REVIEW OF 1887.

The Coronation of the young Emperor Kuang Hsü on the 7th of February, nominally terminated the long extended Regency, though there is every evidence that the influence of the notable Queen Dowager is still paramount in the conduct of the State.

The additional article of the Chefoo Convention of 1876 with Great Britain, which has been so long under debate, came into force on the 1st of February, by which the Chinese Government are allowed to levy 120 Taels of Customs on opium, per chest of 100 catties, on condition that no *lekin* taxes are collected in transit, and that

foreign opium shall be subjected to no imposts other than are imposed equally on native opium. The sad effect of this in several, if not in all, the ports has been to greatly open the doors for the unrestricted use of opium—the local authorities not feeling free to do anything to abridge the income of the Central Government from the Customs, which all go into the Imperial Treasury. Treaties with France and Portugal regarding their territorial claims, the one on the southern boundaries of the Empire, the other regarding Macao, seem to have removed some possibilities of future trouble. Japan has most honorably paid China an indemnity of $40,000 for troubles with Chinese men-of-war's men at Nagasaki, thus setting a most admirable example among these Oriental nations.

China herself has also set the western nations a very significant example of simple honesty in returning to the United States the indemnity received for six individuals claimed to have been killed at Rock Island, but which the Chinese themselves have since found to have been by mistake duplicated—a precedent of national wisdom which it cannot but be hoped will have its proper effect upon those who have to deal with China.

In matters of general progress we must note the laying of an Ocean Cable by the Chinese themselves between Foochow and Formosa, in October, and the commencement of two Railroads, the one in North Formosa, the other along the river Peiho between its mouth and Tientsin, which will doubtless be extended in due time to Pekin. The very extensive and numerous educational institutions which are being established by the Viceroys of Chihli and Kwangtung, in which western sciences no less than the Chinese classics, are to be taught, are significant of a new day having dawned which, coupled with the introduction by the Central Board of Education of examinations and degrees for students of science, means a very great step in advance. The sending abroad by the Government of more than twenty graduates of high degree, to study and report on the condition of western nations, is but another item in the same line of progress, which shows that the missionary may and must now address himself to the very highest minds in China, with some hope of being heard as an expounder of worlds of thought hitherto unexplored by the secluded sons of Han.

All these aspects of the case have their bearings on the more directly religious work of evangelizing China, showing that the doors are opening beyond everything that seemed possible but a few years since. The attitude of the Central Government is nominally that of friendly indifference toward Christianity. A recent proclamation by the Governor of Fukien is, so far as words are concerned, almost all that could be asked, acknowledging the treaty rights of missionaries, and the natural rights of native Christians. It is, however, increasingly manifest that the Government does not intend to foster Christianity. It will, as far as possible, avoid complications with foreign powers regarding the missionaries themselves, and regarding their converts, but it will repel any intrusion

upon its own sovereignty. This attitude will no doubt be a better one for the purity and thrift of native Christianity, than any thing more friendly would be; and we may hope that gradually, as the authorities learn that the Christianity which founds itself on an open Bible has no ulterior political ends, and that it educates the people to better service as dutiful and honest subjects, there may be a relaxation of the fixed and powerful—though they may be silent—oppositions of the ruling literary classes.

The bursting of the southern banks of the Yellow River late in September, which is bringing such terrible disaster upon the populous province of Hupeh and adjacent regions, is one of those events before which we stand appalled. It is already apparent that the period, of suffering will be long extended since the submerged regions will in many cases and for a long time be unamenable to cultivation. Much benevolent help has already been sent into the flooded region, under many disadvantages, and much more will doubtless be done as fast as methods can be organized; and we must hope and pray that this calamity may be so improved as to help mitigate the prejudices of the people, and open the minds of those hitherto nearly inaccessible regions.

A study of the *Statistical Table*, given on a following page, shows a very gratifying growth in the missionary work during the year past. The numbers of foreign workers are materially increased, so that we now number in all 1,040, which is 121 more than in December, 1886—43 of these being men, and 74 of them single ladies. This increase is due mainly to the China Inland Mission, which last year reported 186 foreign workers, and now 265. The number of native Ordained Ministers is 175—an increase of 35 over last year; Unordained Native Helpers number 1,316—an increase of 30; Communicants number 32,260—an increase of 4,260 during the year, or an increase of about 14 per cent. The total of contributions makes the very considerable sum of $38,236—besides which there has of course been much done and given which could not be tabulated.

Our Review naturally closes with a record of Deaths—a record of sorrow to us who remain, though doubtless of joy to those who have fought the good fight and are receiving their reward. The beloved of all, Mr. A. Wylie, departed this life in England on the 6th of February, and must not be omitted, though not of late years upon our missionary roll. Rev. A. Westwater, of the United Presbyterian Church, Scotland, died at Moukden February 8th. Mr. Robert Burnet, of the National Bible Society of Scotland, died at sea, March 10th. Miss J. A. Purple, of the American Episcopal Mission, died at sea, March 22nd. Mrs. A. W. Douthwaite, of the China Inland Mission, died at Chefoo, May 9th. Mrs. E. H. Lance, of London Missionary Society, died at Shanghai, May 21st. Mrs. W. A. Russell, of the Church Missionary Society, died at Ningpo, August 25th. Mrs. F. B. Lord, of American Baptist Mis-

sion, died at Ningpo, September 15th. Dr. E. C. Lord, of the same mission and place, died September 17th. Rev. E. E. Davault, of the American Baptist Mission, South, died at Tungchow-Fu, October 4th. Miss C. Thomson, of China Inland Mission, at Chefoo, October 23rd; and Mr. J. H. Sturman, of the same mission and place, December 8th. The total of deaths of missionaries in actual service is eleven, as against nine in 1886, and ten in 1885.

Notes of the Month.

We are happy to announce that *The Chinese Recorder and Missionary Journal* is to be permanently enlarged by eight pages, making it 48 pages from month to month; and this without any increase of the subscription price of $3.00 a year. We shall now be able to print more promptly the communications of our honored correspondents, that have sometimes hitherto been obliged to wait far too long before publication. And it will be noticed that this first number of the year even has four pages more than the promised permanent addition. We venture to hope that these evidences of enterprise on the part of the publishers will stimulate to an increase of the subscription list, and to yet more zeal in contributing to our columns.

We are sorry to learn that Rev. R. M. Mateer has been ordered by his mission to take a rest by a short visit to the United States of America.

The Rev. Timothy Richards has, we are informed, severed his connection with the Baptist Missionary Board, and has taken up his residence in Pekin, where he may engage in educational work.

The new Chinese Calender issued by the Central China Religious Tract Society, Hankow, is sold at $2.00 per thousand on white paper, and $3.00 per thousand on colored paper.

THE STATISTICAL TABLE.

We present the following Table with much more satisfaction than we did a similar one for 1887. Our applications for figures have been very generally responded to, so that those which we present are authoritative and reliable—the few exceptions are marked with an *asterisk*. As a number of the missions have not yet been able to gather up their statistics for Dec., 1887, the figures here presented are those of their last Annual Reports, which are almost certainly below what the facts would today warrant, could they be secured—an error on the right side, giving increased confidence in the figures reported, as quite within, rather than over, the mark. We render our thanks, and those of the Christian public, to the many friends who have so kindly and promptly responded to our inquiries, and as the best return we can make, we propose, if spared, to make application on the close of 1888 for further reports of a similar nature!

STATISTICS OF PROTESTANT MISSIONS IN CHINA—*DECEMBER*, 1887.

	NAME OF SOCIETY.	Date of Mission.	Foreign Missionaries.				Native Ordained Ministers	Unordained Native Helpers.	Communicants.	Pupils in Schools.	Contributions by Native Churches.
			Men.	Wives.	Single Women.	Total.					
1	London Missionary Society ...	1807	28	21	11	70	8	69	3,595	2,186	$17,200.00
2	A. B. C. F. M.	1830	29	25	12	66	21	86	1,545	559	180.00
3	American Baptist, North ...	1834	5	5	2	12	4	16	371	145	279.26
4	American Protestant Episcopal	1835	10	6	1	17	22	21	362	900	410.76
5	American Presbyterian, North...	1838	45	34	19	98	19	176	3,786	1,932	2,448.88
6	American Reformed (Dutch) ...	1842	5	5	3	13	5	19	820	124	2,076.29
7	British & Foreign Bible Society	1843	13	7	...	20	...	114	...	...	...
8	Church Missionary Society ...	1844	26	19	8	53	12	177	2,507	2,152	3,106.80
9	English Baptist	1845	19	15	...	34	1	8	1,062	160	450.00
10	Methodist Episcopal, North ...	1847	30	27	14	71	43	87	3,349	1,084	3,473.57
11	Seventh Day Baptist	1847	1	1	1	3	...	7	24	36	...
12	American Baptist, South ...	1847	13	10	9	32	7	24	1,641	232	1,175.61
13	Basel Mission	1847	20	15	...	35	3	66	1,808	598	654.00
14	English Presbyterian	1847	21	15	7	43	5	84	3,553	370	3,920.00
15	Rhenish Mission *	1847	3	3	...	6	...	6	60	200	...
16	Methodist Episcopal, South ...	1848	8	7	14	29	3	7	222	725	210.34
17	Berlin Foundling Hospital* ...	1850	1	1	4	6	...	...	80	...	...
18	Wesleyan Missionary Society ...	1852	19	8	5	32	5	31	935	520	600.00
19	Woman's Union Mission ...	1859	...	...	5	5	...	6	17	105	8.00
20	Methodist New Connexion ...	1860	7	4	...	11	...	34	1,218	162	100.25
21	Society Promotion Female Edu.	1864	...	...	5	5	...	...	...	273	...
22	United Presbyterian, Scotch ...	1865	6	5	1	12	...	13	634	50	250.00
23	China Inland Mission	1865	123	52	90	265	12	73	1,932	173	401.34
24	National Bible Society of Scotland	1868	4	2	...	6	...	42	...	...	...
25	United Methodist Free Church	1868	3	3	...	6	...	11	306	77	240.00
26	American Presbyterian, South ...	1868	10	6	4	20	...	4	83	260	72.00
27	Irish Presbyterian	1869	3	3	...	6	...	...	25	5	...
28	Canadian Presbyterian	1871	2	2	...	4	2	46	1,765	527	975.00
29	Society Propagation of the Gospel	1874	4	2	2	8	...	...	...	...	...
30	American Bible Society	1876	8	4	...	12	...	60	...	...	...
31	Established Church of Scotland*	1878	3	3	...	6	...	3	30	80	...
32	Berlin Mission	1882	4	4	1	9	3	21	500	70	...
33	General Prot. Evan. Society ...	1884	1	...	...	1	...	...	...	...	...
34	Bible Christians	1885	4	1	...	5	...	...	...	...	...
35	Foreign Christian Miss. Society	1886	5	2	...	7	...	1	...	32	...
36	Book and Tract Society ...	1886	1	1	...	2	...	...	...	...	...
37	Society of Friends	1886	1	1	...	2	...	...	...	...	...
38	Independent Workers		4	1	3	8	...	...	30	40	4.00
	Total—December, 1887 ...		489	320	231	1040	175	1,316	32,260	13,777	$38,236.70
	Increase over 1886		43	4	74	121	35	20	4,260	198	$19,862.14

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Through the Yang-tse Gorges; or, Trade and Travel in Western China. A. J. Little, F.R.G.S., of Ichang. 8vo., with Map. London: Sampson Low, Marston & Co. 1887.

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November, 1887.

25th.—Treaty signed in Peking between Portugal and China.

27th.—Large fire at Tai-wan-fu, about 90 houses destroyed.

December, 1887.

1st.—Six persons burned to death in a fire at Hongkong.

2nd.—His Excellency Cho, the Corean Minister to Europe, and suite, leave for Europe.

15.—The Viceroy Li Hung-chang leaves Tientsin for Paoting Fu, the Capital of Chihli, with a large retinue.

20th.—Low-water mark at Hankow 4 feet 11 inches.

Missionary Journal.

BIRTHS.

At Shanghai, October 1st, 1887, the wife of Rev. J. H. Horsburgh, C. M. S., Hangchow, of a daughter.

At Chinkiang, October 16th, 1887, the wife of Rev. R. T. Bryan, Baptist Mission (South), of a daughter.

At Amoy, October 28th, 1887, the wife of Rev. A. S. Van Dyck, Am. Reformed Mission, of a daughter.

At Soochow, October 29th, 1887, the wife of Rev. D. L. Anderson, Meth. Ep. Mission (South), of a daughter.

At Amoy, November 15th, 1887, the wife of P. Anderson, M.D., of Taiwanfoo, Formosa, of a son.

At Ch'entu, November 18th, the wife of Dr. Herbert Parry, of a son.

At Hangchow, November 29th, 1887, the wife of Rev. J. H. Judson, Am. Pres. Mission (North), of a daughter.

At Chinkiang, November 30th, 1887, the wife of Rev. S. J. Woodbridge, Am. Pres. Mission (South), of a daughter.

At Hangchow, December 8th, 1887, the wife of Rev. F. V. Mills, of a son.

At Ts'ingchowfu, North China, Dec. 8th, 1887, the wife of the Rev. W. A. Wills, Eng. Bap. Mission, of a daughter.

MARRIAGES.

At the Cathedral, Shanghai, December 1st, 1887, by the Rev. H. C. Hodges, M.A., William John Lewis to Harriett Elizabeth Kings, both of the China Inland Mission.

At H. B. M.'s Consulate, Shanghai, December 2nd, David Simpson Murray, of B. & F. B. Society, to Emma Milne.

DEATHS.

At Chinanfu, November 14th, 1887, Frances Grace, second daughter of Rev. S. B. and Mrs. Drake, Eng. Bap. Mission.

At Chefoo, December 8th, 1887, J. H. Sturman, of China Inland Mission.

ARRIVALS.

At Shanghai, December 5th, 1887, for Eng. Bap. Mission, Revds. A. G. Shorrock and J. P. Bruce.

At Shanghai, December 5th, 1887, for C. I. M., Miss Fanny Boyd, returning, Misses J. W. Ramsey, M. B Mitchell, E. Hainage, E. Marchbank, F. Ellis, C. Ellis, G. J. Ord, K. J. Williamson, M. Palmer.

At Shanghai, December 5th, 1887, for B. & F. B. Society, Messrs. L. J. Day and R. Jenkins.

At Shanghai, December 19th, 1887, for Pres. Mission (North), South Gate, Rev. J. A. Silsby.

At Shanghai, December 20th, 1887, for Am. Board, Japan, Rev. S. L. Gulick and wife.

At Shanghai, December 20th, 1887, for C. I. M., Messrs. C. S. Janson, I. Vale, B. Ririe, A. K. Saunders, A. Bland, R. Wellwood, N. A. Sutley, F. A. Redfern, B. C. Waters.

At Shanghai, December 26th, 1887, for M. E. Mission (North), Rev. D. U. and Mrs. Nicholls.

DEPARTURE.

From Shanghai, December 17th, 1887, Rev. V. C. Hart, of the M. E. Misssion, for U. S. A.

THE

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AND

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A Side Light on Missionary Experiments in Central Shantung.

REV. ARTHUR H. SMITH.

THERE are many readers of the *Recorder* who perused with much interest, and with even more surprise, the series of papers by Dr. Nevius which appeared within the last few years, entitled Methods of Mission Work. To such persons, the idea of establishing 'self-supporting, self-governing, and self-propagating churches,' with very little machinery other than a missionary, a wheel-barrow, a Bible, a hymn-book, and a book of records, seemed much like the method of travelling adopted by Mr. Frank Stockton, in the case of Mrs. Lecks and Mrs. Aleshine, who navigated the waves of the deep sea in flannel skirts, black stockings and life preservers, producing at convenient intervals, from mysterious recesses, whisky, German sausages, and a glass jar of soft biscuits, and whatever is really necessary for 'self-support.' In each case, the narration struck the reader—not all readers, but some readers—as "deliciously absurd." There was, however, this difference,—Mr. Stockton was writing to keep up his reputation for capacity to amuse, Dr. Nevius needed nothing to keep up his reputation, and wrote to instruct, or to suggest 'with a view to persuasion.' The result of these papers was to make the experiment of Dr. Nevius the most popular subject of discussion among missionaries in China, and the one in regard to which least was known either at first hand or in any way, except through *The Recorder* articles. Seven or eight years ago Dr. Nevius replied to some inquiries of mine, and I well recollect the rapid conclusion to which we seemed compelled: either he is on the wrong track or we are. A few years later Dr. Nevius visited Peking to address the North China Tract Society,

and gave by request a full account of his work, to a large company. At the close he was subjected to a running fire of questions on every topic, covering all branches of the subject. To these he replied fully and frankly, but with the result of leaving some, at least, of his auditors, in a condition of stupefaction, inquiring 'How can these things be.' This feeling still persists. A few months ago I was invited to speak to the missionaries in Amoy, in regard to work in Shantung, and while endeavoring to comply, was interrupted by the question, 'Can you give us any account, from your own knowledge, of the work of Dr. Nevius?' This, unfortunately, I was unable to do, as a long cherished plan to visit his district had been frustrated by a protracted absence from China. On my return I made it a point to arrange for such a visit, in company with Dr. Nevius, to as many of his stations as could be reached in the time at my disposal. This I was happily able to accomplish in October last, in company with Dr. Porter, with whom for many years I have been associated in Shantung work. Knowing the interest felt in this work throughout some of the older, as well as in some of the newer missions in China, I was the more willing to comply with a suggestion that such impressions as I formed, which are also those of Mr. Porter, should be shared with the same circle of readers to which the papers of Dr. Nevius were addressed. The reader is supposed to be already familiar with those papers, and to be acquainted with the general features of Dr. Nevius' work, which are epitomized by himself in the following sentences: "All these stations provide their own houses of worship; but in each of them one or more of its own members voluntarily conducts services on Sunday, and attends to the general spiritual interest of the little company of believers with whom he is connected, under the superintendence of the foreign missionary in charge. In all of these stations great prominence is given to catechetical teaching, and also to affording special instruction to the leaders with a view to their teaching others." It must be borne in mind that what follows relates to but a fraction of the extensive field which Dr. Nevius has cultivated, to make the circuit of which, taking any station as a point of departure, requires 1,000 *li* of travel. Out of about fifty stations, we were able to visit only ten, in consequence of having selected the most distant and inaccessible stations, instead of those which are more compact and which lie in the plains. The stations visited comprised some of the largest and some of the smallest in the whole field, some of those most satisfactory and some of those least so. It is also worth noting that in most cases the native Christians had no notice of our coming until our arrival. We found

them as they were, and as they had been, most of them busy with the autumn harvest, held services as soon as possible after reaching the station, and were generally on our way to the next station within forty-eight hours. The material of which these churches is composed is substantially the same as that of others all over China. The majority of the members are poor, small farmers and day laborers, many of them quite innocent of anything which could be called learning. As a class these church members are precisely like those whom we meet every day in every mission station. The history of these individual churches differs in no essential respect from that of like missions elsewhere. There is the same beginning at the narrow edge of zero, there are the same cases of individual interest and zeal, and the same progress along the lines of least resistance, with which we are all familiar. One large village through which our route lay was the center of an extended and very influential famine relief in the spring of 1877, a work which led directly to an acquaintance with many new openings. Yet in the village itself there is not only no 'station,' but there are no Christians. The difficulties and opposition which these churches have experienced, are in no respect peculiar. There has been the same steady pressure to make gain of the missionary, the same thirst on the part of leaders of sects to 'pool issues,' the same attempt to use Christianity as a make-weight in law-suits, the same instances of family and neighborhood persecution, and at times the same extinction more or less complete of a promise once bright, with which we are all but too familiar. 'Promising men' have proved not to be performing men, and men of flourishing talent were disposed to cultivate their 'faith talent,' with an eye single toward becoming 'selected men,' being disappointed in which they frequently marched off, taking their talent with them. The scholar to whom the Presbyterian Hymn Book owes one of its finest hymns, endeavored to combine the composition of Christian hymns with the sale of Chinese maidens, bought cheap in time of famine, to be kept as concubines.

Having thus indicated the similarities of this work, and other work, I will mention those features of these country stations which appeared most striking. It is true that a visit of a day or two is a very inadequate base from which to take accurate observations of the status of a church; at the same time diligent questioning, and a constant mental reference to the known attainments of other similar communities elsewhere, furnish elements from which some general conclusions can be drawn. In the case of Dr. Nevius' churches, this is greatly facilitated for the visitor

by an elaborate system of records, in which there is, theoretically, a complete transcript of what every church member is about on the Sunday. By means of this intricate system of circles and straight lines it is, theoretically, possible to know whether a member attended service or not, and if not, for what cause; if he did attend whether it was for a part of the day or the whole, and what portion of Scripture he had on that occasion committed to memory or reviewed. Having had a limited experience in getting records much simpler than these not regularly kept, it seemed to me, when I first saw them elaborately explained in the Inquirer's Manual, that unless the master of the records had enjoyed a special course in curves, crosses, right-angled and isosceles triangles, these symbols must soon give him pause, and make him stand like the puzzled switch-tender in the picture, with one hand upon the switch (or pen) and the other scratching his head, compendiously remarking, "By me sowl, I don't know which way to turn it!" Not clearly perceiving how it is practicable, in the face of the natural indolence, indifference, and especially the dread of giving offence of the Chinese, to get such records properly kept, nor how, if they were once pretermitted, the missionary could possess himself of the history of the station since his last visit, my attention was at once drawn to these records, of which each station has one. In each case they seemed to be not only kept, but well kept, and, so far as we could see, to be brought down to date; and what was of more consequence the contents of the minds of those whose records were given, appeared to tally with the 'bill of lading' in the book. In fact, the most noteworthy characteristic of these church members struck me as their familiarity with Scripture, and the kind of religious intelligence which such familiarity is sure to give. The requirements for admission are extensive, but that they were met was the least conspicuous feature is the multiplication of effects, by which each member is always a *bona fide* learner, and to some extent a teacher, his knowledge of Scripture, by a constant repercussion passing from the 'better informed to those less so'—terminating at the end of the series in thick-headed old women, who from a condition of comparative mental vacuity, have been raised by the mere leverage of Scripture truth, to a capacity for an intelligent apprehension of miscellaneous instruction, uttered by a stranger in a dialect different from her own. A more protracted and a more minute examination would doubtless show that much remains to be desired in this policy of perpetual acquisition and incessant communication. At the same time it would be doing injustice to my own convictions not to say that in the study of the Scriptures these coun-

try stations appear to come nearer Wesley's ideal—'All at it, and always at it,'—than any of which I have any knowledge. 'The most remarkable case of the pursuit of knowledge under difficulties which came under our notice, was in a village in the prefecture of I Chow-fu, and is referred to by Dr. Nevius in his pamphlet (p. 45). A man named Fu, formerly a fortune-teller, was in the habit of going about among the well-to-do classes in his district and reciting stories. About seven years ago he embraced Christianity. He has been blind for thirty years. A few miles distant lives a sister, also for many years blind. When Mr. Fu became a Christian, he wished to learn the Bible, but this he could only do by having his daughter, a girl of fifteen, describe to him the characters which she met, when he told her the names and the signification of them. In this operose way he learned the New Testament, and his daughter learned to read. Not only so, but from this small beginning the blind sister of Mr. Fu has learned the greater part of the gospel of Matthew, which she has repeated character by character to her invalid sister-in-law, who in turn can now repeat it. Mr. Fu and his sister were examined in our hearing on a great variety of passages in Matthew, John, Acts, Romans, and Revelation, his fine and almost classic face beaming with intelligence, and his thoughtful replies and remarks showing that to him that hath shall be given. Mr. Fu is now an elder, and is frequently sent out by the churches in his *hsien* district, with a companion, for about two months twice a year, as an evangelist to the regions beyond. This leads to a notice of another interesting feature of these churches—the contribution, and the use to which it is put. In nearly every station, this seemed to be as much a feature of the service as the communion with which it is naturally connected. Two stations, the membership of which is only about twenty each, offered as their autumn contribution seven thousand (small) cash apiece, equivalent to about $3.30 (Mexicans). In two other stations the money was brought in and laid on the table without a word of suggestion or comment. At one of the two stations, just mentioned, the visible church consisted of an old man of eighty-three, blind of one eye, a man of middle age quite blind in both eyes, and a third so deaf that he is impervious to thunder, and can be communicated with only by writing. These three meet regularly, in the face of much opposition, and it was touching to hear them sing a hymn, with demi-semi-quavers of their own device. The men of promise in this station have all fallen off, leaving this feeble band, barely enough to claim the fulfilment of the promise to two or three. Yet as 'the fly, though small, has its five viscera complete,' so this

minute church did its part toward sending the gospel abroad by subscribing 600 cash ($0.28) toward the fund for evangelists. These men are chosen from the local leaders, each *hsien* district acting by itself, and ten such persons will be at work this autumn, each pair selecting a region where Christianity is little known, and making their head-quarters at an inn, from which they work outwards and to which they invite all who may be interested to visit them. It would be difficult to devise a method of evangelization simpler, or more likely to succeed. The evangelists are natives of the prefecture in which they work, they are independent of foreigners both in their commission and in their support, and thoroughly understand the work they have to do. Yet it was the general testimony of these who are chosen to this work, that it is an exceedingly difficult one. As soon as it is known that the two travellers are neither merchants nor fortune-tellers, but simply propagators of the Jesus church, their audiences melt away. Mr. Fu, the blind story-teller, once made a tour of his former patrons, substituting Christian stories for Chinese legends, and was given to understand in the clearest manner, that while always welcome on the old footing, he would not be tolerated as a representative of Christianity. Thus the difficulties of spreading a pure and a spiritual faith are seen to be always and everywhere the same. But what a wide diffusion of Scripture truth does it imply when a native Chinese is recognized as objectionable the moment he utters the words which symbolize his faith. While the listless and the hostile auditors are thus winnowed out, there remains a minute but important residuum of those who become honest and earnest inquirers.

But one person was baptized in the stations which we visited—a blind man, who gave off texts and chapters in unintermittent explosions as long as he was allowed to do so. A man of fine bearing and simple rural patriarchal dignity was inducted into the office of elder, the third on the field. He had stoutly resisted this honor hitherto, and did so still on the ground of unfitness owing to certain defects of character which, he said, were known to all, and had not yet been overcome. His family, and the circle of church members instructed by him, especially the girls, exhibited a comprehensive and minute acquaintance with the Scriptures which would have done credit to the graduates of any school in China.

An important characteristic of these stations has been the development of Chinese women as students of the Bible, and as instructors. Some of them have visited Chefoo and enjoyed the advantage of a few months of study there with Mrs. Nevius, the effects of whose laborious instruction in music are audible in every

station, and in a marked degree. By what means the visible results in teaching capacity have been attained, I cannot say, but these results are fixed facts—there are not a few women who could 'man' a station themselves, as they occasionally are obliged to do in the absence of any material for male leaders. The most conspicuous example of this capacity which we saw, was in a place where a commodious chapel is in the house of one of the women, and where two leading spirits have not only learned themselves and taught others, but have established an 'out-station' some six miles away, which they themselves visit several times a year. This 'out-station' was begun, as Christianity so often spreads, through the visiting of relatives, and the center of it is in the house of a literary graduate, who is, however, unwilling to have a foreigner come there, yet he does not seem to object to allowing the young women to learn to read and to study Christian books, which, according to the two women who are their instructors, they are regularly doing. In the station where these women live, they informed us that the 'church' had elected, without the suggestion of any one, to take up the study of the Piligrim's Progress on Sunday. When asked if they understood it all, the leading woman replied that there were many parts of it which they did not fully comprehend, but she thought that by repeating the process a great many times, they would perhaps get nearly all of it! They had never heard of the second part, in which Pilgrim's wife and children journey to the celestial country, and inquired eagerly where it might be obtained.

An important and an essential feature of this country work is the emphasis which is always laid on the necessity that every one should 'mind his own business.' Christianity, they are told, must not pauperize a man nor a family, for this is a sure way to make Christianity contemptible. The churches have suffered severely within the past three years by the infatuation of the prospect of great wealth through the opening of silver mines, in which church-members as such were induced to embark, resulting in the total loss of the investment, and in the entire extinction of the religious faith of great numbers. In Shantung, as in California and Australia, the 'love of money is the root of all evil.' A newly hatched project for another mine seems likely to engulf yet others, but many will doubtless learn the bitter lessons of experience.

The experiment which Dr. Nevius has made in Methods of Mission Work is by no means confined to the stations under his care. The same plan, with some important modifications, is understood to be employed by Dr. Corbett, who has, however, a number of evangelists, while Dr. Nevius employs none, unless it be a

student or two from the theological class in the summer vacations. It is also a prominent feature in the work of the English Baptist Mission in Central Shantung, a work which deserves to be better known that it may be carefully studied. The modesty of its founders, and their indefatigable industry in other lines, have prevented them from appearing in print, yet here is a mission composed for many years of but two or three missionaries and a native pastor, which within thirteen years from the baptism of its first convert in this region, has two elders, eight stewards (會吏), about sixty country stations (支會) each with its own leader (士傅), above 1,100 members, with additions after eighteen months probation at the rate of about 100 per annum; contributions averaging half a dollar a member, a central theological school, a central school for boys with numerous country schools, a respectable Christian literature of its own creation, and only five persons receiving foreign pay—the native pastor and four evangelists—three of whom are assigned to the regions beyond. 'No cash and no consul,' has been the motto of this mission from its inception, and while it has experienced the same obstacles as all other aggressive Christian work, its results seem well worth examination. The work of the Baptist mission is exceptionally compact, and now that the mission has received a great number of new recruits, it is looking toward the opening of new stations to the west. The work of the Presbyterian Mission, on the contrary, has been spread over two thirds of Shantung. Work in contiguous localities has been conducted by different missionaries quite independently of each other, and sometimes on different principles. In some cases the routes to the stations of different missionaries of the same mission have intersected each other, while each station has been kept distinct. This plan, the extreme of individualism, is about to be modified.

Many readers who may have followed us thus far will assuredly raise the important question, whether the system which has produced the stations which we have described, makes sufficient provision for education of children and youth and especially of those who are to be leaders and evangelists. Into that discussion it is not our purpose to enter. We simply report what we were able to see. To our mind this scheme is by no means the final solution of "Methods of Mission Work," nor do its advocates so represent it. It is simply one method out of many. Perhaps there is no "best way" of conducting mission work, either in China or elsewhere. The indefiniteness of the apostolic history in the book of Acts, suggests that the problem of mission work is left to each age to solve for itself in its own way. Yet to us the experience of the Baptist work, in connection with

that of Dr. Nevius, conveys forcibly one lesson of capital importance —*the power of right beginnings.* It has been suggested that the first condition of success in life is to "get yourself born of good parents." Dr. Holmes remarks that few people call in a physician soon enough, for the proper time would often be in the girlhood of one's grand-mother, before the heredity had become fixed. There is heredity in missions also. "Measure your cloth ten times," says the Russian proverb, "for you cut it but once." It is not given to us all to learn indiscriminately from the experience of others, and from our own. Of some of us the legend of St. Anthony and the fishes is perennially true:

"The sermon now ended,
The fishes descended;
The eels went on eeling,
The pikes went on stealing;
Much delighted were they
But preferred the old way."

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*The Chinese Almanac.**

REV. A. P. PARKER.

THE most important book to the Chinese, perhaps, is their almanac. Not because, like its western congener, it advertises some wonderful patent cure-all, nor yet because of its jokes. Its mission is far too serious a one to be filled up with such useless lumber. Neither does its importance arise chiefly from the astronomical information which it contains, though that is not to be disregarded. Its great object is to give full and accurate information for selecting lucky times and lucky places for performing all the acts, great and small, of everyday life. And as every act of life, even the most trivial, depends for its success on the time in which, and the direction toward which it is done, it is of the utmost importance that every one should have correct information available at all times to enable him to so order his life as to avoid bad luck and calamity and secure good luck and prosperity. Consequently the almanac is perhaps the most universally circulated book in China.

I confess I find it a more difficult task to get a clear understanding of it than I at first supposed it would be. The ephemeris, being prepared according to the well-established principles of practical astronomy received in western countries, is clear and accurate. But the astrological part—that part devoted to divination

* Read before the Suchow Missionary Association.

and the selection of lucky days, lucky directions, &c.,—is so intricate, involved and contradictory, that I find it very difficult to work out anything like a consistent system from the great mass of cabalistic nonsense which it contains.

But I will give as well as I can, the results of my investigations which, however, have not been as extended and thorough as I had hoped to make them.

And first, as to its authorship and history. It is prepared by the Imperial Board of Astronomy at Peking. This is a sub-department of the board of rites, and consists of some twenty members appointed by the Emperor. It was constituted for this special purpose during the reign of the Mings. Before the appointment of this Board the calendar was in great confusion. The Chinese have from the earliest times given more or less careful attention to the preparation of the calendar.

Chinese records state that Hwangti and his grandson—about B.C. 2600—paid special attention to astronomical observations, and the latter is called the founder of the science of astronomy. The Emperor Yao commanded his Ministers Hi and Ho to ascertain the times of the solstices and the equinoxes, to employ intercalary months and to fix the four seasons, in order that the husbandman might know when to commit his seeds to the ground. The Emperor Shun—B.C. 2255—employed an instrument called a Süen-ki (璇璣) which is described in K'ang-hi's dictionary as consisting of a circle 8 feet in circumference, to which was attached a transverse tube 8 feet long and having an aperture of one inch. The circle was made to revolve on its own axis by means of the transverse tube, and by looking through the tube the good and evil aspects of the "seven regulators"—that is, the sun, moon and five planets—could be determined. Kwen-wu of the Hia, and Wu-hien of the Yin, were the astronomers of their times. Two high officials of the Chow are spoken of as having given special attention to the movements of the sun, moon and stars; the one by the use of a sort of earthen dial observing the movements of the sun's shadow, and the other giving special attention to the movements of the moon and five planets with relation to the sun.

During the decline of the Chow, no record of times and seasons was kept, the imperial worship of ancestors on the first day of the month was neglected, and the astronomers of the time were scattered among the petty principalities into which the country was divided. Two of the most noted names of the time are Kan-teh of the Ts'i, and Shih-shen of the Wei. These wrote works on astronomy that became standards for after ages.

At the time of the burning of the books by Ts'ing-shi-hwang-ti, B.C. 221, not only were no astronomical observations recorded, but the people were afraid to acknowledge that they had any book on that subject in their possession. From the time of the Han more than fifty names occur in history of persons who gave special attention to the study of the stars and the preparation of the almanac for the use of the people. But much confusion and contradiction exist in their writings; only one name—Kwoh King-siu of the Yuen dynasty—stands out as one who by painstaking observations and careful reckoning brought some order out of the confusion, and he is therefore reckoned as one of the most efficient astronomers of ancient and modern times. When we reach the time of the Mings, we find the Emperor T'ai-tsu to be an astronomer of some note. He was the first to observe the true motions of the five planets, viz., from west to east. About this time Liu-ki wrote the *Yuen Tung Lih*, an astronomical work which has long been an authority on the subjects it treats of. The *K'in T'ien Kan*—Board of Astronomy—was established in the third year of Hung-wu, A.D. 1368. At this time it was made a penal offense for any one not a member of this board to study astronomy or take any part in the preparation of the almanac. This was a measure taken to prevent the exciting of sedition by means of astrological prognostications of evil to the emperor or the reigning dynasty, and is probably still the reason why the government will not allow private individuals to make almanacs.

The matters to be studied and arranged by the board of astronomy were divided into four classes, viz., astrology, the clepsydra, or water clock, the Chinese calendar, and the Mohammedan calendar. In the 17th year of Hung-wu, the president of the board of astronomy petitioned the Emperor to rearrange the calendar so as to have the year begin with the winter solstice. One of the vice-presidents opposed this and the Emperor was unable to decide between them. But after careful investigations of the movements of the sun, moon, and the five planets, he rearranged the calendar to some extent, but still followed the principles laid down by Kwoh King-siu of the Yuen, at the same time discontinuing the publication of the Mohammedan almanac. Various other fruitless efforts were made to correct the errors in the calendar, which by this time had become quite serious.

In the 9th year of Wan-lih, a foreigner—the Jesuit Matteo Ricci—came to Peking. Ere long he pointed out to the emperor the serious errors in both the Chinese and Mohammedan calendars, and showed some of the works of his own country on mathematics

and practical astronomy to the high officials of the palace, who acknowleged that they had never seen anything like them before. As a result of this, two foreigners were appointed on the board of astronomy to assist in the correction of the calendar and the preparation of the almanac.

After this a number of foreign names occur—Jesuit priests, among the rest, Schaal and Verbiest—as members of the board of astronomy. Verbiest was, for several years, president of the board.

After the overthrow of the Mings and order had been restored under the sway of Shun-chi, one of the foreign members of the board of astronomy wrote a work on practical astronomy and presented it to the emperor. From this time dates the preparation of the almanac under its present form and name.

But a man named Yang Kwang-sien, of Honan, opposed the employment of foreigners in the preparation of the almanac, and especially objected to the use of the five characters printed on the cover stating that it was prepared according to the new methods of the west. He thought it a disgrace to his country to have to be indebted to western barbarians for assistance. In the third year of K'ing-hi, he brought a suit against the board of astronomy for publishing an error in the almanac for that year in regard to the time of an eclipse of the sun on the first of the twelfth month. The case was tried before the board of civil office, the charge was sustained, and the foreign president and vice-presidents were dismissed from the board and Yang Kwang-sien was appointed president. The foreigners had indeed made a serious mistake as to the time of the eclipse. But in the sixth year of K'ang-hi, Yang made a much worse mistake in regard to the time of an intercalary month. He was in turn dismissed and the foreigners were recalled. About this time, the emperor called together a number of Chinese and foreign scholars to thoroughly examine and rearrange the calendar. These scholars prepared two works on mathematics and practical astronomy according to western methods, and they were published by imperial authority under the names of *Su Li Tsiny Yun* and *Lih Siang K'ao Ch'eng.*

Foreigners are still employed on the board of astronomy, but they are not allowed to have anything to do with the preparation of the astrological part of the almanac.

The publication of the almanac belongs exclusively to the government. Any one publishing one on his own account is liable to heavy punishment, but this regulation is not very strictly enforced, as piratical copies are easy to obtain. I remember seeing, a few years ago, a proclamation posted up in this city, in which the

publishers of immoral books and of piratical editions of the almanac were classed together and threatened alike with dire punishment. The piratical editions are made from the *perpetual almanac*, which was first prepared by Verbiest for the Emperor K'ang-hi. The latest edition of this perpetual almanac brings the calendar down to the 36th year of Kwang-sü, and ends with the wish that Kwang-sü may live ten thousand times ten thousand years—"Long live the Emperor."

The common name for the almanac is *Lih-pen*, but the official title is *Shi-hien-shu*, or current government book. It bears a government seal and is intended for circulation throughout the empire. The various bookstores throughout the country obtain a supply from the authorised government agents near the end of the year, and keep them on sale till the end of the following third moon, or thereabouts, when an officer charged with the duty sends around and gathers up all that have not been sold, and takes them back to his office where they are burned.

Having glanced at the history and authorship of the almanac, let us now examine, briefly as may be, its character and uses. Like almanacs in general its first use is in the astronomical information that it contains, viz.; the days of the month, the times of the moon's phases, the time of the rising and setting of the sun, the equinoxes, solstices, &c.; also the various terms into which the year is divided, and the time of the beginning of the four seasons are given, so that farmers may know when to perform the various important operations of agriculture.

But not the least of the uses of the almanac, as already intimated, is to enable people to choose lucky and avoid unlucky times and places for the various operations of everyday life. The astrological part is universally believed in, though there seems to be considerable difference in the practice of the details by different persons—some considering it only necessary to be careful about the times and places of carrying out the most important affairs of life, such as marriage, burial, house-building, &c., while others believe it necessary to be careful as to the time and place for the most commonplace details of everyday life, such as opening a shop, entering school, going on a journey, giving an entertainment, sweeping the floor, shaving the head, taking a bath, &c. But while the almanac is needed more or less by all, it is of special importance to the house-builder and the farmer.

The astronomical part differs from most other almanacs in that it says nothing about the movements of the planets, the conjunction and opposition of the moon and the sun, the perigee and apogee of the

moon, nor of the perihelion and aphelion of the earth. Neither does it give any guesses about the weather, and is on this account at least not open to the charge of sometimes telling lies. The only notices of important events it contains, are the dates of the death of the Emperors and Empresses of the reigning dynasty, and these are given only as a warning against certain lines of conduct on the days named. One column under each month contains notes of various natural phenomena about birds, insects, &c., which will be noticed further on.

When we come to a careful examination of the astrological part of the almanac, I confess to a feeling of bewilderment. There is such a mass of stuff, that it is difficult to decide where to begin an attempt to discuss it. And in addition to this, the underlying principles of the system are so obscure as to render it very difficult to discover or follow them. But we may note the following facts with reference to the system in general :—

1. Astrology, geomancy, fortune-telling, or whatever else the system or different branches of it may be called, though no doubt closely connected with the fanciful speculations of the Yih-king on the eight diagrams, was first established as a system by Kwoh-p'oh of the Han dynasty, but received its most vigorous impulse during the time of the Sung, during which period several works were written that have since become authorities of the subject. It is now universally believed in, and many persons make a profession of the study and practice of it, the same as medicine or any other profession.

2. Innumerable stars, happy and malignant, gods, spirits and devils, have more or less influence on all the affairs of heaven, earth, and hell.

3. These stars, happy or malignant, rule or occupy different points of the compass on different years and on different days of the same year.

4. Every year, month, day and hour is numbered or named according to the sexegenary cycle. For an account of the origin and use of this cycle, see Williams's *Middle Kingdom*. The points of the compass are also denoted by the letters of this cycle—*Tz* denoting the North, *Wu* the South, &c.

5. The action and reaction of heaven and earth, the moon and the five planets, and the five elements, furnish a sufficient and satisfactory explanation for all the phenomena of nature.

6. Each year belongs to one of twelve animals—rat, ox, tiger, hare, dragon, snake, horse, monkey, cock, dog, bear. And these serve as a means of remembering one's age, for it is only necessary to recollect to what animal one belongs in order to call to mind the year of his birth.

7. The main principle of the system is that when a certain point of the compass is ruled or occupied by one or more malignant stars during a year, or month, or day or hour, as the case may be, it is more or less dangerous to start in that direction on any undertaking, in proportion to the power of the said stars to do evil, and the restraining influences of any good star that may be ruling in the same place. On the other hand, if a given point of the compass is either unoccupied, or occupied by a good star, or the ruling malignant star is off on a pleasure trip, as not unfrequently happens, then any undertaking may be safely entered upon in that direction. For instance, if any one is taken sick, his sickness is sometimes accounted for by the fact that he "moved earth," that is, opened the foundation for a building in the direction of the *T'ai-su*—the star that rules the year—which is a high crime and misdemeanor. The mason who has been doing some building for me this spring, accounted for the high price of bricks at this time by the fact that the south is "empty" this year, that is, is not occupied by any evil star, and therefore a great deal of building is going on in the city, and bricks are in demand.

Let us now examine briefly some of the principal contents of the almanac.

On the first page we find a statement of the position occupied by the *T'ien-teh*—heavenly virtue star, a good star—during the different months of the year. In the first month it is in the south, inclined a little to the west. In the second month it is in the south-west, in the third month it is in the north, inclining a little to the west, and so on. A series of concentric circles show the points of the compass occupied by the god of joy, god of riches and gods of honors. During the present year, for instance, on any *kiah* day the god of joy is in the south-east; the god of riches is in the south, &c.

On the second page of the red letterpress we see a statement of the times—day and hour—through out the year, in which the "honorable men"—the gods of honors—ascend to the gate, or centre, of heaven, not being in their regular positions at such times. These hours are said to be very especially lucky for attending to the most important part of any affair that may be in hand at the time. But there is one proviso to this, viz., that if any day or hour otherwise lucky is ruled by either of the evil stars, "day-splitter" or "five failures to meet," then it is unlucky. For instance, on any *yih* day during the month following the vernal equinox, at the hour *yiu*—5–7 P.M.—the "honorable men" ascend to the gate of heaven, and that is a peculiarly lucky hour. So also are the hours *sz* and *hai* of any *keng* day after the summer solstice, &c.

On the third page of the red characters we have a list taken from *The Imperial Guide to Divination*, showing the lucky hours throughout the year. For instance, the hours *tz* and *ts'eu*—11-1 and 1-3, A. M.—of any *kiah ts* day are lucky. The hours *mao, shun, sih, hai*, of any *yih wei* day are lucky, and so on—there being, according to this authority, 156 lucky combinations of days and hours scattered through this year. At another time I may give some account of this *Imperial Guide to Divination*, which is a curiosity in itself.

Turning over to the next page of the red letterpress, we find some information that is of special value to sailors and all who would go down to the sea in ships, or navigate the "raging canal." This is a list of the days during the year on which high winds may be expected to blow, being the only attenpt at weather prognostication the almanac contains. These prophesies are founded, not on the conjunctions of planets, nor on any solar, lunar or terrestrial influences, but on the fact that the birthdays of sundry gods occur on the days mentioned. It would seem that these gods require that men, especially sailors and travellers by boat, should observe their birthdays, and if they refuse to do so, the same gods aforesaid will raise such a row, and blow such a blast, as to endanger the lives of all such irreverent persons. For example, the 9th day of the 1st month is the birthday of the jewelled ruler, Yuh Hwang-ta-ti, and a storm may be expected on that day. Likewise on the 19th of the 2nd month, the birthday of the goddess of mercy; on the 1st of the 4th month, the birthday of the white dragon; on the 13th of the 5th month, birthday of the god of war; on the 21st of the 8th month, the day of the great meeting of the dragon gods, &c.—29 days in all, on which it is bad luck for boats to run.

The first two pages of the black letterpress give the day, hour and minute of the beginning of each of the 24 terms of the year, for the meridian of Peking. There being an intercalary month, this year contains 384 days.

On the next leaf we have a diagram showing the positions occupied by the gods of the year for the current year. This diagram is prefaced by the following statements. The *t'ai sui*, great year star, rules in *Ting Hai*, N.W. by N. The *Sui Teh*, year virtue, rules in *Jen*, N. by N.W. The *Hoh*, or conjunction star, rules in *Ting*, S. by S.W. and the *Ting* and *Jen* points of the compass will be especially lucky this year for repairing and building houses, opening foundations, &c. In the center of this diagram are the characters for seven colors, black, purple, green, red, yellow, cerulean blue, and white, arranged in three rows of three characters each, the character for white being repeated. The arrangement of these colors differs for each year and

month in regular succession, and has an important influence on the character of the year or month, and their manipulation forms a part of the abracadabra by means of which geomancers and fortune tellers contrive to blind the eyes of the simple.

According to this diagram, the compass is divided into 24 points, designated by the characters for the four original diagrams of the book of changes, the twelve stems and eight of the ten branches of the sexegenary cycle. Stars good and bad—mostly bad—occupy several of these points, while several others are "empty"—unoccupied. The two best of these rulers of the year are the "Memorialist" and the "Scholar." The former occupies the north-west, and the latter the south-east; nearly all the other occupied points are ruled by more or less malignant stars, and unless other influences can be found to counteract these, it will be very unlucky to undertake any affair in these directions during this year. This diagram is also used to locate the most important stars, good and bad, that rule the months, as indicated by the characters for the twelve stems and ten branches under each month. The diagram is followed by the statement that where repairs on a house are absolutely necessary in a direction or on a side of a house that is unlucky, let the owner do the work on days ruled by certain good stars, whose names are given, or else take advantage of the day on which the evil star or god leaves his station on a pleasure trip—which days are given in another place—call a crowd of workmen, and rush the work through before the malignant spirit gets back home again, and all will be well.

The next two leaves give the time—day, hour and minute—of the beginning of each of the twenty-four terms, in each of the eighteen provinces and the dependencies of the Empire, according to the difference of time from the meridian of Peking.

After this, the rest of the almanac, except three leaves, is taken up with the phenomena for each month.

The first thing that we notice is the lines of red characters that run along the top and bottom of each page. These are the stars that rule the days—two good ones whose names are placed at the top, and two evil ones whose names are placed at the bottom, of each day. These mutually resist each other, and it depends upon which is the strongest as to whether the day is a good or a bad one. This point can only be determined accurately by professors of the art. But certain general directions are given by which common people may avoid serious mistakes. For example, the characters *puh tsiang* occur at intervals throughout the year to

indicate that the evil stars presiding on the days so marked have no power for harm.

Another fact that we notice is that each day is under the influence of one of the five elements—metal, wood, water, fire, earth—and is presided over by one of the twenty-eight constellations into which the zodiac is divided. These constellations follow in regular succession for each day, without regard to the days of the month or the number of days in the year, so that the characters *sing, fang, hsü, mao,* always occur on Sunday. Each day is also under the rule of the twelve characters *kien, man, ch'u, p'ing, ting, chuh, p'u, wei, ch'eng, siu, k'ai, pi,* four of which are lucky, four unlucky, and four indifferent. The four lucky ones are styled the "yellow road."

Want of time and space precludes any attempt at giving even an epitome of the various phenomena noted under each month. I can only select a number of items here and there as specimens of the whole.

The first month, which is called the *principal* month, is large, that is it has thirty days. The three large characters at the head of the second column under this month, *kien jen yin,* indicate that during this month the handle of the great dipper points toward *yin,* that is, N.E. by E., at nightfall. The direction toward which the handle of the great dipper, or northern bushel, points at nightfall, has long been to the Chinese a sort of astronomical clock, to show them the time of the year.

In the first column under this month, we find the following statement: The beginning of spring occurs at 10 a.m. on the day *keng tz,* the 12th, being a term belonging to the first month. The *t'ien-tao,* or producing influence of heaven, moves toward the south, and hence, any one starting on a journey in this month, ought to start southward in order to have a prosperous journey; and any building or repairing ought to be done on the south side or toward the south. The *t'ien-teh,* heavenly virtue, is in *ting,* S. by S.E.; the *yueh-yah,* moon's subjugating influence,—an evil star—is in *sih,* N.W. by N.; the *yueh-sah,* moon's malignance, is in *ts'eu,* N.E. by N.; the *yueh-teh,* moon's virtue, is in *ping,* S. by S.E.; the *yueh-heoh,* moon's conjunction, is in *sing,* W. by N.W.; the *yueh-k'ung,* moon's vacuum, is in *jen,* N. by N.W. The directions S. by S.E., W. by N.W., and N. by N.W., are lucky during this month for building, repairing, and opening foundations, etc.

In the second column under this month it is stated that the east wind thaws the frozen ground, hibernating insects begin to move, fish swim up against the ice, the otter offers sacrifice to the

fish, that is, eats the first fish of the season. (This last statement is an allusion to the Chinese custom of taking a part of the first meal on New Year's Day, and laying it on one side as an offering to the ancient ancestor who first taught the people to eat cooked food. So the otter is said not to immediately eat the first fish he catches, but to offer it in sacrifice, to the ancestor of all fishes, I suppose, and then eats it afterwards. This form of expression occurs frequently in the almanac to indicate the time when animals or birds of prey catch the first prey of the season.) The wild goose goes north. (The wild goose is said to follow the *yang-k'i*, or male breath, in its annual migrations). Vegetables begin to move and sprout after 6 a.m. on the 27th, when the sun reaches the constellation *ts'i tz*. Stars belonging to the constellations Pegasus and Andromeda, *Kiah, Ping, Keng* and *Jen*, are lucky hours.

Then follows a column for each day containing directions as to what may or may not be done on each day. The first day is said to be unlucky for going on a journey. The second day is lucky for the following affairs: sending a memorial to the Emperor; entering upon office; betrothal; visiting or receiving friends; marriage; moving; taking a bath; shaving the head; cutting out clothes; raising the timbers for a new building—which must done at the hour *shun*, 7 a.m., (sometimes the fortunate hour for raising the principal beam of a new building occurs at or near midnight, and the workmen are called out of bed, when the hour arrives, to raise the timber); writing deeds; making a trade; collecting money; sweeping the house; buying cattle; burial; opening drains and wells. The 4th day is indifferent. The 6th day is favorable for worshipping the Gods; taking a bath; shaving the head; cutting out clothes—which must be done at the hour *mao*, 3 a.m.; cutting down trees; fishing and hunting. The 11th is a lucky day for taking a bath; the 13th for worshipping; the 14th for going on a journey, or breaking ground for the foundation of a building. The 18th is a lucky day for worship, dressing up in fine clothes—that is, for a feast or visit to friends—and this must be done at the hour *wu*, 11 a.m., and facing the S.W.; betrothal; visiting; cutting out clothes; repairing and building; raising a house—which must be done at the hour 11 a.m.; marking out a site for a grave; opening a market; writing a deed; making a trade; collecting money; placing corner stones; planting; buying stock; digging a grave; funeral. The 20th is a good day for worship; taking a bath; sweeping the floor; curing disease; tearing down old houses and old walls. The 22nd is a good day for entering school—which should be done at 9 a.m. The 28th is said to be a lucky day

for hiring servants. And the 29th is a good day for repairing roads. The 22nd is an unlucky day for going on a journey, for moving, and for planting. The 13th is unlucky for performing the operation of acupuncture.

In the second month, the handle of the great dipper points toward *mao*—due east—at nightfall. The places for the stars *t'ien-teh, yueh-teh,* &c., are given for this month as for the first month and for every month in the year. The producing influence of heaven—*t'ien-tao*—moves S.W. this month, and hence that is a lucky direction for going on a journey, and repairing and building. During this month the peach blooms; the oriole sings; the hawk changes to the turtle dove (this is the way that the disappearance of the hawk and the simultaneous appearance of the turtle dove are accounted for); the swallow comes; thunder is first heard and lightning first seen. The sun enters the constellation *Kiang Liu* on the 27th, after which the hours 2 a.m., 8 a.m., 2 p.m., 8 p.m. are lucky. We find the same instructions given as to lucky and unlucky days as in the first month. Some days are good for nearly everything, and some are bad for nearly everything, while others are apparently indifferent. And thus we find through all the months the same—to us—dreary repetition, and I need not detain you much longer with an examination of this part of it. Before passing on, however, it will be interesting to notice some of the statements about natural phenomena given under each month.

In the 3rd month, it is said, the *t'ung* tree—old tree—blooms; moles change to quails (thus accounting for the origin of quails, whose sly, creeping movements are similar to those of moles); rainbows are first seen; the duckweed begins to grow, &c. In the 4th month the mole-cricket sings (this is called the devil's messenger); earthworms come forth; wheat harvest arrives. In the 5th month the mocking bird, which is called "the turn-tongue," stops singing; deer shed their horns. In the 6th month the warm breezes blow; the cricket sings in the wall; the hawk becomes ravenous; decaying grass produces fire-flies. In the 7th month the cool winds blow; the white dew falls; the hawk offers sacrifice to birds; heaven and earth begin to grow quiet; the autumn approaches. In the 8th month the wild geese begin to return south; the swallow leaves; the birds lay up winter stores; thunder ceases; hibernating insects build their winter quarters. In the 9th month sparrows dive into large waters and become muscles; the crysanthemum blooms; the wolf offers sacrifice to animals; grass and trees become yellow and the leaves fall; hibernating insects go into winter quarters. In the 10th month

the water freezes; pheasants dive into large waters and become clams; rainbows are no longer seen; the breath of heaven ascends and the breath of earth descends, and all things close up for winter. In the 11th month the nightingale ceases to sing; earthworms roll up into knots; the water-springs flow again. In the 12th month the wild goose turns on his journey northward; the magpies build their nests; chickens set; migrating birds fly very fast; the waters freeze hard.

On the two leaves following the months are given the following items among others: 1. A table of years and the animals to which they belong, beginning with the 13th year of Kwang-sü and running up to one hundred and twenty years, to enable any one to easily find his age and the year of his birth. 2. A list of the days on which certain happy stars preside over the destinies of men—put here for convenience of reference. 3. A list of the days on which certain evil stars preside. 4. A list of the days on which certain evil stars are away from their stations—on a pleasure trip. 5. A list of the days on which the god whose duty it is to examine into the affairs of each family and report to heaven, occupies different positions in the house—as on a *kwei mao* day he is on the west side of the room; on the days *keng tz*, *sin ts'iu*, and *jen yin*, he is on the east side of the room, &c., and it is bad luck to disturb that side of the house on that day by placing a bed there, &c. These day-gods, as they are called, operate on 16 days out of a cycle of 60, and during the other 44 days they are off on other business or pleasure. 6. A list of the days on which the soul occupies different parts of the body, and where, consequently, acupuncture should not be performed on the day mentioned. For instance, on the first day of the month the soul is in the thumb, and acupuncture should not be performed on the thumb on that day. On the 2nd day of the month the soul is in the outside ankle, and acupuncture is, as the doctors say, contra-indicated there. On the 10th day it is in the back; on the 15th it is spread over the whole body, and hence acupuncture is not to be performed at all on that day. On the 26th the soul is in the stomach, and so on. 7. A list of generally unlucky days for certain operations that are named. It is unlucky on any *kiah* day to open a granary; on any *ting* day to shave the head; on any *sin* day to mix soy; on any *ts'iu* day to dress up in fine clothes; on any *wei* day to take medicine; on any *sheng* day to set up a bed; on any *hai* day to get married; on any *sih* day to eat dog meat. 8. A list of days on which to worship the kitchen God. 9. A list of days on which to wash the head. 10. A list of the days on which the star

t'ien-ho—heavenly fire—presides over the affairs of the world, and on which it is unlucky to build thatched roof houses.

But though there is a lot more of this on the same strain, I forbear, lest I weary you out. The last leaf contains the names of the nineteen members of the board of astronomy whose mighty work we have been examining.

In studying a work like this, one is more than ever impressed with the desperate condition—mental and moral—of the Chinese. What a terrible yoke of bondage weighs upon them. How can it ever be broken from off their necks? The dissemination of scientific knowledge through the mission and government schools that are being established in many places, will, no doubt, do much to clear away the fogs of ignorance that envelope the minds of the people. But nothing short of the knowledge of God, the Almighty Father who made all things and who upholds all things by the word of his power, can free them from their dreadful bondage to superstition and fear of devils, and give them that glorious liberty in which we rejoice as the children of God.

NOTE.—It should be borne in mind that the directions given in the Almanac about lucky and unlucky days, etc., are not sent forth in the form of an Imperial Decree making it the law of the land that the affairs indicated should or should not be done on certain days. It is rather the publication of what has been established by Imperial Authority as the *correct system*, and all others, of which there are many, are false and unreliable.

Historical Landmarks of Macao.

BY REV. J. C. THOMSON, M.D.

1837. January. Hew Kew issues a memorial against the admission of opium, in the supplementary statement to which he remarks: "Furthermore, in regard to the residence of the foreign barbarian at Macao, the prohibitory enactments are very full and clear. But I have heard that it has of late been usual for the barbarians to sit in large native sedans, and to hire natives to carry them. . . Moreover their merchant ships are not allowed by the regulations to discharge their cargoes clandestinely at Macao. . . They send their finer and lighter goods on board the boats called 'fast-crabs' from Kumsing Moon and other places, for sale. The coarser and heavier goods they unlawfully send in cargo boats direct to the Stadt-house at Macao. . . But the extreme case is this:

at Macao, on the outside of the gate called the Ditch-gate, are very numerous graves of the natives. In the second month of the present year the foreigners made a wide road there, levelling entirely the graves. The subprefect reported this to his superiors, and a deputy was sent to reprehend the foreigners. These, however, would not make acknowledgment of their offense; and when the officers sent men to repair the tombs, they even led on their barbarian slaves, and beat the native police and people. . . Such outrageous, overbearing, and lawless conduct arises wholly from this, that the local officers thinking forbearance to be the most quiet policy, seek only to obtain present freedom from disturbance, and hence give occasion for being treated with slight and contempt. Macao is within the jurisdiction of the district Heangshan, and on all sides of it there are naval stations. For all its daily necessaries, it is compelled to look to us. . . Should, therefore, the least insubordination be shown by the foreigners, there would be no difficulty in immediately having their lives in our hands. I have been told that a former magistrate of that district, named Pang-choo, on account of the pride and profligacy of these barbarians, removed from among them all the native dealers and merchants, and allowed no commercial intercourse on the part of natives with them, till the barbarians, trembling with fear, were at once brought to order. This is yet in the recollection of the gentry of Heangshan. Since a district magistrate could effect thus much, would the barbarians dare even to move if the great officers of the country would make a display of their power. . . A respectful memorial."—*China Repos.*, v. 398.

January. Governor Tang sends a deputation of three officers and the Hong merchants to Macao to confer with British Supt. Elliot.

1837, February 11th. His Excellency Adrião A. da Silvena Pinto, Governor elect of Macao, disembarked with his lady and family, on the Praya Grande, with the usual honors, and was afterwards installed in office.

May 1st. Rev. I. J. Roberts, of the Southern (U.S.) Baptist Mission of 'Tai-ping' fame, arrived at Macao. Among several tracts issued here was a Catechism in the Macao Dialect, of seven leaves, in 1840. In 1842 he located at Hongkong, the first missionary to settle there.—*Missionary Memorials*, p. 94.

July 4th. The American ship *Morrison* sailed from Macao for Lewchew and Japan on an expedition of investigation and to return some shipwrecked Japanese.—*Repos.*, xi. 255.

October 25th. An Imperial Edict is communicated to the Hong merchants by the Hoppo requiring four "depraved Canton

foreign merchants" to be "speedily and with severity expelled" to Macao.—*Idem*, vi. 296.

"It is only of late years after great intercession, that the Portuguese have been allowed to appoint a European magistrate to preside over their countrymen. Macao is particularly the residence of the ladies of the Captains of Indiamen, and others of the fair sex, as it is well known that they are not permitted to go up the river with their husbands. No foreign woman is allowed to enter China. This has been the law for a great length of time, and the attempt to break through it has occasioned some of the most serious disputes which the E. I. Co. ever had with the local authorities."—Downing's *Fanqui in China*, vol. i., p. 30.

1838, February. The passage boats between Macao and Canton have again fallen under the law of the great men, whose duty it is to restrain foreigners; and again they are forbidden to sail on the inner waters. Out of the *Alpha* twenty-three chests of opium were taken by the Chinese off Macao about two weeks ago.—*China Repos.*, vi. 486.

April 7th. A Macao opium dealer, "Kwo Seping," by the law that those who deal in opium shall be punished according to the law against those who trade in prohibited goods (namely, military stores and weapons) was publicly strangled on a cross outside the wall near St. Antonio gate by express command of the Emperor, as a warning to others not to engage in exporting sycee or introducing opium, and was interred near the spot where he was strangled. —*Idem*, vi. 607.

July 5th. A Hospital was opened at Macao by Dr. Peter Parker under the auspices of the "Medical Missionary Society in China," in substantial buildings, with accommodations for 200 patients, including a garden and spacious grounds in a very healthy and pleasant situation, overlooking the inner harbor and well adapted to the uses of a Hospital or for a Medical College, should it ever become expedient to appropriate them in this manner; selected by President Colledge and purchased by the Society at a cost of $5,000, though originally costing $20,000, being sold below its real value for this benevolent purpose. Seven hundred patients were received into the Hospital during the term, towards the close of which many had to be sent away from the inexpediency of receiving them for a few days only. An unexpected auxiliary in winning confidence was found, in that sundry of their idols, according to the interpretation of the Chinese priests, encouraged a large number of their votaries to apply to the foreign physician with assurance of success. The Hospital was temporarily closed October 1st, as the addition and

repairs to the Ophthalmic Hospital at Canton having been completed, and the period having arrived when, according to public notice previously given, it should be re-opened, Dr. Parker was obliged to return thither.

The first quarterly Report of this Hospital was published by Dr. Parker at Canton from the *Chinese Repository* Office in 1838. (See 1839, July 1st, and 1842, September 28th.)

July 12th. Admiral Sir F. L. Maitland, K.C.B., in the flagship *Wellesley*, passed into Macao roads, and on the 17th landed with his family; took his final departure October 4th.

September 5th. The *Boletim Official do Governa de Macao* issued its first number under the patronage of the Government. In January, 1839, the name was changed to *Gazeta de Macao* and not long afterwards again to *O Portuguez na China*. It was issued every Friday, and took the place of the *Macaista Imparcial* and the *Chronica de Macao*, both of which had ceased publication.

A few months after the first issue of the *Boletim Official* the *O Commercial* was commenced, and continued till near the middle of 1842, when it went the way of its predecessor to the tomb of the Capulets. (See 1834, 1836, *Repos.*, xii. 110.)

September 22nd. The French frigate *L'Artemise*, 52 guns and 425 men, having on board Mr. Ferdinand Barrot, arrived at Macao from Manila.

Up to 1838 Mr. Thos. Beale's aviary of curious and beautiful birds was one of the principal attractions of Macao. It was a wire house about 40 feet long and 50 feet high, surmounted by a dome, and contained a variety of shrubs and even large trees with basket nests. The greatest attraction was a living bird of Paradise from the Moluccas, which was in the owner's possession eighteen years; also a magnificent peacock from Damaun, besides nearly thirty species of pheasants, among them the *Reeves's pheasant* from the north, whose longest tail-feathers approach the extraordinary dimensions of six feet, forming a magnificent train. Four cocks were brought to Canton in 1830 and purchased for $130, also the *medallion* pheasant with a beautiful membrane of resplendent colors —purple, red and green; large assortment of macaws and cockatoos, a pair of superb crowned pigeons (*Goura coronata*), several Nicobar ground pigeons, Mandarin ducks with their brilliant and variegated plumage, except during four summer months when changing feathers; and some one hundred and fifty other birds of different sorts. Mr. Bennett tells how during a total eclipse of the sun, that feathered colony, if not in consternation at the event, was exceedingly perplexed at the rapid and untimely termination of the day,

and all retired supperless to bed; they received, however, a surprise at the briefness of the night, for, before they could be well asleep the cocks crowed at the reappearance of the sun, and all again resumed their daily amusements and occupations.

The Botanic Garden which contained this aviary was also a valuable collection of trees and plants and upwards of 2,500 pots, mostly Chinese flowers, probably the richest collection of Chinese flowers ever made by any foreigner—and has in fact served as the nursery in which some of the rarest productions of China have been prepared for transmission to the west. A table giving the average of rain in the mean of its fall at Macao during 16 years, furnished by Mr. Beale, is found in the *Chinese Repository.*, vol. i., p. 491.—*Davis's Chinese,* ii. 318; *Bennett's Wanderings,* &c., ii. 50 (see 1841, December 10th.)

Educational Work in Swatow.

BY MR. WM. PATON.

THE following notes were originally written to aid a missionary in the preparation of a lecture, but the writer, thinking they might be of use to the rest of his missionary brethren in China, asks for them a place in *The Recorder.*

Of late a good deal has appeared in this magazine on the relation of the Boarding School to the Theological Seminary, but very little on the general subject of missionary educational work, and still less have we been favoured with details of the working of any particular school or system of education. It would be a great help to the cause of education if all those missionaries who have charge of schools would publish, for the benefit of their brethren, their experiences of the practical working of these schools, giving, among others, such details as the kind of school, the number of pupils, and the class of people from which they are drawn, the rate of fees, the difficulties and encouragements met with, and the career of the pupils after leaving the school.

It is hoped that the following imperfect sketch, along with the suggestions now made, may result in the important subject of education occupying a more prominent place in the magazine than it has hitherto done.

I. *Elementary Schools.*

Almost since the beginning of the English Presbyterian Mission in Swatow there has been a larger or smaller number of scholars at our oldest stations, but about six years ago this part of the work was systematized, a graded four years' course of study appointed, and the number of schools increased. This was due to a growing conviction of the importance of giving all the children of our Church members a good elementary education. This elementary course of study embraces the reading and memorizing of the Holy Scriptures and other Christian books, the native classics, writing the Chinese character, reading and writing Romanized Chinese, geography, and arithmetic. Last year we had seven schools with 67 pupils, who paid $60 fees.

Miss Black, of the Women's Missionary Association, has succeeded in opening three girls' day-schools with a total attendance of forty—eighteen of whom are the children of heathen parents. Unlike many other missions, we get very few non-christian children to attend our boys' schools, probably because we expect them to read Christian literature, and to pay the usual amount of fees. But, indeed, in prosecuting the work of education, it is our chief aim to train the children of the native Christians, believing that the outlay thus expended will tell more for good on the country than if expended on the children of heathen parents.

II. *Middle School for Boys.*

This Boarding School was opened in 1877, and now draws its supply of scholars almost entirely from the best pupils of the elementary congregational schools.

The average attendance is 25, which is not so large as it used to be, as we now require a higher standard of age, fees, and ability from applicants for admission. The present minimum age for admission is 13 full years. Every boy admitted must have passed the third of the yearly examinations appointed for the primary school. The annual fee is $6.

The subjects taught are the more advanced stages of those prescribed for the country schools, with the addition of history, Chinese composition, singing, and three or four different sciences—one each year in rotation.

The pupils of the Middle School meet every Lord's Day as a Sabbath School, conducted by some of our theological students, who go out every Sunday either to supply stations where there is no preacher, or to evangelize.

Of upwards of 100 boys who have remained a longer or shorter period in the Middle School during the ten years of its existence,

fifteen have become theological students, four medical students, and one is doing good work as our head printer. Of the first of these three classes, some have finished their college course, are now acting as teachers or preachers, and a few have left the service of the mission.

Hitherto, 60 per cent. of the pupils have left the Middle School before completing the four years' course of study mapped out for them, but we hope to reduce this number by exacting from the parents of all the boys admitted in future, a more *decided* promise to keep them at school for the above period. However, the teaching which these lads have received in our boarding school is fitted to make them intelligent, holy, and zealous Christians, and, consequently, better citizens. The subsequent conduct of some, it is true, shows that the good seed sown had fallen upon unprepared soil, but let us hope that their hearts may soon be softened by showers from the Holy Spirit, and the now dormant seed shall then be quickened and made fruitful. The proportion of such boys is certainly not greater than in the generality of schools in Christian lands.

Nearly all the scholars who have studied the regulation number of years, have been, at one period or other before leaving school, received into full Church membership.

Just as the elementary schools furnish pupils for the Middle School, so the latter helps to feed our Theological Seminary. At the close of last session six boys left the Middle School, having studied therein for four years. These were all rather young to enter the College, and I hear that the parents of some of them have difficulty in finding employment for them. This, among other reasons, seems to point to the desirability of having an industrial department in connection with the school. It may sometimes happen that a young man who has passed through the boarding-school is unsuited to be received as a theological student, and not having been trained to any business, he finds it hard to obtain a livelihood. In the meantime we are seeking to obviate the difficulty by raising the age of admission to the school. Although the fees paid by the pupils do not cover the cost of maintenance, yet in many cases the loss to the parents of their boys' homework is considerable, and the fact that the parents are willing to suffer it and send their children to school shows that they look to the spiritual well-being of their offspring, at least, if not to that of the Church in general.

Of late, a great deal has been said, and still more been thought, on the subject of boarding-schools and the native ministry. I cannot now enter into a full consideration of the question, but would like simply to offer a few remarks thereon. And first I would say that

however it may be with some schools, the pupils of the English Presbyterian Middle School in Swatow are not exactly reared in a "hot-bed," and do not spend their whole time in reading, eating, and sleeping. They are made to carry water and attend to house-cleaning. They engage in healthful sports and in gardening; and above all, they spend four months of the year at their own homes with all the influences, good and bad, spiritual and physical, which are to be found there, and thus the child-plants are periodically subjected to that hardening process so much desired by those who dread the too genial air of the hot-house boarding-school. I can in some measure sympathize with those who fear that by taking young men directly from the Middle School into the College before their characters have been tested by contact with the world, we shall only be rearing "effeminate" and useless preachers, and who think that it is better for those who finish their school course to go home and engage in agriculture or some other branch of business, and after the lapse of two or three years, if they still desire to serve the Lord in the ministry, to apply for admission into the Theological Seminary. This plan has its advantages and disadvantages, one of the latter being that when once a man gets habituated to any business or manual labour by which he earns his living, it is very difficult for him to leave it and become a student, however anxious be may at first have been to become one. And even if he gives up his employment to prepare for the ministry, he has to re-learn much that he has forgotten after leaving the boarding-school. All must admit that educated and zealous native preachers are invaluable, and having once got hold of a promising youth, I feel indined to keep him and try to make him such a one. Of course, if after receiving a liberal training, or during the process of receiving it, the student should be found to lack those qualities and graces which alone can make education of any value, there is no necessity for further employing him as an evangelist. Very few of our Swatow students are permanently employed as preachers until they have been tested for one or two years in the capacity of school teachers. There are difficulties connected with both of the plans compared above, but if we are to have boarding schools, would it not be well to admit into them only lads of a somewhat advanced age, say 15, such as have therefore had considerable contact with men and things, who are in a great degree fitted to make choice of life-work, and who are able to fully profit by the instruction and advice they receive while at school? Until I am convinced that the boarding-school system is morally wrong, I shall continue to believe that the pupil in his studies meets with no greater moral danger and temptation than the unpaid and illiterate preacher in the course of his

labours, and that the same God who protects the latter, can also the former. In short, where the question is not of radically right and wrong systems, but merely as to each possessing some advantage which the other lacks, it matters comparatively little through which system a Christian worker is obtained, the all-important thing being the felt presence of the Master's Spirit in him. That Spirit which impels a Chinaman for Christ's sake to give up any lucrative employment, which usually is so dear to him, and become a preacher of the Word, is the very same Spirit which keeps a college-bred youth from insincerity and "effeminacy," and makes him willing to "endure hardness as a good soldier of Jesus Christ."

III. *Theological Hall.*

Having already referred to several points connected with the training of preachers, my remarks under the above head will be brief. The present seminary for the training of preachers and teachers was opened in 1870. Last year there were seventeen students, receiving as support from $2 to $4 per month. The students are drawn from two sources, one being the Middle School, and the other the various country congregations where may be found young men of good character, who are more or less able to read, and who have shown themselves anxious for the conversion of their fellow-countrymen.

The curriculum of study is for the most part embraced in the following list of subjects which the candidates for license are required to be examined in:—Reading the Scriptures in the literary and colloquial styles, and knowledge of the contents; theology; analysis of a text in a given time; written discourses; geography; history and chronology; reading and writing of Romanized vernacular; arithmetic; astronomy; comparison of Christianity with the religions of China; and, lastly, some of the Chinese classics. Astronomy is one of four sciences which are taught in rotation to the students as circumstances permit. Instruction in singing is also regularly imparted.

In connection with the Hakka branch of our Swatow mission work, there is now one licentiate; and in connection with the Hoklo branch, one licentiate and one native pastor.

Every year, during the month of August, all our Hoklo preachers and teachers assemble in Swatow for examination and instruction in prescribed portions of Scripture.

IV. *Girls' Boarding School.*

This school was begun in 1873, and from that time to this has been conducted by the married ladies of the mission, aided now and again by the paid agents of the Women's Missionary Association. It

is at present supported by this Association, although the building was erected, and the pupils for many years supported, by a kind friend of the mission living in Scotland—Mr. Buchanan.

Since the opening of the school, altogether about 110 girls have received instruction, including twenty-three at present in attendance.

The parents of the girls are now more willing to pay for their education, and the minimum annual fee received is $3 per child.

The girls are allowed home for three months in the year, and it is the desire of the teachers to make their school-life as like as possible (with the exception of education and cleanliness) to their home-life.

The advantages of this school are very great. Not only do the girls themselves receive the benefits of a good elementary education, but some of them afterwards put it to good use in teaching the women and girls of the villages to which they belong. All the girls after leaving the school are married to Christians, of whom a large proportion are teachers or preachers who find in them true helpmates.

V. *Bible-Women.*

The Women's Missionary Association of the Presbyterian Church of England, deploring the neglected condition of the women of China, and recognizing that the large amount of influence which the latter exercise in their homes would, if properly directed, be a powerful factor in the conversion of China, secured the services of Miss Ricketts, who, in 1878, came out at her own expense to teach, by precept and example, Chinese women how to lead their sisters to the Saviour. Other two ladies are now associated with Miss Ricketts in this work.

Out of the whole number of women who have attended the training institution, seven have been considered fit to be appointed as Bible-women, and at present there is a class of six under instruction.

VI. *Printing Press.*

I cannot close this notice of educational work in Swatow, without referring in a word to the aid lent by our Press, which is certainly a great educational power, and which has been in operation for about seven years. It issues works in Romanized colloquial both for the native church and foreign students of Chinese. These works comprise portions of Scripture, vocabularies, Church Miscellany, tracts, and school-books.

It ought to be understood that all our instruction is conveyed through the sole medium of the Chinese language, and that it is distinctively religious in character.

Netherlands' India—An Appeal without a Response.

BY J. A. B. C.

ABOUT ten years ago the Rev. Dr. Schreiber, Secretary of the Rheim (Barmen) Missionary Society, gave an account of his Society's efforts in Netherlands' India, at Mildmay.* He said that Mohammedism was spreading with astonishing rapidity, especially in Java. "At present in Java almost all the whole population (twenty-one millions) is Mohammedan, at least in name; a great deal of heathenism still being concealed under the surface. On Sumatra the fourth part is still heathen. On Borneo and in the Celebes, perhaps about one half; but wherever in Dutch Indies a heathen population is in contact with Mohammedism, the latter is advancing steadily." In fact, wherever the Dutch government extends, Mohammedism is spreading. Dr. S. does not charge this government with "knowingly and wilfully propagating Mohammedism," but, as he says, "here Mohammedism steps in to do that which Christianity ought, but neglects, to do."

Dr. S. speaks of the workers already on the field, and of their utter insufficiency to occupy the whole field. This field in some parts has been wonderfully productive. In Ninnahassa, or Celebes, in 1886, out of a population of 138,026, there is a nominal Christian population of 115,361. But "there is only one Ninnahassa in the Archipelago." In many parts where there is a large nominal Christian population, "the poor churches are quite neglected and forsaken," and are now fast falling before Mohammedan influences. Ten years ago, Dr. S. said, his Society could not increase the staff of workers, and it has not increased them. He made a strong appeal for other workers, assuring all that the government would allow other nationalities to work freely, as the Germans do, in Neth. India.

The part of his address I wish to emphasize is this—"*Will no other Missionary Society step in, in order to avert such a reproach to the Christian name?* I want to make an earnest appeal upon all the Missionary Societies in England, America, and Australia." *This appeal, as yet, has had no response.* Surely before long there will be a willingness to *consider* the claim of Malaysia, especially the claims of the twenty-seven millions of Neth. India. All that the Christians of England are doing for the thirty-five millions of Malaysia is being done by the Sarawak (S.P.G.) Mission in Borneo,

* Mildmay Conference of Foreign Missions Report, 1878, pp. 137 and 155.

and by a few scattered workers in Singapore and Penang, with occasional visits to the peninsula. There is only one solitary American missionary to represent the Christianity of America in this wide region. Let me now give a few facts as to the present state of missions in Netherlands' India, with a few other facts to be well pondered by thoughtful Christians. The Dutch possessions extend from Atcheen in Sumatra to New Guinea, and contain 612,520 square miles, with a population of 27 millions under the Dutch flag. Among all the vast multitude of souls there are only 69 Dutch and German missionaries, and 24 government mission "helpers." These "helpers" are in government pay. Their sphere and all their movements are regulated by the officials, and though they speak Malay, are only allowed to work among the nominal Christians. The missionaries alone are free to go to the heathen and Mohammedans with the gospel. Of the 93 missionaries on the field (always including the 24 government "helpers") fully 70 have arrived since 1879, the result no doubt of the reaction in university and college life in favour of evangelical doctrine and many forms of aggressive Christian efforts in the Netherlands and Germany. The 69 missionaries are as follows:—6 from the Meth. Miss. Society (Rotterdam), 6 from the Neth. Miss. Association (Rotterdam), 8 from the Utrecht Miss. Association (Utrecht), 1 from the Neth. Ref. Miss. Association (Amsterdam), 3 from the Ermelo Miss. Association (Ermelo), 4 from the Mennonite Miss. Association (Amsterdam), 4 from the Hague Home and Foreign Miss. Society (Hague), 3 from the Christian Reformed Church (Leyden), 1 self-supporting Dutch Missionary. There are, besides these Dutchmen, 34 German Missionaries, of whom 28 are from the Barmen Mission, supported by the sub-society at Amsterdam; the rest are of the Berlin Mission. These missionaries do not live together in large centres, but scatter themselves in families among the natives. In Java there are 24, in Sumatra 19, in Mias 5, Lorreo 7, Celebes 11, Sumba 1, Timor 1, Rotti 1, Wetter 1, Buru 1, Ceram 2, N. Guinea 5, Jilolo 2, Saugi 3, Talau 2, Saparina 2, Amboina 4, Ternate 1, Letti 1, Haruku 1.

According to census (1885-1886) there were native Christians —Malayan races 235,070, Chinese 939 (but not one missionary able to speak Chinese), and natives of India 121. In Dutch Timor there are 33,015 nominal Christians, with only one government helper. Truly the harvest is plenteous, but the labourers few.

Missionaries' Manners.

THAT the subject of this essay must not be neglected, though it may be considered one of secondary importance, will be readily admitted by most, if not all, of the readers of *The Recorder*. But it is a subject hard to treat of profitably; for it is beset with prejudices, and with reference to it we are inclined to say to our brother, "Let me pull out the mote out of thine eye"—and, behold, beams are in our own eyes. Notwithstanding, what follows is submitted in the hope that no honest attempt to publish truth can be made in vain.

The manners of missionaries are probably quite as good as those of any other class of men; yet it is often seen, and sometimes painfully felt, that in their social intercourse missionaries are not all they should be. Nor is this a state of affairs much to be wondered at, for social life among missionaries is attended with peculiar difficulty. In cities of this Empire there are associated men and women, married and single, of American, British, and Continental missionary societies; of different creeds and denominations; of different ages, dispositions, educations, habits, and tastes; men and women who are supported differently, some on much larger salaries than others. And the members of these heterogeneous groups are of necessity thrown much together; to a great extent, also, they are dependent one on another, not only for social pleasure, but for any expression of social life and united effort.

That the difficulty may be understood more clearly, let a class or two be specified. On the part of some, then, there is want of experience—either experience in life generally, or experience in missionary life particularly. Not a few come to the mission-field direct from the schoolroom. And though it is said that the first thing to be learned at school is manners, we do not as a rule look to the schoolboy, or even to the man fresh from college, for the most perfect embodiment of politeness; not because young students are destitute of good sense and kind feeling, but because most of them have not had the requisite opportunities for acquiring social culture. However, suppose that the boy has learned good manners at school, suppose that the new missionary is a person of good-breeding in every way, missionary life is so unique, so unlike life at home, that one needs time to adapt himself to the changed circumstances, and, if in this process he does not make mistakes, it will be wonderful indeed. On the part of others, who are determined to preserve and to assert their individuality, there seems to be the opinion that, in order to do so, the common forms

of good behaviour may and must be ignored or overridden. Such individuals have to be indulged by the well-bred; and they are kindly spoken of as "privileged characters," which may mean that any originality of behaviour they display, is only a development of original sin in the direction of rudeness. But apart from such considerations, the living among a people of a hard language and of strange customs, and in a climate that is enervating to most foreigners, is severely taxing, trying, and wearying, even on the best behaved. Now is there any help for all this?

It is taken for granted that it is scarcely necessary to say to missionaries that there is help in prayer. Yes, let it never be forgotten, that earnest prayer gives real help in every difficulty. But let us see what other available assistance there is.

In these days of large liberty there is much impatience with anything like restraint. Sometimes even the law-abiding think that rules are irksome. But, though forms are not to be followed slavishly, though rules are made for men and not men for rules, still, both forms and rules are indispensible. Man has been constituted a social being; therefore, in accordance with his nature, he must and will have intercourse with his fellows. And if this intercourse is not to lead to "confusion and every evil work," if it is to be beneficial and easy, it must be regulated by prescribed methods—that is, by rules of propriety. So, then, the missionary, whatever else he may be, should be a gentleman—a gentle, a genteel man, a well-behaved person. Not only so, the missionary ought moreover to be a Christian gentleman. Let him beware of the error that Christianity and politeness are opposed to each other. Christianity and hypocrisy are so opposed. But though there is much hollowness and deceit under the forms of politeness as practised by many, politeness does not require hypocrisy; politeness requires men not to be offensive or quarrelsome, it requires them to be affable and obliging. And although politeness cannot make men really friendly and kind, it does not a little good service; for instance, would it be possible for China's crowded millions to exist together, if they were not at least formally polite? The truth is, that the spirit of Christianity is the spirit of true politeness. Not that true politeness merely is Christianity. Christianity essentially is life in and for Christ. But Christianity requires men not only to seem, but really to be friendly and kind one to another. Indeed, it is the polite religion; for true politeness is only the expression of Christian feeling towards our fellow-men; so that, whatever is Christian is not rude, and whatever is rude is not Christian.

A writer on society remarks: "It is a great glory for a Christian to be able to say that all refinement and all civilization lead men—as far as their conversation is concerned—to the practice of Christianity. It is a great satisfaction to feel that Christianity is eminently the religion of civilization and society. The great law which distinguishes Christianity from every other creed, that of brotherly love and self-denial, is essentially the law which we find at the basis of all social observances. Meekness is the most beautiful virtue of the Christian; modesty, the most commendable in a well-bred man. Peace is the object of Christian laws; harmony, that of social observances. Self-denial is the exercise of the Christian; forgetfulness of self, that of the well-bred. Trust in one another unites Christian communities; confidence in the good intentions of our neighbours is that which makes society possible. To be kind to one another is the object of Christian converse; to entertain one another, that of social intercourse. Pride, selfishness, ill-temper, are alike opposed to Christianity and good-breeding.

It is evident, then, that the followers of Him who not only taught, but also practised to perfection, meekness and lowliness, modesty and forbearance, ought not to be excelled by others in politeness; that the Christian graces should not only dwell in their hearts, but also be manifest in their conduct. It need not be objected that many Christians are not expert in all the conventionalities of modern civilization; for any one who has Christian feeling and common sense may become truly polite in any circumstances. The great trouble is, that Christian feeling and common sense are not sufficiently exercised. Among little things, take for example, teasing. To find pleasure in causing pain or inconvenience to others—even slight pain or slight inconvenience—can never be Christian nor polite. Nor can such conduct be atoned for by slapping the sufferer in the face with a "Beg pardon." See Prov. xxvii. 18, 19.

It is evident, too, since Christianity is cosmopolitan, and true politeness is cosmopolitan, that, if missionaries would bear this in mind, better things might be hoped for among them. Regenerated human nature is not here perfected human nature, though it has the germ of perfection within it: yet in proportion as missionaries of every church, and country, and condition, endeavour to keep the laws of the household of faith, so shall they commingle socially with mutual ease, comfort, and enjoyment; and others shall glorify our Father who is in heaven when they "behold how good and how pleasant it is for brethern to dwell together in unity."

This subject has also an important bearing on the missionaries' intercourse with the natives—Christian and heathen. But to trace out the branches of a principle, whose graceful ramifications afford world-wide protection, is not the design of one who would

B. COURTEOUS.

The Gods of Corea.

BY REV. J. ROSS.

BELIEVING that for the purpose of comparing with the gods of other nations it might be interesting to publish a list of Corean gods, I write out for the *Recorder*, notes taken some years ago on this subject and revised at this time of writing.

1*st.*—*Noshin*, or gods of the road. Some say these are nameless, others state that the deity in charge of roads in the plains and valleys is *Kiang Dsuya* or Tai Goong's daughter. She is worshipped in China at the laying of every house foundation. In Corea at every stage of 5 or 10 *li* there is a small shrine similar to the shrines to the Virgin on the continent of Europe. Worship may be at any time performed at these, but always before starting on a journey.

2*nd.*—*Shanshin* is the Mountain God whose duty it is to protect from the tiger. His shrines are confined to the mountain. Offerings to these two consist solely of rice and water.

3*rd.*—*Goosiw dang* is a small shrine on the highest point 5 *li* from every city. Every traveller here prays for a successful journey. This god is said to be the same as the ancient Forest God of China.

4*th.*—*Toji shin* is the local tutelary deity, worshipped in spring and autumn by the presentation of paper behind each house. Additional offerings may be made according to pleasure.

5*th.*—*Shiung whang miao* is the generic name given to tutelary deities whose jurisdiction extends more widely than the last. There is one for every *li*, one for every "square" or collection of villages, one for every district, and one for every *Fu* (city), thus corresponding to the civil division of the country. To these, offerings are presented in spring and autumn, of an ox, food, spirits and fruit. These are offered with *kowtowing*. There is a combined offering by all the people of the *li* (district), &c., which on its presentation to the god is fairly divided among the people offering, and by them taken to their homes and eaten. A district presents one or several oxen.

6*th.*—*Buddhist Temples,* with three Buddhas and eighteen Lohan or Nahan, are common, but all among the mountains, where worship is performed mainly by and for the numerous monks and nuns. Occasionally some women resort to them for special gifts.

7*th.*—*Gwanje,* the god of war, has two temples in the capital—one outside the south gate, the other outside the east gate. The only other temple to this god is a recently opened one in Yichow.

8*th.*—*Dan goon* is the name of the temple in Pingyang to the original founder of the Corean people, who was contemporary with the Chinese Yao Wang. Worship is conducted only by the magistrate of that city. It is regrettable that no facts can be gleaned about this personage.

9*th.*—*To Kitsu,* the Corean King, invested Wang of Chaohien by Woo Wang there is a temple in Pingyang where the city Tsambog Mandarin is the only worshipper.

10*th.*—*Nong wang,* the god of rain and water, has no temple; his worship is by women at the brink of a river or other water.

11*th.*—*Confucius* is worshipped at new and full moon in the capital and every magisterial city. As in China, there is no image in the temple, it being represented by a tablet. The only sheep seen in Corea are those purchased in Manchuria to be offered in sacrifice at the temple of Confucius.

12*th.*—*Jo wang,* the kitchen god, is worshipped on New Years' Day and at full moon by every family, but there is neither temple nor image.

13*th.*—The Ancestral Tablet is worshipped four times a year and on the occasion of every death. I may note that the *Da In Kun,* on his return journey to Corea, is reported to have said that with the exception of its opposition to ancestral worship he saw no reason why Corea should not in a very few years be a Christian nation. The same sentiment is repeated by the Mandarin bearing tribute at present into Peking. It is said by these people from the Corean capital that the Mandarins there are satisfied that Christian teaching and customs are right and good; but they would cease to be filial sons if they abstained from worship of ancestors. Excepting that I desire to attract emphatic attention to this fact—which indeed holds largely in China also—I do not make any comment upon it.

14*th.*—*Nium Wang* (Ch. Yen Wang) is a generic name for ten deities, the Pluto with the keys of the nether world. To each of these every departed soul must appear and be closely examined before finding "his own place" in one of the eighteen hells.

15*th.*—*Yag Wang* (Ch. Yo Wang), the god of medicine, is domiciled with the last named in the Buddhist temples or monas-

teries among the mountains. The doors of these temples are always open, so that whoso desires can go in to pray at any time. Barren women betake themselves to these temples. Before their prayers they must be "clean," *i.e.*, purify themselves and eat no meat for seven or ten days.

16*th.*—Ursa Major is worshipped on the top of a high clean mountain. The worshippers are mainly women, though some literate praying for greater light and knowledge are at liberty to worship. The worshipper must be clean in person and thereafter proceed to the mountain top.

17*th.*—Heaven and earth are worshipped by Mandarins at the summer solstice; worship consists of adoration without prayer. In every city there is a temple.

18*th.*—*Chiun Shin*, or fire god, is one of the most important and most dreaded deities in the country. The phosphorescent lights in the forest are his "lamps." In every city, village and country district his temple may be found, where worship may be performed at any time. He who neglects this worship is reminded of his duty by the burning down of his house.

19*th.*—Illustrious Warriors have had temples to their honour where their descendants worshipped together with a few other willing people. It is stated, however, that when the *Da In Kun* was acting regent he destroyed all these temples excepting the one in his native place, and confiscated their property.

20*th.*—*Gooroong dan* is a temple situated 5 *li* north of Yichow, to the nine dragons or the god of the Yaloo river. So august is he that only the highest official in Yichow can worship him, and even he as the representative of the king.

21*st.*—*Neje dang* is a temple on the north or *yin* side of every city, dedicated to the spirits of those who have died by any of the twelve kinds of violent death. These have no resting place and are therefore miserable and consequently wicked, ready always to avenge their wretchedness upon the inhabitants of the district in which they died or were put to death. Magistrates, therefore, make offerings, promising to do all that is possible for the welfare of their souls, thus deprecating and endeavouring to ward off all injury by the restless ones upon the living.

The people of *Hamgiung Do*, the northern province, are particularly superstitious, and their gods are, therefore, in number limitless and of the most grotesque kind. They are all, evil, however, and the people live in wretched fear all their days, necessitating endless conciliatory sacrifices which impoverish them.

Nine-tenths of the worship of these gods is by the women, the men, as a rule, being disbelievers in their power. Here is surely another argument for providing them with readable Christian literature, as they can almost all read their own language. Their superstitious offerings—often costly—are usually made in stealth, and against the will as without the knowledge of their husbands.

Women only worship Nos. 6, 10, 12, 14, 15, 16. Either sex may worship Nos. 1, 2, 3, 4, 5, 13 and 18. Magistrates only worship Nos. 7, 8, 9, 11, 15, 17, 20 and 21.

One other remarkable form of worship demands notice. In times of great drought Mandarins go, not to the temple of Heaven and Earth, but outside, and standing under the great temple of the blue heaven, they look upwards and pray to *Hananim* for rain. By this term—"Lord of Heaven"—they always translate the Chinese *Shangti*, the Chinese *shên* being by them always translated *Kueishên*, the two being invariably combined. From all I have ever heard of the name *Hananim* I have felt thankful that the Coreans had a term which should prevent the shade of any difficulty regarding the question which in older times so sadly, and may I add so unseemly, divided the counsels of good men in China.

MOOKDEN,
11*th July*, 1887.

Correspondence.

A CORRECTION.

DEAR SIR,—As I have been asked to explain the large amount credited the London Mission under contributions from Native Churches in your last issue, it may be necessary to repeat what was mentioned in the paper of statistics, and in my letter of last year, that the annual report of the Society gives the sum total of contributions from the native Churches throughout the world under the heading of Mission Stations or local contributions, and not distinctively as you have classed the amount.

In this form, hospital collections are included, and it may be school fees, house rents, &c. I only wish that the amount gathered from the native churches was much larger than it is, though in some instances it is really considerable. I am persuaded, however, that it would be well nigh equal to all local requirements were the churches organized so as to be practically one.

Yours truly,
WM. MUIRHEAD.

19*th January*, 1888.

School and Text Book Series Committee.

THE usual quarterly meeting of this committee was held on the 12th inst. Present—Rev. Wm. Muirhead, *Chairman*, John Fryer, Esq., *Editor and Treasurer*, Rev. A. P. Parker, Rev. J. N. B. Smith, and Secretary.

The minutes of the last meeting were read and confirmed.

The Secretary reported that he had carried out the various instructions of the former meeting.

The Treasurer reported the half-yearly credit balance in hand as Tls. 460.54 with deposit of Tls. 1,000 in bank, and also proceeds of sales for past half-year not yet fully made up.

The Editor intimated that he had printed 100 copies of the second edition of his *Chemistry*, and 100 copies of the second edition of Kerr's Hygiene; that he had finished the printing of the *Five Gateways of Knowledge;* had commenced the cutting of the Epitome of *Butler's Analogy*, and that his hand-book on electricity was now ready for printing.

He also laid on the table the manuscript of Dr. Douthwaite's book on the eye, with plates and illustrations; and was authorized to proceed with the engraving of the wood-cuts and the cutting of the blocks.

The Secretary placed before the committee a copy of *Osgood's Anatomy*, with certain plates colored under the direction of Dr. Whitney. It was agreed that twenty copies should be ordered in the meantime.

He also laid on the table a copy of Dr. Porter's work on *Physiology*. Agreed to order a hundred copies.

The first part of the Rev. Y. K. Yen's translation of *Haven's Mental Philosophy* was also placed on the table with a letter from Mr. Yen. It was accepted, and placed in the Editor's hands for printing, with instructions that care be taken to harmonize the terms with Mr. Whiting's *Moral Philosophy*, and add a glossary.

It was also agreed that authors should receive ten copies of their work, at least, as a gift when issued, but that this was to apply only to forthcoming books, and not retrospectively unless with the permission of the committee.

A. WILLIAMSON, *Hon. Sec.*

SHANGHAI,
Jan. 23rd, 1888.

Our Book Table.

THE LIFE AND LABORS OF ALEXANDER WYLIE, *Agent of the British and Foreign Bible Society in China.* A Memoir, by M. Henri Cordier, Professor at the Ecole des Langues Orientales Vivantes and Ecole des Sciences Politiques, Paris. [From the "Journal of the Royal Asiatic Society of Great Britain and Ireland," Vol. XIX. part 3.]

THERE was little need of M. Cordier's genial explanation of how it was that "an alien by nationality and religion, a Roman Catholic Frenchman" should "discourse on the life and labors of a British Protestant Missionary." In the preface to his magnificent work, the "*Bibliotheca Sinica*," M. Cordier had already made graceful reference to Mr. Wylie; and in the first paragraphs of this article he gives us further particulars regarding how the idea of his own bibliographical work came to him while compiling the "Catalogue of the Library of the North China Branch of the Royal Asiatic Society at Shanghai," the bulk of which came from Mr. Wylie; and how he spent many an afternoon, winter and summer, sitting with Mr. Wylie at his small round table, in the midst of Mr. Wylie's private library "on the ground floor at the farthest end of the premises belonging to the London Missionary Society in the Shantung Road, at Shanghai."

With happy truthfulness M. Cordier goes on to say that "Wylie was not one of those savants with a solemn appearance who fill with awe and reverence the poor mortals who are allowed to approach them: he had a kindly appearance, a pleasant smile on his face, a modest countenance, and oftentimes, when engaged in conversation, he would make you believe that he was highly interested in and derived knowledge from what you told him. Though extremely pious, he did not think that religion should make one gloomy, and he was at that time of a very genial and humorous turn of mind."

The sixteen pages which are devoted to a review of Mr. Wylie's literary labors seem to us the most interesting and appreciative of all the notices that have appeared regarding this learned sinologue, the indefatigable missionary, and the successful Editor for years of *The Chinese Recorder and Missionary Journal.*

LA GRAMMAIRE CHINOISE DU PERE FRANCISCO VARO, par Henri Cordier. Paris: Maisonneuve et Charles Leclere; 1887.

ELEVEN pages constitute a *Bulletin du Bibliophile et du Collectionneur*, and are devoted to the first Chinese Grammar by a European which was printed in China itself. Père Varo, of the Dominican Order, came to China in 1654, and his grammar was first printed at Canton in 1703. A *fac-simile* is given of the Title Page, which certainly in its quaint design does not compare unfavorably with much of the printing done since in China by printers from the west. This grammar was the basis, we are informed, of the *Grammar Duplex* by Fourmont, published in Paris in 1742. Varo's grammar is only known in a very few copies.

No. 1 of the Pagoda Library, published by Kelly & Walsh, is a *Chinese Account of the Opium War* from the pen of Wei Yüan, translated and condensed by E. H. Parker. Mr. Parker wisely thinks it worth his while to enable us to understand the Chinese view of this and other subjects, and we trust he will, by an appreciative public, be encouraged to continue his endeavors in this line. Mr. Parker's translation is quite readable, and gives one a favorable view of Wei Yüan's literary abilities. "The paper illustrates," says Mr. Parker, "the extraordinary faithfulness with which the Chinese endeavor to perfect their histories, and this seems to have always been a national characteristic. In the work of solving the riddles of ancient and mediæval history, the Chinese records (if correctly translated) are likely to be found as faithful as any, though there may be mistakes."

Elementary Physiology, a Text Book for Schools. By Henry D. Porter, M.D.

Those who read the excellent series of papers on physiology published in *The Child's Paper* a few years since, will be glad to meet with them again in this volume, enlarged, "remodelled," and handsomely illustrated. Dr. Porter is an able man and good writer, and the subject matter of his book is set forth in a lucid, interesting style, and arranged in a compact form. The index and vocabulary are full, greatly enhancing the value of the volume, and the printing is well done. Altogether the work is well adapted to its purpose, and promises to be very useful.

A. C. S.

Editorial Notes and Missionary News.

SCIENTIFIC BOOK DEPOT.

One of the most interesting and valuable of the pamphlets that have lately come to our Table is *A Catalogue of some of the Native Books, Charts, &c., for sale at the Chinese Scientific Book Depôt, 472 Hankow Road, Shanghai.* An introductory note informs the public that this depôt was commenced early in 1885 to facilitate the spread of *useful literature* among the Chinese, and that it has extended its operations so as to supply all Chinese works now in print that may be of interest or use to sinologues or foreigners generally. The first nine pages give the titles of 650 works on western science, "translated or compiled from foreign sources." The remaining eleven pages give a "List of Original Chinese Works," 228 in number.

By a report in the *North China Daily News*, for 1887, from the pen of Mr. John Fryer, who is the originator and sole power in this enterprise, we learn of the remarkable success which has attended this single-handed effort at circu-

lating scientific books in China. The Shanghai Depôt has now branch houses in Tientsin, Hangchow, Swatow, Peking, Foochow, and Hankow—giving them in the order of their establishment. During the three years of its prosecution this agency has sold over $17,000 worth of books, maps, etc., which means that at least 150,000 volumes have been sent to all parts of China and to Japan and Corea. Christian books are not excluded, and Dr. Martin's *Evidences of Christianity* is especially mentioned as in fair demand. As the books are sold for prices that bring in a little profit, these profits are applied to the publication of new books. Native booksellers are now competing in the business, and reducing the returns, though helping materially in the circulation of valuable literature—a result that is especially satisfactory.

Mr. Fryer very properly draws attention to the fact that "it is only agents of foreign philanthropic societies who have long purses filled by willing and confiding subscribers, that can injudiciously sell books at less than cost price, or even give them entirely away, as some do, to 'disarm oppositions,' to 'allay prejudices,' and to 'win the nation,' as they are pleased to call it;" and we cannot but hope that the day is drawing on when there will be a general reform in this matter. As Mr. Fryer puts it:—"What the Chinese really value they are prepared to pay for at its full cost. The better classes, at least, are too proud to receive eleemosynary aid even in obtaining books that would impart useful knowledge. *Self-support* was therefore the motto which was placed first and foremost in the organization of this depôt."

The healthy, business basis is a most encouraging feature of the case. "No subscription list was circulated, no appeals were made to the many wealthy Chinese or Foreigners who would gladly have come forward with their aid in money. No Foreign Committee of management, or conventional staff of officers, was appointed. There was no flourish of trumpets, or parade of a long list of names of patrons." While others have been talking and writing, and planning, Mr. Fryer has done it. His successful initiative shows that books of useful western knowledge can now be circulated in China with little but indirect aid from western scholars and philanthropists.

SOCIAL PURITY.

It is one of the hopeful indications for the foreign communities in our open ports that the subject of Social Purity is increasingly the subject of thought. We well know the unsavoriness of the subject, and the loathing that every rightly-constituted mind must experience regarding the discussion of a topic so disgusting as the sin and danger of Social Impurity; but we have little sympathy with the mock modesty of the licentious who would not have their guilty pleasures interrupted, and who cast contempt and sharp indignation, not on the degrading practices, but on those who mention and oppose them. We therefore take pleasure in acknowledging the receipt of *A Short Account of what has been done in other places for the Protec-*

tion of Women and Children, which is dedicated "To the Ratepayers of Shanghai, with the hope that they may not shrink from the necessary trouble to remove all official encouragement of vice, nor even to go one step further, and try if it be not possible, by Municipal Regulation, to protect the little children of the very poor."

This is an effort to draw the favorable attention of the Municipal Councils and the Rate-payers of Shanghai to a petition, originating with the ladies of the White Shield Union, and which has been somewhat numerously signed by both ladies and gentlemen of this community, asking that the disgraceful connection of our local foreign governments with the licensing of vice, be discontinued, and asking that the "age of consent" be fixed at 16 years,—requests which one would suppose every right-minded man and woman would approve, but which probably cannot at once be secured.

STATISTICS OF PROTESTANT MISSIONARIES IN CHINA.

In our Table of last month the total of Foreign Missionaries was given as 1,040, while it should have been 1,030—a mistake of 10 having been made in the addition of the figures reported by the London Missionary Society. A note from Mr. Muirhead in another column gives a word of explanation as to the large sum reported by the same mission under the head of local contributions. As yet, these are the only amendments received from our friends, and we are satisfied that we have in our Table a fair statement of the present condition of our work so far as the limitations of such a statement permit.

Of the 37 Missionary Societies at work in China, 20 are British, 12 are from the United States of America, and 5 are from Germany.

It is interesting to note that of the 587 Missionaries belonging to British Societies, 292 are men (126 unmarried), 166 are married women, and 129 are single women. Of the 378 belonging to societies from the United States of America, 164 are men (30 unmarried), 130 are married women, and 84 are single women. Of the 57 German Missionaries, 29 are men (26 unmarried), 23 are married women, and 5 are single women.

Of the 489 men connected with all the societies, 320 are married and 169 are unmarried. Of the 541 women, 320 are married, and 221 are single women. The total of unmarried Missionaries, male and female, is 390, and the total of married missionaries, male and female, 640.

METHODISM IN JAPAN.

We find in the home papers the proposed basis of union between the Methodist Episcopal Church and the Methodist Church of Canada, so far as their Missions in Japan are concerned, thus constituting The Methodist Church of Japan. One cannot but see a happy reasonableness in such a union, and wish it complete success. And as an evidence of the life of this branch of the Church we are in receipt of the first and second numbers of the *Methodist Advocate*, Yokohama. This ensures the perpetuation of the name "Advocate" as

a Methodist newspaper possession in this part of the world, as in the United States of America. It is a monthly sheet, of four pages, whose subscription price is eighteen cents a year. In the second number for November is the following item, in which there is no mistaking the Methodist ring:—"A glorious revival is in progress in Tokio and Yokohama. Street preaching is carried on with grand success. Nearly all the students in the Tokio *Ei Wa Gakko* have either accepted Christ or are seeking him."

Notes of the Month.

THE General Missionary Committee of the Methodist Episcopal Church, meeting November 9th in New York, voted for the Foochow Mission $22,493, for Central China $43,500, for North China $44,362, for West China $8,500, making a total of $118,855.

A CHINESE Y. M. C. A. has been organized in Sidney by Rev. Geo. Soo Hoo-ten, a Chinese Missionary, and now numbers one hundred members.

WE learn from *The Church Missionary Intelligencer* that Miss Agnes L. Wright, who has for seven years been waiting to be free for Missionary work, now offers herself for Hangchow, to work at her own charges under Bishop Moule. Under the same society, Miss Goldie left London for Fuh-ning, and Miss Vaughan for Hangchow, on the 20th of October.

THE five Episcopalian, four Congregational, and three Presbyterian Churches of Osaka, Japan, have Union Prayer meetings every Monday, holding it in each church in turn.

THE Week of Prayer was observed by foreign Christians in Shanghai as usual, with pleasant results, though nothing very marked. The officers of the Evangelical Alliance for last year were re-elected, viz:—Rev. L. H. Gulick, *President;* Rev. W. Muirhead, *Secretary and Treasurer;* and Rev. Messrs. Moule and Farnham with Mr. Jas. Dalziel as *Executive Committee.*

THE recent return of Rev. Drs. Ashmore and Happer, and Miss Ricketts, must give increased strength to the work in South China. Dr Happer writes of being engaged in studying matters relating to education in Canton, without yet having fully determined what action to take.

WE see notices of a World's Missionary Conference, which is called to meet in London from June 9th to 19th. Various subjects are proposed for discussion under the general heads of—I. Modes of Operation in the Foreign Field; II. Methods of Management at Home; III. The Mutual Relations between the Church and Missions; IV. A Survey of the Results of Modern Missions; and V. The Consecration of Commerce.

THE CHILDREN'S SCRIPTURE UNION.

THE Second Annual Report of the Chinese Branch of this unobtrusive organization, gives an account of 581 Chinese members, which is an increase of 336 over the previous year; of whom 210 are under the charge of Rev. J. Martin, of the C. M. S. Fuh-ning, Fukien; while in the English Branch in China there are 110 now on the roll. Mr. Jas. Dalziel, the Hon. Secretary, tells of an effort to promote correspondence between the members at home and in foreign lands, and publishes a letter from Mary Roberts to the Chinese members. There is a list of 16 leaflets published in Chinese in Easy Wenli, and the last twelve in Mandarin, which are sold at 25 cents per 100 copies. Eight other leaflets are in preparation. Mr. Dalziel remarks:—"The work of the Children's Scripture Union is not aggressive in the sense of an evangelistic agency. It has a quieter field of service, butone which we venture to hope is none the less useful."

Contemporaneous Literature on China.

Bericht über eine Reise nach Kwangsi. Von. H. SCHROETER. Im. Herbst, 1886, unternommen. Nebst einer Karte. Hongkong: Kelly and Walsh, 1887.

Chinese Coast, &c. Illustrated. American Tract Society. Popular Series. 10 cents..

Contemporary Life and Thought in China. By a resident in Peking. "Eclectic Magazine," September, 1887.

Essays on the Intercourse of the Chinese with Western Countries in the Middle Ages, and on Kindred Subjects. E. BRETSCHNEIDER, M.D. *In the Press.*

General Prjevalsky on Central Asia. Translated by Capt. F. BEAUFOR , R.A. "Asiatic Quarterly," October, 1887.

> "It points directly—we had almost said, incites—to a war between China and Russia for the possession of Chinese Turkestan, if not of other portions of the Celestial Empire."

In a Chinese Theatre. By G. W. LAMPLUGH. "Macmillan's Magazine," November, 1887.

La Grammaire Chinoise du père Francisco Varo, par HENRI CORDIER. Paris, 1887. This is a short account of the Chinese Grammar of Francisco Varo, a Dominican Father who reached China in 1654. The grammar was printed at Canton in 1703, and there are only very few copies known to be in existence.

Leng Tso, the Chinese Bible Woman. By Rev. J. A. DAVIS, auther of "The Chinese Slave-Girl," to which this is a sequel. American Presbyterian Board of Publications. $1.25.

Life and Labours of Alexander Wylie. A Memoir. M. H. CCRDIER. Reprinted from "R. A. S. Journal," Vol. XIX., part 3.

Marco Polo. "Blackwood's Magazine," September, 1887.

Priority of Labial Letters Illustrated in Chinese Phonetics. Rev. J. EDKINS, D.D. Reprinted from "R. A. S. Journal," Vol. XIX., part 2.

Sépultures Chinoises. "Revue de deux Mondes," October 15th, 1887.

The Blind in China. By C. F. GORDON CUMMING. "Gentlemen's Magazine," May, 1887.

The Life of Hinen Tsiang. By the Shamans Hwui-li and Yen-tsung, with a preface containing an account of the works of I-tsing. By SAMUEL BEAL, B.A. *In the Press.*

The Races of Mankind. A. FEATHERSTONE. London, 1887.

The Railway Connexion of Burmah and China. "Times" Weekly Edition, November 11th, 1887. Two articles.

The Trade of the Province of Kwangsi and of the City of Woo-chow-foo, a treaty port of the future. Being an appendex to "Bericht über eine Reise nach Kwangsi." By H. SCHROETER. Translated from the German. With a Chart. Canton, 1887.

When I was a Boy in China. By YAN PHOU LEE. 16mo. Boston: D. Lothrop & Co. $0.60.

Why Am I a Heathen? By WONG CHIN FOO. "North American Review," August, 1887.

Why I Am Not a Heathen. By YAN PHOU LEE. "North American Review," September, 1887.

Diary of Events in the Far East.

December, 1887.

3rd.—British S. S. *Lorne* wrecked off East Coast of Hainan; several lives lost, including Captain and other officers.

7th.—The French Bishop Monseignor Dubail died at Newchwang, after 25 years missionary service.

14th.—The Pei-t'ang Cathedral formally handed over to the Chinese Government.

17th.—Piratical attack upon a British Barque in Hongkong harbor.

22nd.—Gratuitous distribution of wadded clothing to 2,000 applicants at Prince Chun's residence.

23rd.—Lingayen, of Phillipine Is., burned to the ground after 11 hours.

28th.—Large fire at Hongkong.

30th.—Gen. Liu Jung-fu of the Black Flags, and Admiral Fong, called upon the Chairman of the Shanghai Municipal Council, and was introduced to several prominent residents.

31st.—The Seventh Prince so far recovered as to be reported out of danger.

Twenty Roman Catholic Chapels reported destroyed in Foo-kon District, Fukien, during December; troubles also in Li Ping Prefecture, Kweichow, where 8 or 9 converts were killed.

January, 1888.

5th.—Fire at Foochow, the C. M. S. N. Co., and Messrs. F. H. England & Co., and Adamson, Bell & Co., completely destroyed.

9th.—Death of Benj. David Benjamin at Shanghai.

11th.—Liu Jung-fu, the Black Flag leader, leaves Shanghai for the south.

15th.—Water mark at Hankow, 5 in.

Missionary Journal.

BIRTHS.

At Fatshan, December 9th, 1887, the wife of Mr. A. Anderson, Wesleyan Mission, of a son.

At Hongkong, December 25th, 1887, the wife of Rev G. H. Bondfield, London Mission, of a daughter.

At Chentu, November 27th, 1887, the wife of Herbert Parry, M.R.C.S., China Inland Mission, of a son.

Born at Tientsin, January 10th, to Rev. and Mrs. H. P. Perkins, a daughter.

DEATHS.

At Paoting Fu, on the 19th January, W. L. Elliston, of China Inland Mission.

At Peking, December 16th, 1887, the youngest son of Rev. Mr. Gilmour, London Mission.

ARRIVALS.

At Swatow, December, 1887, for Eng. P. Mission, Miss C. M. Ricketts, returned.

At Canton, December 29th, 1887, Rev. A. P. Happer, D.D., and wife, of Am. Pres. Mission; also Rev. H. J. Van Qualen, of Am. Swedish Mission, Chicago.

At Shanghai, January 1st, for C. I. M., Misses M. Graham, Brown, F. M. Williams, M. J. Bland, E. Kentfield, I. B. Arthur, A. Barrett, L. E. V. A. Chilton.

At Swatow, December 28th, 1888, for A. B. M., Dr. Ashmore, returned, and Rev. J. M. Festes.

At Shanghai, January 11th, for C. M. S., Rev. C. I. F. S. Symons, B.A., and wife.

At Shanghai, December 5th, 1887, for C. M. S., Miss Mary Vaughan.

At Shanghai, January 15th, for C. I. M., Messrs. E. Murray, E. Lund, W. M. Belcher, A. H. Bridge, W. G. Peat.

DEPARTURES.

From Shanghai, January 7th, Mrs. Griffith and child, of the Am. Prot. Ep. Mission, for U. S. A.

From Shanghai, January 12th, Mr. and Mrs. A. Copp and two children, of A.B.S., for Europe.

From Shanghai, January 26th, Rev. A. and Mrs. Dowsley, with three children, of Nat. Church of Scotland, for Europe.

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A System of Phonetic Symbols for writing the Dialects of China.

BY REV. T. P. CRAWFORD, D.D.

THE incoming of the thousand and one ideas connected with Christianity and the western world will necessitate the adoption, it seems to me, of a phonetic system of writing the dialects of China. The huge idioysophic characters have reached the limit of their capacity, and are rapidly sinking under the burden with which they are freighted. Through the course of ages they have become so numerous and complicated in form and sense as to place their acquisition hopelessly beyond the reach of the common people —seven-tenths of them being now wholly unable to read intelligently. Not only so, but every addition which foreign intercourse may produce will tend to increase the difficulty and consequently to diminish the proportion of scholars. But new objects, new relations, and new ideas must continue to force themselves upon the attention of the people from every direction, demanding both verbal and written expression in some way. The common characters being already complete and crystalized around the thought of the past, and therefore unable to meet the requirements of the age, must inevitably be superseded by the living dialects of the land, as was the case in Europe. Chinese hieroglyphics, like their Egyptian predecessors, are doomed to the tomb and the antiquary.

Already China's ponderous works on military tactics, medicine, religion, philosophy and astronomy, are obsolete, while her other heathen productions—the Confucian Classics not excepted—are hastening to that bourne from which hieroglyphics never return. Neither Greek nor Latin became the medium of communication in modern Europe. In every case the dialects of the various sections come to the front—some of which are now the richest languages the world ever saw. To my thought, if ever intellectual activity begins in this land it must begin largely through oral communication, and be developed by a phonetic literature. The sooner the missionaries set about its introduction the better it will be for the people. Only the dialects have life, and out of them must come future China. Very little encouragement from the missionaries in the various parts of the empire would give phonetic writing a start among the people, and when once started it would rapidly propagate itself. With what results let European languages speak.

The Origin of the Phonetic System.

In the fall of 1852, some eight or nine months after my arrival at Shanghai, the Rev. Dr. Taylor, of the Southern Methodist Church, presented a well-prepared paper to the "Monthly Missionary Conference," containing, as he supposed, all the sounds of the Shanghai dialect, written out in Roman letters aided by diacritical marks. The Conference highly appreciated Dr. Taylor's labors, but realizing the impossibility of expressing correctly all the various sounds of the dialect by means of our alphabet, and seeing their utter want of adaptation to the Chinese pen and habits of writing, proceeded after a lengthy discussion of the subject to appoint a Committee of the older missionaries to prepare a system of symbols adapted to the nature of the case. The Committee consisted of Rev. Messrs. Taylor, Syle, Yates, Wight and Wardner. They held their sittings in the vestry of the Episcopal Church near my residence, then within the walls of the old city.

Being at that time a "new comer" and anxious to learn all I could about the sounds of the strange dialect, I obtained permission to attend the meetings of the committee and listen to the discussions. I was present on every occasion, and received great benefit by so doing. They spent several sessions in settling the number and nature of the sounds to be represented by the new alphabet, some of which puzzled even these "Older Missionaries," the oldest of whom did not exceed seven years. Having adopted a basis of

procedure, they agreed that each of them should make out a system of signs according to the programme, and meet again at the call of the Chairman to decide upon the one to be presented to the Conference.

One day during this recess, the Rev. Mr. Pearcy, being at my house and conversing with me on the sounds of the dialect, remarked that, "according to the statement of Dr. Marshman, of India, Chinese words consisted of initial and final parts which might be written with two symbols," illustrating the idea by certain strokes of his pencil. This first drew my attention to the subject, and I soon found Dr. Marshman to be correct. Then, for my own satisfaction alone, I began trying, after a fashion, to invent a series of signs for writing the dialect on the initial and final basis, but without any satisfactory result. Quite a number of seemingly good starts broke down before reaching the middle of Dr. Taylor's list of sounds, which perplexed me not a little. One day while thus engaged, my eye incidentally falling upon the Chinese character for *door* (門) the thought occurred that its form might serve as a base of procedure. Turning the backs of its two parts together, I first made a number of initial signs on the left perpendicular, then a number of final signs on the right perpendicular. This beginning, crude as it was, proved to be a start in the right direction, and much encouraged me though the work still seemed beset with difficulties. But, proceeding on in this way, the thought finally occurred to me that one perpendicular stroke would serve for separating the initial and final parts far better than two, by making the characters become much more simple and compact, which proved correct.

In the next step onwards the forms presented such an improvement over their predecessors as greatly to stimulate my efforts, hoping now to produce something which might be useful to the Committee. For a month or two I employed my leisure hours in making and combining strokes on this basis, endeavoring to discover those best adapted to the writing habits of the people. I strove at the same time to secure the greatest possible simplicity, distinctness and compactness for the strokes of each character, joined with completeness, variety, order, and beauty for the system as a whole. No easy task, be assured, but one requiring the most intense exercise of mind, discrimination and taste in adjusting a great variety of most delicate points and relations. I have never found any work more difficult of execution. However, by persevering efforts, aided by a native teacher of excellent ear and penmanship, my crude beginnings finally culminated in what then seemed to me success—everything being complete except the tone

marks. These I could not make to my satisfaction. Afterwards, however, I discovered other defects which had to be corrected. Notwithstanding these, the few friends to whom I showed specimens pronounced the new writing "remarkable for simplicity and beauty." While these labors were going on, each member of the Committee was trying to make out a system of signs for the inspection of the called meetings, and for presentation to the monthly Conference. One of them took our capital A as his base of operations, making various strokes on its two limbs, but finding it would not serve he gave up all further efforts. Those of the other members must have had a similar termination, as they never presented anything for the consideration of the Conference.

After the lapse of more than a year, if my memory serves, Rev. Mr. Wight presented my phonetic system to the Conference, and after some discussion of the subject it was recommended for the adoption of the missionaries. A few of them learned to use it, also taught the Chinese about them both to read and write it. This usually required five or six days. The Gospel of Luke, Æsop's Fables, and a few tracts, were printed in it—the books presenting a very attractive appearance. One or two hundred natives learned to use it with facility, some of them taking pleasure in teaching it to their friends. Unfortunately, however, in a few years after this start, every missionary who encouraged its use, including myself, had departed from Shanghai, leaving the infant system to shift for itself.

After removing to Tungchow, in 1863, I adapted the Shanghai symbols, with as few changes as possible, to the Mandarin as spoken in the eastern portion of Shantung Province. A few missionaries and a few natives learned to write it, but no books have been printed in Mandarin or any efforts made to introduce it among the people of this region. As the common Chinese characters are here read as spoken the necessity for phonetic books is comparatively not so great as in other parts of the Empire, yet it is actually great here as most of the people are painfully illiterate.

Some years ago I attempted to associate the diphthongal *i* with the initial signs instead of with the finals, but it proved unsatisfactory; and, as the difficulty of writing the tone sign in the body of each character still appeared after twenty-five years trial to be insurmountable, and as this is clearly the *sine qua non* of any phonetic system in China, I gave up all hope of success for my efforts. It seemed to me impossible to teach the Chinese to regard tones as something distinct from their words—something to

be indicated by dots, quirls or other extraneous marks (making every page look as if the pepper-box had been shaken over it) and then expect them to determine the sense of strange compositions by such devices. Thence I ceased to give further attention to the matter.

Recently, however, some enquiries coming both from the south and the north of China, my attention was again drawn to the system. While looking over one of my old Phonetic Primers for the purpose of correcting some misprints before sending it off, I unexpectedly discovered a most ready way of making every tone and every final consonant sign required by any dialect as an integral part of each character. This unexpected discovery removed the stubborn difficulty of thirty-five years standing, and at once revived the hope of a phonetic literature free from the debasing effects of heathenism, and saturated with Christian thought for the millions of China. It now seemed to me only a question of time, and I again went to work on it with renewed faith and vigor. I have spent my summer vacation in perfecting the system in harmony with this discovery, and now everything entering into the distinction of Chinese words has been provided for. Every kind of consonant—sonants, aspirates, simples, compounds, nasals, gutturals, middles, dentals, labials,—has each its own appropriate sign. Every kind of vowel—simples, compounds, nasals, endings, endings in h, k, t, p, the two tonic scales, and each of the four tones thereon—has also its own appropriate sign. In short, the essential characteristics of every word are made visible to the eye at a glance by appropriate signs, and so arranged as to constitute every character a unite or compact whole, glittering, with its distinctive parts ready for the immediate reception of the mind—a feat costing many a trial and many a sheet of paper. Insignificant as the production may seem to some, still it contains the germs, as we humbly trust, of untold blessings for the people of China. To them and to their children we now respectfully dedicate these labors, leaving the result to God and the future. Before giving the list of symbols, let us make a few general explanations.

As to the Initial Signs.

1. Every initial sign is made to the left of a common perpendicular stroke, which separates it from the final part of each word.

2. A single horizontal stroke at the top of the perpendicular is the sign of the guttural consonants; an oblique stroke is the sign

of those made with the middle or top of the tongue ; a stroke near the middle of the perpendicular is the sign of the dentals; two strokes at its top the sign of the labials.

3. A small triangle is the sign of the aspirates, the absence of it the sign of the sonants; a small square the sign of the nasals. Those compounding with *w* have a small head placed above the principal stroke, those with *s* a horizontal stroke below it.

4. A plain ending or foot to the perpendicular is the sign of high scale words, a stroke across its foot the sign of low scale words, commonly called "high and low tones.

As to the Final Signs.

1. All final signs are made to the right of the perpendicular and have in common a horizontal stroke with which all distinctive signs are associated.

2. The diphthong *i* is a short line above the horizontal, *ü* a short bend upon it.

3. The tone signs are as follows:—*P'ing shing*, a plain character; *Shang shing*, a hook or flist to the right. *K'ü shing*, a hook or flist to the left; *Yü shing*, a dot in the centre. These, with the signs of the consonant endings in *h, k, t, p, n, ng, m,* are all shown on the second page of the symbols.

As to the sounds of the English letters used.

1. The dash between *k—g, ä—áh,* etc., implies that the Chinese sounds thus indicated *float* between these extremes without changing the character of the letter in their estimation. The vowel sounds given in the table of the phonetic symbols are represented by—

ä—áh	as in	arm—at.
á—éh	,,	mate—met.
í—oy	,,	mite—boy.
é—ih	,,	mete—bit.
ê—	,,	tlê—(*son* in Chinese).
ú—éh	,,	mun—men.
eu—ó	,,	hurt—hole (*dog* in Chinese).
au—óh	,,	august—not.
óä—ó óh	,,	Noah—note.
ú—úh	,,	rule or move.
ü—üh	,,	new (*rain* in Chinese).

With these explanations it is hoped that the system will be readily understood by the missionaries in China.

PHONETIC SYMBOLS FOR CHINESE DIALECTS.

INITIALS.

k-g, keh

k', k'eh

kw-gw, kweh

k'w, k'weh

y, yeh

ng, ngeh

s-z, seh

sh, sheh

sw, sweh

r, reh

h, heh

hw, hweh

t-d, teh

t', t'eh

ts-dz-j, tseh

t's-ch

tsw-dzw, tsweh

t'sw, ts'weh

i, ieh

n, neh

p-b, peh

p', p'eh

w, weh

f-v, feh

m, meh

high tones

low tones

aspirates

FINALS.

ä-áh

iä-iáh

án

äng

iäng

á-éh

iá-iéh

ién

í-oy

ií-ioy

é-ih

én-in

ing

ê (blê)

ú-éh

ún-én

eu-ó

ieu-ió

au-óh

iau-ióh

óä-ó-óh

ióä-ió, ióh

ú-úh

úng

ü-üh

üá-üéh

üén-(ön)

ün

TONE SIGNS
ON PERPENDICULAR AND HORIZONTAL STROKES.

Upper Scale.

	tä-á	té-i
Shang p'ing shing		
,, shang ,,		
,, k'ü ,,		
,, yü ,,		

Lower Scale.

Hia p'ing shing		
,, shang ,,		
,, k'ü ,,		
,, yü ,,		

CONSONANT ENDING SIGNS.

IN	pä-á	pé-i
h		
k		
t		
p		
n		
ng		
m		

N.B.—The final horizontal stroke should join the common perpendicular in all cases a little below its top.

The common initial perpendicular strokes may be printed off in advance for all kinds of writing paper with very great advantage to the scribe.

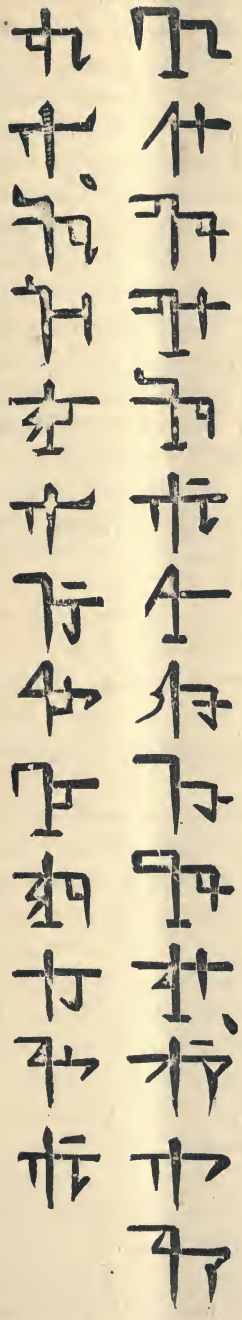
Concluding Remarks.

1. For want of space, certain initial compounds with *w*, as well as some final nasal sounds, have been left out of the above list of symbols, but anyone can readily supply them from those given.

2. There may be combinations unknown to me, but it is believed that signs have been provided for all existing simple sounds, only needing to be selected, arranged and employed in writing the various dialects of China.

SPECIMEN OF WRITING.

Math. xi. 1, Mand. Version.



3. Phonography does not require a separate sign for every shade of articulation, but only for those which distinguish words according to the perceptions—not of foreigners, but of the natives. For instance, English speakers pronounce the word "day" in six different ways, but they all write it with the same three letters. *Tones* in Chinese conceptions are certain significant inflections made upon the vowel sound of words without destroying its essential character, and it should therefore be written with the same sign through all its tonic variations.

4. The Orthography should be, as far as possible, the same for the same sound throughout all the dialects. Hence it is desirable that the *names* of the phonetic symbols should be given in Chinese characters having the same pronunciation everywhere; but, not being acquainted with all the dialects, I am unable to select them. I therefore request the missionaries to kindly send me a list of characters representing the *initial* and the *final* sounds of their respective dialects, setting one of them opposite each of the above symbols and plainly spelling their sound in Roman letters. The names of the Initials should end as far as possible in the syllable *eh*, as *keh, kweh, leh,* &c. When settled, they will be published in *The Recorder* for general information.

5. We hope the missionaries will both aid in fixing the names of the symbols and also in giving the system a start among the people. In this way we may relieve them from the necessity of spending most of their lives in simply learning to read and write. The Missionaries can acquire the symbols in a few hours, and if they will devote only a very small portion of their time in teaching the people thus to write their own living speech, it would in the end prove far more useful to them than any smattering of Confucian Classics and Western Sciences. They need above all things to have a stimulus to intellectual activity which nothing but the gospel of Christ and a phonetic literature can possibly import or sustain.

6. It will not be necessary for Missionaries to teach the Chinese to analyze sounds, but simply to spell words by calling first the name of the initial, then of the final part, thus, keh-ä=kä, leh-an=lan, t'eh-ing=t'ing, &c. They will soon get the clew to the process, be delighted with the acquisition, and voluntarily propagate it among themselves—and what a boon it will be to them!

Shall we not all join in the effort of sending this great people on the highway of mental and moral development, trusting in God to bless and direct it to his own honor and glory.

Address,—Chefoo, China.

Can the Heathen be Saved Without the Gospel?

IN the August number of *The Recorder* we find an article by a "German Missionary," who does not give his name, on the "Condition and Hope of the Heathen," in which he opposes the view commonly held by evangelical Protestants, and propounds a theory of the "Future Acceptation of the Heathen."

It is to be regretted that the German Missionary has not stated his position with greater clearness. He several times says that he holds the "future acceptation" of the heathen, *under certain conditions*, but we look in vain for a statement of these conditions. He claims that his theory differs from that of the Rationalists, but nowhere shows wherein that difference consists. On page 316 the reader is assured that if the "acceptation" theory be accepted, "we need not be afraid we must grant the final restoration of all mankind," but, as in the other instances, no ground of assurance is given except the simple assertion. Finally, the author says (footnote p. 305) that his theory is not that of "future probation," but (p. 311) he seems dis-

tinctly to commit himself to that theory when he remarks: "Not only his (God's) love is broader, but also his righteousness. These heathen must have the opportunity of accepting or rejecting Christ *in the world to come* (italics ours) sometime, at least, before the final judgment." Any theory which speaks of giving man an opportunity of salvation in the world to come is certainly a form of "Future probation."

But to the main point at issue. The "acceptation" theory attempts to take a middle ground between the view commonly called Orthodox and that of the Rationalists: between holding that mankind, being lost sinners, can only be saved through faith in Christ as presented in the Gospel, and the view that man may be saved merely by his own good works and by self-culture. The position stated as fairly as possible seems to be this: the heathen by their good works are not able to merit full salvation. Their works are not perfect (p. 309), but it is claimed that there are virtuous heathen who live up to the light they have, who "faithfully follow the law of their conscience (p. 313), and so deserve "acceptance" at the hands of God *i.e.*, not full salvation, but help from God by which they are enabled to make progress until they attain to salvation. This theory involves two assumptions:

1. That there are men who have lived up to their light; whose good works are such as to procure "acceptance" with God.

2. That for these men God relaxes or lowers his requirements. He "accepts" them though they are sinners, and regards their imperfect works as if they fulfilled the law; and this without a knowledge of the Gospel or faith in the atoning work of Christ.

These two points must be clearly established, or the "acceptation" theory falls to the ground.

Let us now examine the arguments by which this theory is attempted to be proved, and see how far they really bear on the case.

First, an account of the origin of heathendom is given. It is difficult to see what bearing this recital has on the question unless the object is to show that the heathen were excusable in not worshipping God and in turning to idols and nature. The language used seems to hint this (p. 307): "He was no more *their* God in the full sense of the word (Gen. xvii. 7, 8); he 'gave them up' (Rom. i. 24, 26, 28). But when men get out of their primitive element of life, they also get out of themselves, and must become dependent on and subject to something inferior to themselves, viz: the powers of nature." We can hardly believe that the author wishes to suggest by this that the heathen were not responsible for their darkened condition, and therefore their Maker was responsible for it, and so bound to provide salvation for them. If it does not mean this, taken in its connection, it

means nothing. But how can we find anything further from the meaning of Scripture? The scope of the passage is to show (Rom. i. 18–32) that the heathen are in a state of condemnation for sin, and are themselves wholly responsible for their condition. That although God gave them up, He did so for the best of reasons and was not harsh in doing it. The Bible says explicitly: "They are without excuse" (Rom. i. 20). They had the light of nature but *would not use it* (verses 20, 21, 28). Nothing is said here of any heathen living up to this light. "Because that when they knew God, they glorified him not as God, neither were thankful." The author represents the heathen as turning to the worship of nature and idols *after* God gave them up. The Scripture says just the reverse. "They changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and fourfooted beasts and creeping things; *wherefore* God also gave them up." "Who changed the truth of God into a lie and worshipped and served the creature more than the Creator. *For this cause* God gave them up." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind" (verses 23, 24, 28). If anything can be made plain it is this, that the heathen have themselves wholly to blame for their darkness. Their blindness cannot be charged to God. They know God and yet would not worship Him—they are without excuse. He is just and in nowise bound to provide salvation for them.

Proceeding, the author refers to Rom. ii. 7, 10, 14, 26, and says it gives him joy to find that the great Apostle to the Gentiles testifies that "there are heathen who are not unmindful of the voice of conscience, and have set their hearts on the cultivation of virtue." We look in vain for any such testimony in Rom. ii.; we suspect the writer draws this quotation not from Scripture but from the Tübingen professor referred to. The reader on turning to the passage will find verses 7–10 do not state grounds of "acceptance," or whether any one does or does not fulfil them; they state the *terms of judgment* that God will render to every man according to his works, and verses 14–26 imply, what all are ready to admit, that the heathen without the Gospel do some virtuous actions, but there is not the slightest inkling of the heathen "living up to their light," or by their good deeds deserving "acceptance" from God. Verse 14 states *not* that they "faithfully follow their conscience" but that their consciences accuse them. Note further that verse 26 is *hypothetical*.

The scope of the passage is plain, and argues directly against the "acceptation" theory. Paul shows why he is to preach the Gos-

pel at Rome and to the heathen generally. Because all men are sinners and the Gospel is God's plan of saving sinners. The heathen are lost (Rom. i.) so are the Jews lost (ch. ii.), all the world is guilty (ch. iii. 10–19). Good works cannot avail (v. 20). Therefore "the righteousness of God is manifested by faith in Jesus Christ unto all and upon all that believe; for there is no difference. For ALL *have sinned and come short of the glory of God*" (Rom. iii. 21, 23). The passage by which the apostle Paul proves "All have sinned and come short of the glory of God," the German Missionary uses to try to prove, "Some have lived good lives and so gain "acceptance with God!"

The fallacy of using the next class of texts is so apparent that it is hardly necessary to call attention to them. When Christ speaks of "His sheep," those "who are of the truth" the "children of God," &c., it is assumed that they are so called *because* of their good works, "because they have devoted themselves to the light above, viz: conscience." But this is just begging the question. There is not the least evidence adduced to show that these terms are applicable to unbelieving heathen. The Bible always applies these terms to those who believe or should believe on Christ, "who are chosen *in Christ* before the foundation of the world"—it is especially said—"*not* according to our works, but according to his own purpose and grace in Christ Jesus" (2 Tim. ii. 9). By nature the heathen are not "sons of peace" but "*the children of wrath*" (Eph. ii. 3). By their works not "children of God" but the "children of disobedience." By *faith in Christ* they receive the "adoption of children" (Eph. i. 4–6). "Ye are all the children of God by faith in Christ Jesus" (Gal. iii. 26). See also Romans vii. 14; John i. 12.

Again, in the account of the Centurion Cornelius (Acts x.) the German Missionary is using a passage which does not prove his case at all. The analogy between Cornelius and heathen like Confucius, Socrates, and Buddha—for he belongs to the same class—is merely on the surface. The latter, by improving the light of nature, are supposed to be able to procure "acceptance," without a knowledge of the Christ, or even of the true God. But note that Cornelius was a devout worshipper of the true God, and as an adherent of the Jewish religion had without doubt a knowledge of the Messiah, whom the whole Jewish world were then expecting.*

* The German Missionary seems to quote in this paragraph (p. 310) the language of a well-known commentary. His words in some cases are identical, and his line of thought is generally the same. (See *Jamieson, Fausset and Brown, on Acts).* But the conclusion drawn by the commentators directly denies the "acceptance" interpretation. The phraseology of verse 35 is said to be that which describes Old Testament saints, and "it cannot be alleged that Peter meant it to describe a merely *virtuous* character, in the heathen sense."

The verse, "In every nation he that feareth Him and worketh righteousness is accepted with Him," so far from being a *proof* of "acceptance" is only a *re-statement of the question at issue* in another form. The question is: Whether the heathen in a state of nature can be fairly said to "fear God and work righteousness." How can those who do *not know* the true God, *fear* Him? How can their works be called "righteousness," when the Bible says "righteousness" must come "by the faith of Christ," and that "without faith it is impossible to please Him?"

With regard to Matthew xxv., giving an account of the final judgment, in order to reach an interpretation favorable to the "acceptation" theory, it is necessary to assume, 1st, that only heathen are spoken of, which does violence to the plain words of Scripture and to the obvious meaning of a universal judgment, and, 2nd, that these heathen have never heard and believed the Gospel; which is done by further assuming a doctrine of the advent of Christ which, to say the least, is a vexed question. All will admit that better ground than a disputed issue must be produced to found so important a doctrine on. It is surely more natural to take "all nations" as meaning literally the whole of mankind. *Works*, not faith, is mentioned as the criterion, because God intends the justice of his decisions to be seen and acknowledged by all. He therefore selects that which is outward and visible rather than the hidden principle of the heart. Faith is none the less important, for without it these good works approved in judgment cannot be wrought. The ground of the believer's justification is everywhere spoken of as "righteousness *by faith*;" but when God wishes to make this righteousness manifest in judgment, the *outward expression of faith*, viz: good works, rather than *faith itself*, is appropriately taken as the criterion.

We have thus followed the line of argument adduced in behalf of the "acceptation" theory. Even if we grant the interpretation of the cases cited—which cannot be done—the theory is still undemonstrated. The argument presented merely amounts to this: assuming the "acceptation" theory as true, there are cases of salvation of heathen which *may* be explained by it. No direct proof has been brought forward to show that there *is such a theory in Scripture*. The cases of heathen referred to can all be explained by the ordinary plan of salvation: there is no need for assuming this new theory. The first proposition—that there are heathen who have lived up to their light, whose works are such as to deserve acceptance with God—is one which has not been, and from the nature of the case can never be, proved.

There is not the slightest evidence to show that Socrates, Confucius, or any other heathen, ever lived up to the light of conscience. It is one thing to say that they did many good deeds, but quite another to say that these good deeds were sufficient to procure their acceptance with God. How much of evil or good there was in their lives and hearts is a matter known only to the Searcher of hearts. The judgment day alone can reveal it. Not only can nothing be said in favor of this proposition, but we cannot blind our eyes to the fact that the whole testimony of Scripture and experience points the other way.

The Bible texts which speak of man in a state of nature are universal and absolute, declaring man's complete inability to do anything to procure acceptance with God. They exclude good works as a ground of acceptance in any degree whatever. How can it be assumed that some heathen may procure "acceptance," when the Scripture says, "*All* have sinned and *come short of the glory of God.*" How can it be said that the heathen, on account of their good works wrought by nature, are called "righteous" (p. 309) when the Bible, speaking of the heathen in the state of nature, says, "*There is* NONE RIGHTEOUS, *no, not one. There is none that seeketh after God. They are all gone out of the way; they are together become unprofitable; there is none that doeth good,* NO NOT ONE." "Every mouth must be stopped and all the world become guilty before God."

Paul without doubt knew Socrates and Plato and the virtuous heathen of antiquity when he made these sweeping universal statements. He made allowance for the fact that all men shall be judged according to their light (Rom. ii. 12) and that the heathen do some things according to the law; yet draws the conclusion that even then, they are condemned. After the extenuating facts which the "acceptation" theory pleads had been taken into consideration, Paul concludes of "both Jews and Gentiles, that they are *all* under sin." No less clear are the statements which speak of all men in the state of nature as unable to do anything as a ground of acceptance. It was when we were "without strength," that Christ died for the ungodly (Rom. v. 6). The heathen are represented as "having no hope and without God in the world" (Eph. ii. 12). What more emphatic declaration of this doctrine can be found than that of Eph. ii. 1. Note that it is twice repeated. "DEAD *in trespasses and sins,*" "*Dead in sins,*" (verse 5). To speak of the heathen, whom the Scriptures declare "dead in sins," as "approximating to sonship" (p. 310) is about as rational as to speak of a corpse "approximating" to life. Again notice the Scriptures which exclude good works not

only as a ground of full salvation but of "acceptance" also; which shut them out entirely. "For as many as are of the works of the law, are under the curse." "God who hath called us with an holy calling, *not* according to our works, but according to His grace" (2 Tim. i. 9). "A man is justified by faith without the deeds of the law."

But we have no time to dwell longer on this point and show how these plain statements of Scripture are verified and enforced by human experience. The widest induction of the race shows that all men are conscious of guilt; they do not live up to their light. This is proved by the confessions of some of these very heathen whom it is claimed have lived up to their light and are worthy of "acceptance." (See Confucius and Seneca.) We know by the confession of men the world over that when man has done his best, his sins far outweigh his morality. We know the testimony of those whose eyes have been opened by the Gospel to see themselves as they are, how hollow were their good works done before conversion, only "filthy rags," with which they tried, honestly enough, to hide their spiritual corruption. Whose works were more numerous or conscientious than the Apostle Paul's before conversion? He says if there were was a man who "might have confidence," in his works, (that is, hope for "acceptance") he was the man (Phil. iii. 4–10). But were they his ground of "acceptance" with God? No; he says these good deeds are utterly worthless; he counts them as "*dung*." Was he to be esteemed "righteous because he devoted himself to the light of conscience?" No; he expressly discards "his own righteousness, which is of the law," and casts himself only on "the righteousness of Christ, which is of God by faith." If the third chapter of Philippians is true, then the "acceptation" theory must be mistaken, because the ground of the sinner's "acceptance" is thereby swept away. With these clear texts of Scripture and facts of experience before him, the reader need not take long to decide whose view of man's natural state is correct, whether the theory under examination or that of the profound student of Pauline theology and human nature, Augustine.

With regard to the second point, viz: the idea of "acceptance," note that it fails in the following particulars.

1. There is no intermediate position between "faith" and "works" such as this theory attempts to occupy. Scripture and reason recognize two plans of justification, and only two. Salvation by *faith* in Christ, which is of *free grace:* and salvation by *works*, which is of *debt*. Any combination of the two schemes is impossible. Now the "acceptation" plan is really an attempted combination of the two antagonistic schemes, making "acceptance" a matter of works, and the progress from that on to salvation "of grace," or

more strictly, of "grace *and* works," which is impossible, according to St. Paul. "If by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work," (Rom. xi. 6).

2. It follows, then, that this theory, in putting man's "acceptance" in his own power—by his good deeds deserving help from God—is virtually Rationalistic. The *ground of acceptance* being distinctly stated to be the heathen's morality, the scheme is "of works"—"To him that worketh is the reward not reckoned of grace, but of debt." (Romans iv. 4). According to the scheme of *grace,* the ground of the sinner's "acceptance" is *only* the atoning work of Christ (2 Tim. i. 9; Rom. iii. 21–26; Eph. i. 6; Eph. ii. 8, 9). If the heathen are able to gain "acceptance" by their good lives, then certainly "righteousness comes by the law." That this theory is really "of works" is further evident from the fact that "acceptance" *leads to salvation.* If it is asserted that a man is "accepted" on the ground of his morality, and that those who are "accepted" are thereby enabled to obtain salvation, then the theory amounts to salvation by works. The distinction between a man's *procuring salvation* and procuring *that which brings salvation* is merely verbal. The author's attempt to distinguish between "acceptance" and "inheritance," as if the heathen could gain the former but not the latter, is futile; indeed, it is unconsciously ignored by him when he uses a text which speaks only of inheritance, to prove "acceptance." Speaking of "the righteous" in Matt. xxv., he says (p. 309), "By dint even of what may be called their 'dwarfed and stunted' fruits of virtue, cultivated in the light of nature, they *do not indeed inherit the kingdom of God,** but are nevertheless *accepted* of Him." But the text says just the reverse. It says, "the righteous" *inherit;* there is not one word about their being "accepted" (Matt xxv. 34). The truth is, there is no distinction.

But notice further that the use of these passages proves too much; it proves not only that the heathen may be "*accepted,*" but also *justified* and *saved by their works.* No Rationalist could go further than to say that the heathen are called "righteous" and "just" *because* of their moral lives (p. 309). This is asserting squarely what the Apostle says is impossible, that a man may be justified and made "righteous" by the works of the law. An attempt is made to evade the conclusion that the heathen thus appear to merit salvation by works, by asserting, without giving any warrant for it, that their good works "*result from their faith*" (p. 300), and then a definition of faith is given which is constantly heard in the mouths of Unitarians and those who deny the Atonement, but nowhere appears in Scripture

* Italics are ours.

viz: "their sincere and faithful devotion to those universal mainfestations of God in nature, history and conscience." For the salvation of the sinner we can only find one kind of faith in the Bible, and for this there can be no substitute, viz: trust in the merits of a crucified Saviour.

3. Again, the idea of "acceptance" dishonors the holiness and justice of God, in that it represents Him as ignoring the requirements of the law, "accepting" the sinner as if he were righteous, and his imperfect works as if they fulfilled the law. The Bible everywhere makes it plain that the broken law must be satisfied, the claims of justice fully met. No compromise is possible. It was because there could be no relaxation, that Christ must die. Here is the glory of the plan of Redemption. It saves the sinner without ignoring the law—every jot and tittle of it is fulfilled. The requirements of holiness and justice are fully met. In Christ alone justice and mercy unite. Through Him God can be just and yet the justifier of those who believe (Matt. v. 17; Rom. iii. 20–26; Eph. ii. 1–18). If the law could be relaxed, and the sinner could be "accepted" consistently with justice, then there would be no need of an Atonement, and we are but one step removed from the Universalists, whose principle is the same, only carrying it further, and entirely "relaxing" the law.

4. Furthermore the "acceptation" theory does violence to those numerous texts which distinctly declare that the only hope of salvation is in Christ, through faith in His Gospel. The theory, as stated, does not tell what relation Christ's atonement has to the "accepted" sinner, nor how there can be any connection with the atonement at all, since faith is denied. Note that there is not one text in all Scripture which extends the benefits of redemption to those who do not believe in Christ. Everywhere it is said: through faith in His name is remission of sins. Christ is the only Mediator, through whom there is access to the Father. There is salvation in no other. Justified by faith in Him. Sanctified through His word. Redemption and forgiveness of sins to those *who trust in Christ, after they have heard the word of truth, the gospel of your salvation.* Without faith it is impossible to please Him. We have no room to continue the quotation of texts which prove this point (Acts ii. 38; Acts iv. 18; 1, Tim. ii. 5, 6; Eph. ii. 8; Acts xiii. 38, 39; Heb. ix.—note that the apostle speaks of *Gospel faith*; Eph. i. 7–14; etc.) The very chapter (Acts x.) which is quoted as proving that faith is unnecessary, distinctly mentions it later on as the condition of remission of sins (verse 43.)

Witness the texts commanding the Gospel to be preached everywhere as necessary to the faith and salvation of mankind. Special reference is made to the heathen. "He that believeth...shall be saved;

he that believeth not, shall be condemned." (Matt. xxviii. 19, 20; Mark xvi. 16, 17; Acts 1, 8; Acts ii. 17–40.)

But most important of all read Rom. x. The terms of salvation are stated in verses 8 and 9—faith in Christ through the preached word—(verses 12, 13). This is the same for Jew and heathen (Gentile) alike, "there is no difference." "*How shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? So then faith cometh by hearing and hearing by the word of God.*" Here is Paul's great argument for Foreign Missions; and he seems to have framed it especially to shut out the "acceptation" theory. It is as if he feared some reader of the epistle might say, "Oh, the Gospel need not be carried to them: God will somehow grant them its benefits without hearing it." "No," says Paul, "there *is* need of preaching the Gospel to the whole world, because all men are lost sinners. The only salvation for them is in Christ. Christ is received only by faith. Faith is possible only through hearing. Hearing is possible only through preaching. Therefore the unspeakable importance of publishing the Gospel. Outside of it, no hope for the fallen race."

How is it possible to find Scripture which could speak more plainly or which could more directly conflict with the "acceptation" theory? The whole work of Missions rests on this basis—the need of the Gospel for the heathen as their only means of salvation. According to the "acceptation" theory the Gospel may be *desirable*, but it is *not necessary*, because it implies that every heathen in the state of nature is able to lead such a good life as to secure his acceptance with God.

We have thus seen: that no man is able to claim anything from God by his works, but that all are in a state of deserved condemnation; that any relaxation of law is inconsistent with God's absolute holiness and justice; that to represent man as "accepted" on the ground of his morality, is to make the scheme a modification of salvation by works; finally, that God only accepts sinners on the ground of Christ's atoning work, and that the benefits of redemption are appropriated by faith in Christ through the proclamation of the Gospel. God thus reveals His only plan of salvation, and declares it to be for all mankind. There is no recorded exception from this plan in His word. We have no reason to believe that there is any exception and so cannot presume to make any. If the advocates of the "acceptation" theory wish to assert an exception, there is a strong presumption against it, and they must distinctly prove their theory from Scripture besides applying it to particular cases. This has not been done. When we take the evidence of Scripture and

experience into account, we must declare it unproved and impossible.

The great trouble with the "acceptation" theory is, it is built on *ignorance;* assuming, because we do not know a fact, therefore the fact does not exist. We see certain heathen in history whose lives, *so far as we know*, are fairly moral. We do *not know of their sins.* Therefore, it is argued, they are good enough to deserve "acceptance" with God. The fallacy is in assuming, because *we cannot see* sin such as to cause condemnation in them, therefore there is no such sin. Because *in our judgment* they are good enough to be saved, therefore God must think so too. What is this but arguing from ignorance, and making man's weak, sinful judgment the limit of his Almighty Creator? Regarding this error, we cannot do better than reflect on Bishop Butler's admirable sermon on *Ignorance*, the cautions he throws out there and in his *Analogy* on the danger and folly of arguing from ignorance, and of presuming to assert what God has not spoken. When we read the German Missionary's statement about establishing the "acceptation" theory as "one of the *undoubted verities* of the Christian faith" we must regret that he fell into this error and, moreover, lost an excellent opportunity of practising in speech that "moderation" of which he so well spoke.

In conclusion, we cannot see how we can honor God by adopting a theory which explains away the simplest, most direct, statements of His Word, and whose tendencies are to teach low views of sin and grace. With all due respect to those who hold them, we are constrained to think that the gravest results are to be feared, should such theories as "Future Acceptation" and "Future Probation" be generally adopted in the Church.

Despite all assurance to the contrary, they are "another Gospel," the opening wedge for "Final Restoration." To the extent that they prevail, to that extent is there reason to fear a spread of unbelief and a decline in the work of Missions. If the words of Polycarp cannot be repeated by the Church of Christ to-day, the cause is not far to seek. The failure of the Gospel in ourselves and others is due to lack of faith, and of that humble, loyal devotion to God's truth which the ancient saint had, the symptom of which spiritual lack is seen in the lax theories of redemption now too common. The warnings of Paul to Timothy, and of Moses to the children of Israel, need specially to be pondered in our day: "Hold fast the form of sound words;" and, "The secret things belong unto the Lord our God; but those things which are revealed, unto us and to our children forever, that we may do all the words of this law." Our *duty* is plain enough; attentive to it, we can leave mysteries to

God, knowing that He doeth all things well, and that, in judgment, all mankind will glorify Him as merciful and just, even the condemned acknowledging that they receive only the due reward of their deeds.

Historical Landmarks of Macao.

BY REV. J. C. THOMSON, M.D.

[*Continued from page* 78.]

1839. FEBRUARY 20th. Rev. David Abeel, on his return, Rev. S. R. Brown and Rev. B. P. Keasbury, and their wives, arrived at Macao in Olyphant & Co's ship *Morrison*, by free passage, as usual to missionaries in that company's ships. Here Mr. Abeel remained on account of the war with England, engaged in the study of the Amoy dialect of the Chinese language, till February 2nd, 1842, when with Rev. Dr. Boone he left for Amoy.

Rev. Mr. Brown in November began and conducted for some eight years the School of the Morrison Education Society. Here and in America he instructed several who have become particularly notable. Among them Hon. Yung Wing, born at Sha Mi on the Inner Harbor, a graduate of Yale College, and the occupant of many important posts, who also conceived the plan, and about 1873 at great expense to the Chinese government, conducted some 120 youths to the United States to obtain scientific and professional eduction; Hon. Wong Shing, once Consul Gen. of the Chinese Government at San Francisco and now prominent in Hongkong affairs, who with Yung Wing made profession of his faith and was baptized by Mr. Brown at Munson, Mass.; and Dr. Wong Fun, with Wong Shing, born a few miles inland from Macao, a graduate of Edinburgh University and the first Chinese on whom a medical diploma had been conferred; then a medical missionary of the L. M. Society, whom he served at Hongkong and Canton.

In 1842, Dr. Brown removed the School to Morrison Hill, Hongkong; and afterwards becoming a pioneer missionary to Japan, after some 29 years of service in China and Japan, he died in 1880.

February 28th. Wm. Lockhart, M.R.C.S., of the L. M. Society, arrived at Macao, appointed by the 'Medical Missionary Society in China' to the charge of their Macao Hospital, which he reopened formally July 1st. In the middle of August the forced departure of all natives from English employ virtually closed the hospital, and August

21st he was compelled by the Chinese, in common with all his countrymen, to leave Macao and embark on board ship. In May, 1840, he returned to Macao and, August 1st, reopened the hospital, but at the end of the same month, Drs. Hobson and Diver having arrived and been given the charge of the Hospital, he went to Chusan and opened a hospital. In 1841 he returned to Macao, where he remained during the hostilities between England and China. At later dates he engaged in hospital work at Hongkong, Chusan, Shanghai and Peking, and returned to England in 1864.

March 19th. By an edict from the Hoppo, addressed to the Hong merchants, all foreigners were forbidden to go to Macao.

March 26th. By order of the government of Macao all the opium in the settlement was sent on board ship.

May 27th. Capt. Elliot returns to Macao, in company with the sixteen individuals (without whom he declared he would never leave Canton) sent out of the country by the Chinese authorities, because they had engaged in the opium traffic. All these persons signed a promise that they would never return to Canton.—*Repos.*, xi. 40.

June. An insidious joint edict of the Commissioner and Viceroy, was addressed to the British merchants and shipmasters at Macao, urging them to disregard the contrary injunctions of the British Supt. of Trade, and come into port at Canton. It was translated and printed for circulation at Macao and on board the shipping. To this Supt. Elliot replies from Macao under date of June 21st, complaining of injustice on part of the Chinese authorities. Disappointed in his attempts to entice British ships and merchants into port, the Commissioner undertook hostile measures against them, compelling all to leave Macao, and attacking them—the Portuguese being unable to afford protection.—Nye's *Peking the Goal*, p. 29.

June 15th. Mr. C. W. King embarked from Macao in his ship the *Morrison*, with Mrs. King and Rev. Dr. Bridgman, for the scene of the destruction of upwards of 20,000 chests of opium, near the Bogue. The next day he was invited by the Imperial Commissioner—a great magistrate and statesman and a man of literary pretensions, one of his works being "An illustrated notice of countries beyond the sea"—to land and pay him a visit, and Dr. Bridgman was asked if he would take charge of a letter for Her Majesty the Queen of England—which he declined.—Nye's *Peking the Goal*, p. 33.

August 15th. Two edicts are issued by the Macao Chinese officials, in view of a dispatch from Imperial Commissioner Lin, Viceroy Tang and Fooyuen C, cutting off all supplies from the English and ordering away all their compradores and servants, whether on shipboard or ashore, within three days. The following are extracts:—

"Referring to the murder of 'Lin Weihe' the Macao keunminfoo had commanded the Portuguese procurador to petition the governor of Macao to give Elliot orders that he should forthwith bind the murderer, and deliver him up to expiate his crime; but we have no document from the keunminfoo stating that he has complied with our demands. . . .and further, in respect to Dent and others, whom we had received a positive imperial edict to expel and drive back to their countries, hardly six individuals of them are yet reported to us as having set sail, the rest are either staying at Macao, or living on board the foreign ships, neither one nor the other has any intention to fix a date for returning home; they delay and put off in a manner which amounts to positive opposition to the laws of the land! Respectfully searching the records, we find that during the reign of the Emperor Keäking, because that the outside foreigners showed a great deal of pride and perverseness, and conducted themselves most unsubmissively, therefore an imperial edict was with deep respect received, commanding, 'on the receipt of this imperial order, to prohibit all entrance to Macao by water and cut off all supplies of food, &c. Respect this!' And at this present moment, as the circumstances of the case are somewhat similar, so ought we to set to work in a somewhat similar manner. But then this present affair has reference to the English foreigners alone, and as they persist in offering opposition to the laws, we cannot but show them the stern majesty of the celestial empire. As for the Portuguese dwelling at Macao, and the foreigners of every other country whatever, they are not one hair's breadth concerned in the matter. As respects the Portuguese dwelling at Macao, let them make out a clear and distinct list of the rice, flour, vegetables, fowls, ducks and other eatables that they require for their daily consumption, and the cooked victuals for the black slaves; which done, let them petition the said keunminfoo and tsotang, who will examine the list and settle the quantity, and give a chop along with it to show the shopkeepers and others that they may sell this amount to them the same as ever, to manifest our sympathy and compassion." (Here follows some obscene remarks on the English.) "Besides them, in accordance with the edict from the high officers, issuing our commands to the Portuguese procurador, that he communicate the same to the governor of Macao, that he in his turn command all the foreigners dwelling at Macao, that with one accord they permit not the English people to be supplied with the necessaries of life. As for you, shopkeepers, if you dare clandestinely to sell provisions (to the English) so soon as discovered, your persons will be seized and most rigorously punished, and your shops will be closed and sealed up!"

"Having now received the commands of the high officers of the provincial governments to cut off all the supply of provisions to the English, and to execute the same more rigorously, we ought on the instant to have seized these said compradores, servants and Chinese traitors, and calling out their names one by one consign them to examination and severe punishment! Out of pure indulgence, however, we first issue this clear and intelligible proclamation beforehand, that the compradores, servants, Chinese traitors, and others in the service of the English foreigners, whether on shipboard or ashore, may all know hereby, that we have limited the time of THREE days, within the which they must return to their homes and follow after some other occupation. If they dare to delay or still render services (to the said English) most certainly they will be apprehended and punished with the utmost rigor of the law! Assuredly we shall show no indulgence! Tremble and beware! Do not oppose! A special edict! Taoukwang, 19th year, 7th day.

August 17th. All the Chinese servants and compradores in the English families left their employers; and the orders interdicting food were reiterated, and in a remarkable manner several placards containing the substance of the interdict, written in large characters, were pasted on boards, which were carried by policemen though all the principal streets and markets of the town.

August 21st. Most of the English homes were supplied with provisions by Portuguese servants, who obtained them without much difficulty. The prices of provisions at this time were unusually high in consequence of the country people being forbidden to bring any into town. The following public notice to British subjects was

issued: "Having ascertained that the Portuguese inhabitants of Macao are called upon by the commissioner to withdraw their servants from Her Majesty's subjects, and to refuse them supplies, or any manner of assistance, the chief superintendent is unwilling to compromise them further in the present difficulties with the Chinese, and has therefore to give notice that he will embark this evening with the officers of Her Majesty's establishment. By order of the Chief Superintendent."

Elliot demands permission for the servants to return to English employ at Macao, and ability to obtain provisions. Much excitement prevails in Macao.—*Repos.*, xi. 461.

August 24th. *The Black Joke,* a British schooner on its way to Hongkong, was attacked by a considerable party of Chinese just outside of Macao, under Lantao Id. Seven lascars killed and Mr. Moss, British subject, seriously wounded, the tindal alone escaping by jumping overboard and concealing himself behind the rudder. After plundering and attempting to fire the boat the Chinese suddenly left, probably on seeing the coming of the *Harriet,* which afterwards took the *Black Joke* in tow and returned to Macao.—*Ibid.*

August 25th. On account of a chop from the Chinese officers, the Governor declares he cannot answer for the safety of British subjects after noon to-morrow. A committee of British subjects was repeatedly in session and it was unanimously agreed that they should all leave Macao next day. It was also said that H. E. the Portuguese Governor would be present at their embarkation, and afford every possible assistance and protection. During the evening a rumor was abroad that Chinese soldiers were in town, in disguise, and that an attack on the English houses during the night was meditated; considerable excitement was created, but the night passed away without any disturbance.—*Ibid.*

August 26th, Monday. "In the afternoon the embarkation took place; men, women and children, all alike were hurried from their residences to seek a secure retreat on board their ships. All the British subjects left except two or three invalids and a gentleman known and recognized as the Prussian Consul. This was their only peaceful course though fear of an attack by the Chinese. Most of them proceeded direct to Hongkong; the others repaired to the anchorage on the Tegpa. The little fleet, consisting of small boats, schooners and lorchas, crowded with passengers, presented an affecting spectacle as it moved slowly away from the harbor. But we forbear to speculate on what will be the consequences of this memorable event.'—*Ibid.*

August 26th. A number of missionaries removed to Macao, among them Rev. Dr. Bridgman, the pioneer American Missionary

to China, one of the originators of the Morrison Education Society, a founder of the Medical Missionary Society in China, and founder and many years editor of the *Chinese Repository*. He published at Macao in 1841, at the press of S. W. Williams, his "Chinese Chrestomathy in the Canton Dialect."

September 1st. Supt. Elliot offers aid in ships and troops to defend Macao against Chinese; but the governor declares it necessary to preserve the strictest neutrality between the two nations.—*Repos.*, xi. 463.

September 3rd. "Early in the morning a company of Portuguese troops, with a band of music, proceeded to the Barrier, the boundary of Portuguese jurisdiction on the north-east. Soon after sunrise, a long procession was seen moving from *Tseenshan;* it entered the Barrier at 8 o'clock, and, joined by the Portuguese escort, proceeded to the temple *Leen-fung*, just north of the hill beyond the village of Mongha. The procession, as it proceeded from the Barrier and entered the spacious courtyard in front of the temple, presented an interesting spectacle. Within, the procurador, sub-prefect, and the magistrate of Macao, with a deputy from the commissioner, were in waiting; also some presents, consisting of silver, silk, teas, pigs, and bullocks with their horns decorated with scarlet ribbands, were arranged before the middle door of the temple. The procession consisted of about 200 soldiers all moving in double file; very little order was apparent either in their line of march or manœuvers. An officer on horseback came first: then bearers of gongs and flags followed, with a division of Chinese troops, preceding the Commissioner's sedan, borne by eight Chinese, and attended by a Portuguese guard of honor; next came a small division of native troops, preceding his excellency, Governor Sang, who was followed by other officers and troops. Their excellencies on arriving were received by the officers in waiting and conducted into the temple, where refreshments were provided, and a conference held with the procurador. The Chinese troops seem to have been selected for the occasion, in small detachments of 20 or 30 from different regiments, each detachment having a different uniform and banner. Their uniforms and accoutrements would match very well with those of Europeans in the sixteenth century. The interview lasted nearly half an hour. At nine o'clock the procession again set forward and entered the gate near the church of S. Antonio under a salute from the guns on the Monte. Proceeding to the long street near the inner harbor, passing the Tsotang's office and Chinese custom house. On coming to the Amakok Temple near the Bar Fort it made a short halt, whence returning along the whole

length of the Praya Grande, it passed round close under the Monte and moved out of town through the gate of St. Antonio, under a salute of twenty-one guns, the same as were given on entering. The Chinese inhabitants had in several places erected triumphal arches, tastefully adorned with festoons of silk and laudatory scrolls; and when His Excellency was about to pass the doors of their houses and shops, they set out tables decorated with vases of flowers, etc., "in order to manifest," in the words of a native spectator, "their profound gratitute for his coming to save them from a deadly vice, and for removing from them a dire calamity, by the destruction and severe interdiction of opium.—*China Repos.*, viii. 268.

September 5th. The Hoppo of Canton entered Macao under a salute from the Monte, and left again on the morning of the 8th, with the same public honors. His object, it is said, was to make an arrangement with the Portuguese authorities for the reopening of the trade between Macao and the provincial city, which for several months had been interrupted. Six chop-boats soon after arrived from Canton for the transmission of cargo.

September 5–6. A severe typhoon occurred. Many houses were greatly damaged, many lives lost in the inner harbor, and some vessels driven on shore.

September 12th. Early in the morning the Spanish brig *Bilbaino*, from Manila, mistaken for the opium ship *Virginia*, was burned in the Typa by Chinese officers. After the unjust burning, wounding of the mate and probable drowning of the others, the mate and a boy, Spanish subjects, were put in chains and carried away, and after trying to extort a confession that she was an English vessel, they were some six months imprisoned at Canton, which, with the wearing of the cangue, caused the severe illness of the mate, and permission was obtained by Howqua from Comr. Lin for Dr. Parker to attend him, though after release and return to Macao, April 1st, 1840, he gave signs of mental derangement in attempting his own destruction. An indemnity was only obtained after much trouble in 1841.—*Repos.*

September 14th. The Portuguese Government issued the following edict: "The lamentable occurrence having happened that the Chinese cruizers have early on the morning of the 12th inst. unjustly burned the Spanish brig *Bilbaino*, then anchored in the Typa, on suspicion of the vessel having opium on board; the loyal Senate do consider it their duty to fit out an armed vessel to cruize in that anchorage as far as the Roads, and by this means to procure: 1st.—That vessels of any nation whatsoever anchoring there with opium on board may be taken and confiscated; 2nd.—That no other fatal mistake like that of the Spanish brig may happen. It is therefore published that

all vessels of whatever nation that may anchor in the above named anchorages on or after the first day of October next with opium on board shall be confiscated. Dated Macao, 14th September, 1839 *Signed*—Silveiro Pinto, &c."

September 27th. Wm. Beck Diver, M.D., of the American Board, arrived at Macao. Accepted by the "Medical Missionary Society in China," he assisted Dr. Lockhart in the Macao Hospital until the latter went to Chusan, when the hospital was placed under the joint care of Drs. Diver and Hobson. In December, 1840, his health failing, he was compelled to take a voyage for its recovery, and continuing to the United States, he did not return.

October 25th. "Yu, prefect, etc., and Tseäng, Keunminfoo at Macao, etc., officers of the celestial empire, issue an edict, touching the surrender of the opium, the delivering of the murderer and the sending back of the empty storeships and the depraved foreigners, in consequence of official replies from the Imperial Comr. and Governor. The Comr. declares: Regarding the crowding back to Macao of the foreign merchants and their families, how can any encroaching be allowed, or indulgence shown, while these matters are yet in confusion? I require you immediately, in concert with the commodore of Heangshan, and my deputed officer Le Suh, to act faithfully in driving them forth, and to urge the Portuguese foreigners to join in pushing them out of Macao. Their stay must not be suffered."

And the above officers add: "How then can the various foreigners crowd back to Macao; and what is still more improper, some have brought back their families. While we write to the commodore of Heangshan, and the deputed officer, the subprefect Le, that they may expel them, we also copy the replies of their excellencies requiring acquaintance with them. Such ships as are unwilling to give the bond and proceed to Whampoa, are required within three days to start off home. All the foreigners and foreign women are instantly to leave. Be speady! Be speady! A special communication. Taoukwang, 19th year, 9th month, 20th day."—*China Repos.*, viii., 380.

October 28th. Edicts have just appeared in Macao forbidding under heavy penalties any intercourse between the Chinese and English; native servants are withdrawn, and all manner of provisions withholden; all British subjects to be driven from Macao and not allowed to return, so long as the ships refuse to enter the port, and the murderer was not given up; and declaring that 600 troops had been stationed at the Barrier—*in terrorem.*

November 26th. A manifesto from the Canton authorities issued, declaring that after December 6th, 1839, trade with England

will be stopped forever, except with ships *Thomas Coutts* and *Royal Saxon*, on account of opium trade. The original in large characters was posted up in many places in Macao on the 27th, and copies were in circulation.—*Repos.*, viii. 379, 433.

November. "The Morrison Education Society" formed in 1835, opened its first School at Macao with six scholars, in charge of Rev. S. R. Brown, though something had been done earlier in collecting information concerning native education and in supporting a few boys, or assisting Mrs. Gutzlaff's school at Macao. In 1842 this school was removed to Morrison Hill, Hongkong, into commodious quarters erected by the President of the Society, Lancelot Dent, on a site granted by the colonial government for the purpose, but was disbanded in 1849.

December 16th. An address from Capt. Elliot was forwarded to the Imperial Commissioner asking an undisturbed residence in Macao for British subjects.

December 18th. Rev. W. C. Milne, son of Dr. Wm. Wilne, of the L. M. Society, arrived at Macao. He was for a time engaged in teaching in the Morrison Education Society School, but in February, 1842, went to Chusan. Dying after many years of service in May, 1863, he was buried in the Russian Cemetery at Peking.

December 18th. Benj. Hobson, M.R.C.S., of L. M. Society, arrived at Macao. At first, assisting Dr. Lockhart at the Macao Hospital, he assumed, after the departure of the latter, with Dr. Diver joint charge of that institution. In 1843 he removed to Hongkong and assumed charge of the Hospital there, and later conducted hospitals at Canton and Shanghai.

The Government intimated to an American missionary that no tracts must be distributed or public congregations gathered in the colony, but no objection would be made to audiences collected in his own house for instruction.

1839–40. "There were 43,000 inhabitants, a great number either black slaves or Chinese. The Portuguese are not allowed to build any new houses, or even to repair the old ones without leave, which prohibition is easily enforced, as all the workmen are Chinese. A mandarin annually visits the Portuguese forts and sees that no additions have been made to them or their defences. The whole number of troops allowed to the Portuguese is limited to 400 black soldiers commanded by 18 Portuguese officers. The Chinese have built a wall across the promontory, effectually to assign to the foreigners their limits, and by stopping the supply of provisions they can always bring the Protuguese to terms. This barrier wall (which no European is

PHONETIC SYMBOLS FOR CHINESE DIALECTS.

INITIALS.

k-g, keh

k', k'eh

kw-gw, kweh

k'w, k'weh

y, yeh

ng, ngeh

s-z, seh

sh, sheh

sw, sweh

r, reh

h, heh

hw, hweh

t-d, teh

t', t'eh

ts-dz-j, tseh

t's-ch

tsw-dzw, tsweh

t'sw, ts'weh

i, ieh

n, neh

p-b, peh

p', p'eh

w, weh

f-v, feh

m, meh

high tones

low tones

aspirates

FINALS.

ä-áh

iä-iáh

án

äng

iäng

á-éh

iá-iéh

ién

í-oy

ií-ioy

é-ih

én-in

ing

ê (blê)

ú-éh

ún-én

eu-ó

ieu-ió

au-óh

iau-ióh

óä-ó-óh

ióä-ió, ióh

ú-úh

úng

ü-üh

üá-üéh

üén(ön)

ün

TONE SIGNS

ON PERPENDICULAR AND HORIZONTAL STROKES.

Upper Scale.

			tä-á	té-i
Shang	p'ing	shing		
„	shang	„		
„	k'ü	„		
„	yü	„		

Lower Scale.

Hia	p'ing	shing		
„	shang	„		
„	k'ü	„		
„	yü	„		

CONSONANT ENDING SIGNS.

IN	pä-á	pé-i
h		
k		
t		
p		
n		
ng		
m		

N.B.—The final horizontal stroke should join the common perpendicular in al cases a little below its top.

The common initial perpendicular strokes may be printed off in advance for all kinds of writing paper with very great advantage to the scribe.

allowed to pass) is said to have been erected in consequence of a practice in which the Romish priests indulged of purchasing or even stealing Chinese children to make them proselytes."—Davis and Malcom's Sketches and Travels.

The Crisis in Japan.

BY REV. HAMPDEN C. DU BOSE.

WE live very near the Land of Sunrise, but so rapid is the march of Western Civilization that it is difficult for us who travel in the "old stage coach" to realize the giant strides young Japan has made. As Christians, we hail the first beams of the Sun of Righteousness, the True Nippon (日本). Shintoism is practically extinct. Buddhism is on the wane and its priests acknowledge that its days are numbered. In some places they have adopted the foreign titles of "Bishop" and "Rev."; they have established Sunday-schools, and in the Kyoto Buddhist College the Old Testament is taught by an infidel foreigner. The empire is almost ready to accept the religion of the West, and were the Church universal to awake and send forth immediately 1,000 *preaching* Missionaries we might in a few years behold the wondrous spectacle of a "a nation born in a day." The great weight of Confucian opposition which baffles our best efforts in China is there uplifted. All the thinking men, even those "who care for none of these things," say Christianity is to be the future religion of the land. The gentry welcome the foreigner in the interior, and a high official is glad to associate with the minister of the Gospel. Often the houses of the wealthy are thrown open for preaching.

The method of evangelistic work seems to be not so much that of general itinerancy as of local visitation where a native is stationed. Appointments are made for lectures and preaching, and hundreds will sit for hours in a theatre rented for the occasion and listen to the speakers. We could wish, however, that along with this, the "preaching places" were opened daily and that the voices of the heralds might be heard on the streets. It might be mentioned that the brethren have so many visitors that the manse becomes in effect a street chapel. It is, however, to be regretted that only 30, perhaps 40, out of the over 100 ordained Missionaries, are engaged in preaching. Little work is done in the towns, villages,

and hamlets. There is such a pressing call for teachers they have been drawn into the vortex of this whirlpool. Preachers listen to the siren voice of the native press urging them to teach school.

As the converts come from the well-to-do class, self-support is the order of the day. The Japanese Churches not only pay their own pastors but also contribute liberally to the Home Mission Boards. In the A. B. C. F. M., the Christians pay over one-half of the salaries of native evangelists and nearly one-half to the support of schools. Year by year they contribute a larger proportion of the expense. In Kochi, the Japanese Church bought the rented house occupied by the S. P. U. and have this year erected a Church on the vacant part of the lot. On the other hand it might be mentioned that the Northern Am. Methodists ask for ten thousand dollars the coming year to rent chapels and pay native preachers. Rev. Mr. Bishop, of Nagasaki, requires all boys in his school who receive aid to give two hours a day manual labor in return.

A visitor to Japan, when he compares the condition of woman in China and Japan, is glad he is called to labor in the former country. At the ports promiscuous bathing in the public bath houses is the custom, and in the interior society is not improved. To *moralize* Japan two things are needed, to wit, chairs for the homes, and buttons for the clothes.

The traveller has impressed upon him by those he meets how much easier Chinese is than Japanese. What are the facts? 1.—All the foreign mercantile class speak Japanese to some extent. 2.—All agree that foreigners have no difficulty with the sounds. 3.—You do not look for a word through an Index. 4.—Hepburn's Dictionary is in the Romanized, so if one hears a sound on the street he can go home and find the word without having to ask his teacher to write the character. But some of the young men groan! They live at the ports, associate with English-speaking Japanese, teach English two or three hours a day, and attend a Church where there is "an intelligent congregation," so are afraid to try their gifts. How simple our method with the heathen! We get a sermonette, preach it every day, and it grows, as Evangelist Sam Jones says, "like our hair and finger nails." Ladies begin to teach English as soon as they land;—few of them, comparatively, can tell to the dying women the message of salvation. There are, however, many fine young linguists.

The great door that has been recently opened is the requests to the Missionaries for teachers for private schools, or those under a Board of Trustees. Dr. W. R. Lambuth said he could locate twenty men; that he had three applications in one day. The Japanese

will pay from $50 to $150 per month. The ladies of rank ask for teachers. They desire to be taught English, music, fancy-work and foreign manners and customs. They are also glad to receive religious instruction. All Societies should send forth these self-supporting Missionaries!

It is known that there is a proposition to unite the the Presbyterians and Congregationalists. When the movement assumes a definite form our views may change. As it stands now—the C.'s agree to adopt in substance the Presbyterian form of government, and the P.'s make concessions in doctrine. They mutually throw aside the Confession, the Heildleberg Catechism and the Plymouth Declaration. It is probable that the only basis upon which some will consent is that the united church shall be *creedless*. This for Presbyterians will be yielding *principle*. We think the Japanese need ten Confessions, ten Disciplines, and 370 Articles. The native Church should possess the freedom with which "Christ has set them free" as to their ecclesiastical relations, but whether the Missionaries should follow their young leaders is another question.

There is nothing so cheering as a visit to Japan. What we now see there in miniature we shall soon here behold in magnitude! The day approaches when both China and Japan will be Christianized.

An Additional Remark.

BY RT. REV. G. E. MOULE, D.D.

I HAVE only to-day chanced to see "A German Missionary's" rejoinder to my observation in a former number of *The Recorder*, on his published views regarding the Hope of the Heathen.

I should like to make one additional remark on the view adopted by him of the scope of S. Matthew xxv. 31–46. Your correspondent is good enough to speak of me as "preferring to adopt the view of the late Prof. Birks," to the effect that our Lord's "all nations" included the whole human race. I, like the German Missionary, during nearly forty years in the Holy Ministry, thirty of which I have been a missionary to pagan China, have made the subject a matter of prayerful reflection and Bible study. But I have never seen adequate reason in the cognate passages, apostolic or prophetic, to depart from the all but unanimous acceptance of the Church of the inclusive interpretation. I should have said *unanimous* but for Dean Mansel's

statement on the place, (Speaker's Commentary, N. T., Vol. i.), which shows that Mr. Guinness, Prof. Beck, and your correspondent have on their side at least Olshausen, Reil and (the English) Greswell. Circumstances have long made extensive reading an impossibility for me. Among the few books I have access to, I find Chrysostom (Hom: 2 Cor. v. 10), Augustine (De Civ: Dei lib., xxii., cap: v), Calvin (Institutio II., xvi. 17, and Comment: *in loco*); Bengel (Gnomon *in loco*), Dean Mansel (as above), and others, unhesitatingly, though not without due reference to the suggested difficulties, taking the "all nations" absolutely, as equivalent to mankind without restriction.

If I were to follow your correspondent's example and suffer my judgment of the fitness of things to modify the sense of the Saviour's words, I should incline rather to the view attributed (Speaker's Com. as above) to Lactantius, namely, that the judgment is limited to members of the visible Church, exclusive of the heathen proper. My inducement to this view would lie in the ground of the judgment—*loving service of Christ;* and in the language of benediction—"*Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.*" But it is safer for me, I am sure, to take my Lord's words as I find them, and wait to harmonize them with other portions of His revelation, and with my human instincts, "till the day break and the shadows flee away."

HANGCHOW, 29*th January.*

P.S.—I find, since writing the above, that I had overlooked Dean Alford among the advocates of the "German Missionary's" view. It is many years since I made much use of his commentary; and the characteristic dogmatism of his expositions of the whole context, combined with the equally characteristic candour of his avowal, in a note, that he distrusts more and more his own (as well as other) "systematizings," perhaps neutralized each other, and may account for my inattention. (See Alford's Greek Test., Ed. 1858.)

Romanizing the Official Dialect.

I DO not wish to enter into the discussion as to the utility of "Romanizing the Official Dialect:" though I would say, to me, it does not appear either impossible or impracticable.

But when the writer on that subject in the January *Recorder*, says "the Nankingese pronunciation is in so many sounds so peculiar and *local* that it does not even reach to Chinkiang, a distance of 40 miles," and then leaves us to suppose that this assertion has driven the official dialect out of that city, I did enquire, Does that gentleman speak from any lengthened experience in a Southern Mandarin district? Or are such remarks based, 1.—Upon a short residence among one of the silk weaving populations in an extreme corner of Nanking? Or, 2.—From observation among some brethren who have drawn *their* pronunciation from *impure* foreign and *common* native sources? Or, 3.—Has he sat at the feet of others who being unable to appreciate the nasal terminations of the country people between Nanking and Chinkiang, reason thus? I do not detect them in the 土 人 around; therefore they do not exist in the 讀書 人 of Chinkiang!

I am willing to allow that there are peculiarities in Nanking which are *local*, and do not even reach to Chinkiang, a distance of 40 miles. It is also true that there are peculiarities of Chinkiangese which do not reach even the north side of the 洋 子 江, a distance of *one* mile; not to mention some in the south part of the city itself which seem to be lost in the canal which separates the city from the western suburb. But to call them peculiarities of the official dialect would be misleading, as well as beyond the truth. So with Nanking *localisms* whether the peculiarly long vowel sounds, or a few consonant sounds, whether initial or final. Becaus some 先 生 們 of two corners of that large city, approach somewhat *towards* the exaggerated sounds given by some brethren in 講 道 理 *Geang dow lee*, 八 个 大 錢 *Pawk go dar tsien*, 金 的 冠 冕 *Gin-de guan-mien*, must these be taken as the Nankingese pronunciation or official dialect? No more than the corruption of *Perts-sing*, *ka-ké* in Chinkiang would by a Nankingese speaker be taken for the official sounds of 百 姓, 家 去. Again, distinguish, as most men would, between the official dialect, and the *localisms* of Nanking: and, take the *dialects* used in the public offices, by the literati, and better class tradesmen, with this as our canon, we should find such sounds as 大 *daor* for *ta*, 家 *gear* for *kia*, 不 懂 *boo dong* for *puh tong*, 你 那 裏 去 *ni lore lee gee* for *ni na li k'û*, 這 過 樣 子 *ger go yang sir* for *chae ko yang tsz*, are purely

local, and are not specimens of the official dialect, any more than 百姓 *Pok-sang*, 棹子 *Chock-tsz*, 開門 *Ká-măn*, and many others found in the Chinkiang district, are orthodox sounds for the Mandarin dialect in that Fu (city).

Further, with that same canon, we shall find the official dialect of Nanking not only reaches the forty miles, but will be found, with few exceptions, in the official quarters to the borders of Shantung on the north, and Ningkuah Fu and Nganhuey on the south. There are a few changes, but they are rarely ever in vowel sounds. There are others said to occur, but they occur in the organs of hearing rather than those of speech.

Again, the same writer says, "The Nankingese speaker is in constant danger of being misunderstood at Chinkiang."

During a fairly long stay in Chinkiang, I may say I never saw an equipped Nankingese speaker in residence there. Hupeh, Nganhuey, Kiangse speakers were there, and several brethren who were young beginners of the Nankingese, beside several who were infatuated with Chinkiangese as all that was wanted. Others have come there since, and probably by this time there may be several good Nanking linguists. Be that as it may, when I read the above I could not help wondering whether the writer had *tried* both dialects himself. Or, has he again drawn upon observation? Are the speakers he has in view equal? I mean, has the Nankingese speaker mentioned, or imagined, been as long at his dialect as the Chinkiang colloquialist? If these questions are answered in the affirmative; the further one comes, misunderstood by whom? Any one who has resided at Chinkiang knows it is always more or less full of people from several other provinces. Now if one who uses the official dialect is just beginning to preach, takes his stand with an already fairly well equipped Chinkiang speaker, he is at a disadvantage. The strangers from Shantung, Hupeh, Kiangse, and Nganhuey, do not understand him; but let the official dialect speaker, and the Chinkiang colloquial speaker, each one master of his dialect (comparatively speaking) take their stand together in the Presbyterian, Methodist, and Baptist Chapels, or along the bund, and see if the Nankingese speaker *is* in constant danger, etc. etc. The result will be a repetition of my personal observation, namely, the man *least likely* to be misunderstood is the Nankingese speaker.

In conclusion, I would say there are Nanking sounds that are not official. I speak as a student of the official dialect, one whose position has been strengthened by reason of careful examination taken up, to see if there were any grounds for the mongrel sounds

that have been taken by some to Chinkiang, and other places, as specimens of the Nanking official dialect.

To students of such I would say, as one who has tested it in six provinces:—The Naukingese official dialect is far preferable to any colloquial, yes, even the Chinkiang colloquial. In endeavouring to get it let the unaspirate consonants be so. 寶貝 *Pao-pei* not *Bow-bey*, 不多 *Puh-to* not *Boo-dough*, 這過 *Chae-ko* not *Ger-ko*. Some will tell you "it is easier to say *Buh-shi*, than *Puh-shï*;" others will say, "You avoid the possibility of making mistakes." Quite so, but if the Chinaman understands you the credit is due to him.

For all practical purposes the Mandarin of the Kiangsu province can be easily understood by most people in a district as large as eight of the American States. Not a bad Missionary sphere that.

I asked some time since, the author of the "Easy *Wen Li* Version," what dialect he found most servicable in his work. He, with his thirty years of experience, replied, "The Nankingese with certain modifications is better understood than any other could be by the people of the various provinces who come to Hankow."

Much more could be said on this subject, but having taken up so much of your time; and notwithstanding the B and D of the Nanking Localism I sign myself

A Purist.

The Yellow River.

BY THOMAS PATON—OF B. AND F. BIBLE SOCIETY.

IN September last, while I was in the southern part of Honan, I heard that the Yellow River had burst, and that the water had reached Cho Chia-kow. That place being my head-quarters, (and also that of the China Inland Mission), I thought it advisable to get there as soon as possible. I called at the only other station in Honan, Shi Kï-tien, where Mr. Slimmon joined me. On our arrival we found a woful state of matters. The river broke out on the evening of September 6th, and began to spread over the country, which is very flat, but soon reached a small river some thirty-five *li* to the south, near Ching-chow. This river has evidently been dug out for the express purpose of relieving the country from the overflow of the Yellow River. It flows in a south-easterly direction through a densely populated and rich plain, passing through, in its course,

Ching-chow, Chung-mu, Shu Shien-tsin, a very large Ma-tao, Wei-si, Fu-kow and Si-hwa Hsiens, then forty *li* south, the very important Ma-tao of Cho Chia-kow, and eastwards to Nganhui province.

The small river, so suddenly called upon, was not able to carry off the vast volume of water, which spread over an immense area, including the above cities; and other districts fifty to eighty *li* on either side of the river were inundated, a large portion of this country still lying under water.

The water is draining off very slowly near the border of Honan and Nganhui provinces, and again forming an extensive lake below Ying-chow Fu, and along that extensive reach at Chen-yang kwan, where the river flows through Nganhui province in an easterly direction tending slightly north, filling the whole bed, and as the country is very low-lying inundating many portions, reaching the Hung-tse Lake in an immense volume. The numerous rivers of Honan discharge themselves into the present Yellow River at Fu-kow and Cho Chia-kow, in Nganhui at Ying-chow; all the drainage of south-eastern Honan joins at Chen Yang-kwan—as well as a considerable volume from the south-west of Nganhui Province. The river also drains the lake district of north Nganhui. Only a very few streams from the south side. From Chen Yang-kwan to the Lakes the river passes few towns, and far apart. The Hung-tse Lake is united by numerous streams to the large lake of Pao-ying and Kao-yu, the former name being the northern and the latter being southern portion, after the respective cities; a series of islets covered with tall reeds mark the division. The waters of the Hung-tse Lake enter the Grand Canal some thirty-five *li* above Chinkiang-pu, at Yin Tso-ba; all that district is now under water, I believe. I crossed the lakes, leaving the Hung-tse at the new breach on to the Kao-yu. These Lakes seem to be huge natural reservoirs, relieved in turn by the Grand Canal, which runs alongside the entire length of the lake, about one hundred English miles. At regular intervals it taps the Lake by sluices, as it is only separated by an earthen dyke, faced on both sides with stones, well built in. The sluices are solidly built with stone, and the banks guiding into these sluices are compacted with *kao-liang* stalks transversely piled and pegged—a most efficient method indeed. The canal being above the level of the country to the east, sluices are made at regular intervals on the east side of the canal, which fill the numerous waterways of that low-lying region eastwards to the sea. At present this canal effectively drains the Yellow River accumulation of the last flood, and is very quickly reducing the high water mark of these Lakes, and it discharges the whole contents of the Yellow

River so regularly and steadily, some miles below Chinkiang, that none of the people at that place were aware of it, nor were the captains of three steamers I spoke to about it. A tribute of praise for the engineers of long ago may truly be given. Not one drop is running in the old bed of 1887, nor is there any necessity for the older course in Kiangsu, which is being deepened to prevent any accidental flooding. Of course the Grand Canal has been deprived of its supply in Shantung, and is very nearly dry north of the Hungtse Lake, but no perceptible difference is noted at present except the slightly accelerated speed of current in the canal.

In November I visited the break on the old river. I found the officials were completely staggered—they did not know what to do or how to begin. I never saw so many officials at one time in China. The break is very considerable, and was very much larger soon after. *kao-liang* stalks and a few trees, with bags and baskets of sand, were the only available materials for repairing the breach.

They were intensely in earnest about the closing, and eagerly was I plied for suggestions, and for once in my life I had a "golden opportunity" held out to me. I am not impressed with the idea that the break will be closed this season, nor do I think it will be advisable to close it at all. The river has evidently run its course northwards, and now it has come south many blessings may result, if they use their time and money wisely. However, immense sums are already sunk in these sands, and the streams of silver still come from north; I saw no less than four such, each over fifty carts with silver alone.

The road to the north is alive with soldiers, officials, etc., continually coming and going, all testifying the anxiety at Pekin. I also crossed the Yellow River on foot sixty *li* to the eastward of Kai-fung Fu; only a few holes with water here and there, and numbers of the big clumsy ferry boats lie stranded at various places. No trading boats were to be seen or heard of as being caught in that region. It was a strange sight indeed to see the empty river and boats. No wonder the river protested against the treatment it has received, and like a restive horse sent at a hill, it has turned its own way; now it is best to let it remain so.

It gives depth for any Chinese boat now, and steamers drawing five feet would have no difficulty in reaching the old Yellow River during the summer especially—of course, bridges would have to be cleared away, and a little dredging at a few points, which would enable the large trade at Chen-yang kwan with Pochow and the north to be increased, as well as with the great business centre in Honan, which is Cho Chia-kow. It has a very extensive direct trade with

Hankow, as any traveller going that route can easily notice. There are only two strings of barrows, one going south and *vice-versa*. So much for the geography of the new river.

When the river burst, news was sent from Kai-fung Fu to Cho Chia-kow to warn the people, but they were not warned for some reason or other, and the neglect was the cause of immense loss of life and property. As for the loss of life, despite all my endeavours to find this out, I cannot give the least idea of the numbers. Great loss there must have been, but I refuse to believe in such wholesale accounts as were given me; fairly authentic accounts were now and again received but reliable information is not to be had.

All the villages of Honan, as a rule, are walled; many were levelled and swept off; you see instances often as you pass along. Chung-mu Hsien bore the brunt of the flood—great loss there. In the country districts the poor folks climbed trees, houses and stacks, and of course as the flood rose, these melted from under them, and so many were lost. Instances were seen where families were all tied together, floating down. There is very little high ground to retreat to.

The people, of course, came to the large places as soon as they could, the more wealthy were very good, and did their best to help in distributing bread, clothing, etc.

In Cho-Chia-kow there was great distress. The north side of the place suffered severely, some fifty streets being completely ruined, the majority of them being built of mud and wattle work. One principal street was the scene of pillaging for some time, as the merchants had all gone on board boats, taking all they could. The country people were rife for anything, when the soldiers arrived, and soon after came information from Pekin that silver was on the way. Encampments were begun at once, where all who wanted food were put into huts, made of *kowliang* stalks and mud. This plan was also carried out in most of the cities where needed, and now a porridge of *siao-mi* and rice is served out twice a day only to those who will come there. At the early stage the benevolent went in boats, and threw bread to the crowds on the banks, as considerable anxiety was felt about the conduct of the crowds. I was struck by the wonderful way order was kept, and very little damage or robbing or bad behaviour was heard of. About 65,000 people were being fed at Cho Chia-kow, Si hwa 10,000, and other places something the same. I should think that not less than three to four millions are now suffering in Honan province. In Ngan-hui province I should say only a very small proportion suffer, as the inundated places there were chronically visited by flood. Many of the districts, specially Chen-yang kwan, were surprised during the night; there must be a terrible amount of suffering, and

all the relief in way of cash and food will be most eagerly and gratefully accepted and used. And it must be borne in mind that one spasmodic effort will not suffice, for the trouble in the coming year is sure to be much worse, *even under the most favourable circumstances*, supposing the river were closed now. It will be an exceedingly trying time for all concerned. The vast area untilled will tell on the food resources of this year. The cattle of the surrounding country are dying in such numbers as to cause consternation; draught power is not now forthcoming for the materials for the breach, and worse still, the country will with difficulty be tilled. In some of the places where the water has receded strange teams may be seen pulling the plough, a whole family tugging away—the animals having been sold at an early stage for food.

I felt saddened as I passed through parts such as above, and longed for the means to help. This came afterwards in generous amounts, but too late for us to reach the villages which were surrounded by ice. It was not thought wise at this stage to distribute our funds where the authorities were giving food, as it was considered imperative to reach the villages at the earliest moment. This was the condition of affairs when I left on January 21st.

The Inland Mission have a number of men to send at once if needed, and will go on immediately to help our friends. At present in Honan there are five members ready to engage in the work, with money to a considerable amount. At Chen-yang also there are two members of the Inland Mission ready to go, as soon as ice and storm allow them.

Natives from Shanghai are wisely engaged, too, in distributing at Chen-yang kwan. The same company have persons in Honan making full enquiry, and will distribute, I believe, on their return. Not having come in contact with them, my information on this may be accurate, more or less. Their flag bore "Tien Pao Chu," and others C. T. A., probably under the telegraph department.

I hear one French engineer is busy directing affairs in the Yellow River breach. In consequence of the distress there has been a considerable number of exposures of infants. How far help can be given, and rescues made, I cannot say; oh! that some little lives could be saved. There are two missionary ladies willing to take thirty suitable ones as they have accommodation. I would therefore suggest to our missionary brethren in the work, in Honan and Nganhui, to note that fact.

I need not say more, but commend those engaged on the spot in the work, to the prayer and sympathy of all. It will need much grace, tact, and strength of body and soul to do it, yet there is the

encouraging fact, that this is one of those "Golden Opportunities" of showing to the Chinese Christ and his love, by example and precept.

There is no hesitation now in accepting gratefully the gifts from the foreigner, though they spurned both the foreigner and his silver during the famine in 1877. A great change has come in Honan, and even a spirit of enquiry is abroad, especially in central and northern Honan. I have noticed a change since I went up two years ago, and faithful work will very soon have grand results there. Nine persons have recently been baptized after a long probation, and ten or twelve are still waiting.

SHANGHAI, *February 16th*, 1888.

Correspondence.

COMMENTARY ON ISAIAH.

IT is very desirable that a Commentary in easy *wên li* (or book Mandarin) by Rev. J. S. McIlvaine should be published.

He began his missionary life in 1868 and it was closed with his death in 1881. During most of that time he labored most faithfully over a Commentary on Isaiah which is not completed, but could be published as far as it is. He felt the importance of a new translation out of the Hebrew, and his commentary was made with the original before him and constant prayer for the guiding spirit.

The Chinese was written with his own hands. Could it not be printed in some Chinese Publication at Foochow, Shanghai or Tientsin at first? Please express your opinion in the matter. It is well known that a man's literary work is often sadly neglected after his death by friends who took a deep interest in it during his life. Yours truly,

J. CROSSETT.

PEKING, *December 23rd*, 1887.

INFORMATION WANTED.

WILL those who read this and who are in a way to do so, gather statistics and facts relating to the blind and deaf mutes in China and Japan. You can yourselves, when travelling in the country, enquire the number of these defectives in a village, their age, sex, family circumstances and many other similar questions.

Make a note of the names, places, &c., where there are those suitable to be gathered into schools of industry and book learning. Thus an idea may be gained as to what the probable need is of such schools in the nearest or most central and important city to these villages.

Please request also native Christians and your other native acquaintances, who travel about at all, to collect the same information and make a record of it. Let the facts be sent to *The Chinese Recorder* or other periodical of China and Japan.

Also, will those who are in Europe or America, or who are intending to visit those continents, remember

the needs of these deprived ones and make a special point of presenting their claims to the superintendents, teachers, instructors in trades, and the pupils themselves of the institutions where they are congregated.

J. CROSSETT.

THE SOOCHOW LITERARY ASSOCIATION.

THE Soochow Literary Association has had three meetings thus far this year. At the first meeting, we had a lecture by Dr. Davis on the "Dark Continent," with especial reference to the discoveries of Livingstone and Stanley. He had prepared a large map, I think for his new geography, with the routes of these explorers well traced, which added much to the interest of the lecture. Next, we had a review of the "Story of the Three Kingdoms" by Mr. Anderson. He had read carefully six of the eight vols. which compose the work, and gave us the story in a condensed form. We hope the paper will be published for future use. At our last meeting Mr. Du Bose read a paper on Soochow, giving a sketch of the city from its founding until the present time. This outline history makes a good guide to the city; the author has an intimate acquaintance with the subject, and this work will be of permanent value if published.

J. N. H.

THE SOOCHOW BIBLE SOCIETY

HELD its first meeting in the Methodist Church, February 15th, 1888, Rev. D. N. Lyon in the chair. The constitution is a very simple one. There is a President and two Secretaries who arrange for a meeting on the first Wednesday of the China New Year. Foreigners give $1.00 per annum and natives 10 cents; children half-price. As all the Missions in this city are from the United States, this society will be an auxiliary of the American Bible Society. It was quite gratifying to see the alacrity with which all of the native Christians entered into the movement. If these Societies were generally organized in China the income to the Bible Societies would be considerably increased. When there are two nationalities in the same city the funds might be equally divided. All that is needed to start a Society is to appoint an efficient committee.

H. C. D.

HELPING THE POOR.

Now that the winter is upon us, a practical question of great importance suggests itself to each of us as to the best way of dispensing charity—of giving alms to the poor. The duty is a very plain one, and yet it requires great wisdom rightly to perform it. How shall we give? In person or through a native agent? How shall we find out the most deserving? And in what form is it wisest to give alms—in money, rice-tickets, &c?

It would be an excellent thing to have a series of short articles on this subject, giving practical suggestions, from some of our brethren who have had experience. Might we not hear from Mr. John of Hankow, from Dr. Nevius, and any other of the brethren who may have valuable suggestions to make?

ANON.

Editorial Notes and Missionary News.

NORTH CHINA METHODIST MISSION.

A pamphlet of 83 pages makes a very full exposition of the work of this prosperous mission during the year ending September 16th, 1887. Bishop Warren presided at the Annual Meeting.

There were present eleven foreign missionaries, two of whom were single ladies, and seventeen natives, who seem also to be members of the mission, only three of whom were ordained ministers. It strikes one as a little peculiar to find that the "characters" of the different foreign missionaries were discussed in this meeting where natives preponderate, and were "passed;" and the query rises as to what would result if they were not "passed." Ought not our various ecclesiastical systems to be so modified as to avoid the complications which must in due time inevitably arise from such a rigid carrying out of systems adapted to conditions very different from what obtain on mission fields.

Educational work is evidently receiving a full measure of attention by this mission, both in the lower and higher departments, there being one Theological School, two High Schools, and eight other day schools, with a total of 218 pupils. The membership numbers 571, probationers 239, adherents 77. The total of contributions amount to $367.20. The number of ordained native ministers is three, and unordained native preachers eleven.

GIDEON NYE, ESQR.

THIS noted gentleman, so long connected with China, departed this life at Canton the 25th of January, to the regret of all who knew him. The Consular announcement of his death was accompanied by the following very appropriate paragraphs, which we are glad to reproduce:—

"The death of this venerable foreign resident, who had for fifty years been identified with the best interests of the foreign community in Southern China, caused deep sorrow among foreigners and natives, who had long known him as the oldest of foreign residents in China, and an amiable gentleman, of varied experience, great refinement, noble purpose, and fine talents.

"The flags of the Consulates, Custom House, and foreign ships in port, were at half-mast two days in token of public esteem and sorrow. Throughout his painful illness of a month and a half, which he bore with heroic patience, his mind continued clear. Under the treatment of such skilful physicians as Dr. Wales and Dr. Kerr, his sufferings were alleviated; but death could not be averted. His eventful life had been prolonged by systematic and temperate habits in a debilitating climate. He was worn out; and died. The appropriate funeral services were impressively conducted by Rev. Andrew P. Happer, D.D., assisted by Rev. Benjamin C. Henry, and Rev. Henry V. Noyes.

"The remains were conducted to the Foreigners' Cemetery, near "Fort Macao," three miles south of Sha-mien, by nearly the entire male foreign residents at Canton

in a procession of four steam-launches, with several house-boats in tow; and thus the last sad tribute of respect was paid by a sorrowful community to an excellent and interesting gentleman, whose name will long be remembered, and whose memory will be warmly cherished, as a prominent character in the business and social activities of Canton and vicinity for over half a century. The intelligence of Mr. Nye's death will be received with sorrow, not only in his native Commonwealth of Massachusetts, but by all Europeans and Americans who have been acquainted with foreign affairs at Canton during his long residence in China.'

A CHINESE TYPE-WRITER.

At T'ung Chou, in the study of Rev. D. Z. Sheffield, is a type-writer of the Chinese characters, his own invention and construction. It is a marvel in the aid which it affords a foreigner in rapidly writing in beautiful clear characters.

As you stand at a high desk, before you within most convenient reach are the characters of K'ang Hi's Imperial Chinese Dictionary, arranged in cases according to the Peking syllabary legibly written on the upper ends of large wooden type, which you pick out of their little "pigeon holes" as fast as your fingers can fly, touch the ink-pad and imprint on the paper, guided by a heavy graded brass rule which lies on it.

It is astonishing how rapidly you learn and settle your doubts about characters and tones. You are learning like a child with its alphabet blocks, while at the same time you may be communicating with a Chinese friend or composing a book. The whole costs about $30.

The types are about an inch long. Unusual characters hang in cases on the wall before and at one side (right) of you. The common ones are on the inclined desk in front, and some very common ones at the finger ends.—*The Chinese Times.*

MISSIONS IN JAPAN.

We receive a Table of Statistics for 1887, from Rev. H. Loomis, from which we learn that there were at the close of last year 379 Foreign Missionaries in Japan, of whom 20 were unmarried men, 103 unmarried women, and 128 married couples. The present membership is 19,829, which is a gain of 5,014 during the year. The total of pupils in schools is 7,145, an increase of 2,370 over the previous year. The number of "native ministers," presumably ordained, is 102, which is a gain of 9. The total of Contributions was *yen* 41,571, which was an advance of 14,705 over 1886.

On the 4th of February a large audience of foreign and native Christians met in Tokio to celebrate the completion of the translation of the entire Bible into Japanese. Some eight years ago the New Testament translation was completed, since which time a committee consisting of Rev. Messrs. Hepburn, Verbeck, Fyson, and Green, have been engaged upon the old Testament, and have now brought the translation to a successful issue, to the great advantage of the infant Church in Japan.

METHODIST MISSION SOUTH.

THE Minutes of the second Session of the China Mission Annual Conference of the Methodist Episcopal Church, South, held at Soochow from October 5th to 8th, 1887, is a well digested pamphlet of twenty pages. Rev. A. P. Parker was *President*, and Rev. W. B. Bonnell, *Secretary*. The reports of twelve different Committees fill the body of the pamphlet, the most important of which are those on Education. English studies have been introduced into the Buffington Institute at Soochow, and some twenty pupils in all have entered the English Department. Mr. Parker says the attendance has not been as large as he had expected, and that English will hereafter be taught free to those who will finish the regular course of study in Chinese, for he thinks "the teaching of English is an important part of missionary education, and ought to be carried on in connection with other forms of missionary effort."

The Anglo-Chinese College at Shanghai reports having more than one hundred applications, which figure is the maximum limit set. The running expenses of the institution were $464.00, as against $1,473.00 receipts for tuition, rent, &c., and after all bills have been paid there will be about $2,500.00 balance in hand and on deposits in bank to credit of the College, being surplus increase from year to year. Dr. Allen calls for a larger staff of teachers to meet the demands for tuition.

THE BLIND IN PEKING.

REV. W. H. MURRAY, or some one for him, has sent us his "Plan of Lessons and aims for teaching Chinese in the School for the Blind, Peking, China," which tells in a very interesting way how he became interested in the blind, and how he has been led along in his efforts for them. We have also received a pamphlet by C. F. Gordon Cumming on the Mission to the 500,000 Blind of China, showing how blind Chinese beggars may be transformed into useful Scripture Readers. There can be nothing but words of encouragement for all such efforts; but there is a possibility that the friends in the home lands may tend to overlook some of the difficulties in this work, and may not fully appreciate the fact that the blind, no less than those who see, will need the converting power of the Gospel on their hearts before they can be Gospel workers, and that even a blind man may be as impervious to that Gospel as any who see. This must not dull our interest in the work, but it should make us the more wisely to seek spiritual results, by spiritual means.

DR. LANSDELL, the celebrated traveller in the interests of the Bible, has left London for a journey in Central Asia, on which he is to be accompanied by a missionary from Persia and by Mr. G. Parker of the China Inland Mission, now in Kansuh. They are to meet at Kuldja, in May. He is being assisted by various societies and individuals, and hopes to add largely to our knowledge of those regions, besides accomplishing much by the circulation of Scriptures and Christian literature.

Notes of the Month.

The Rev. J. C. Thomson, M.D., writes under date of January 6th, "Yuenkong has had its gunpowder explosion—on the 27th of December. Seven were killed instantly, and six lived but a short time, while one other, in our care, is making good recovery. The families of the killed, who were soldiers, received $20.00 for their loss, from the Government, besides $10.00 and the priests' expenses. The present Kan seems quite favorable to us. Quite a number are interested in the Gospel, and attend chapel regularly."

From a "Brief Historical Sketch of the Dodisha Schools and Christian work in and around Kiyoto," Japan, by missionaries of the Am. Board, we learn that more than half the membership of the churches, (which numbered December 31st, 1886, 535 members), were citizens of the city, while the remainder were connected with the schools.

Words from Bankok, Siam, are very encouraging. Rev. L. A. Eaton writes of the assurance given by the king and his brothers to the Rev. E. P. Dunlap of the Presbyterian Mission, that they will aid in medical and educational work. Of the tramway, Mr Eaton says:—"It is now in process of construction, and in a few months more we shall have cars going from one end of the city to the other—a distance of seven miles. Other improvements are also in prospect for Siam. Sir Andrew Clark is now in Bankok with a company of surveyors and engineers negociating with the king with reference to a system of railways over the kingdom, and there seems a very fair prospect of a successful termination of the question."

We notice in the home papers that the employment of lady missionaries has received special attention at Foochow. We clip the following from the *Advocate*, of Syracase:—

"The question of the employment of lady missionaries is assuming increasing interest in China. At a meeting of missionaries in Foochow an appeal was drawn up to the Woman's Missionary Societies of England and the United States, setting forth that the time has arrived to attempt on a large scale the same methods as have been so successful in India. Especially was this asserted to be true of the Fuhkien province. This need is said to be felt where growing congregations already exist; but even non-Christian women are not only willing, but eager, to receive such workers into their homes. The need for the special work is pressing and imperative, and to carry it on the number of lady missionaries must be increased. It was felt that the way was clearly open for such ladies to carry on work by residence at such inland stations as are occupied by missionary families, by making short tours, visiting the scattered congregation round such missionary centers, by superintending more directly and personally the work of native Bible women, and by teaching the Christian women and girls in their homes, thus stimulating and utilizing their faith and earnestness in evangelistic work among the heathen population around them. To give point to this unanimous expression of opinion, it was thought some definite representation should be made to the Woman's Missionary Societies represented in the meeting, and that they be requested to increase their laborers so as to meet the immediate demand."

The news from Shansi is disquieting. Seven of the members of the China Inland Mission were during the early days of February down with typhoid fever. We wait further news with anxiety.

THE Presbyterian Mission, Canton, have secured sixteen Chinese acres, well situated, for the Boys' School, which has of late been under the care of Rev. H. V. Noyes. Mr. Noyes himself is, however, about leaving for a well-earned vacation.

THE twenty-fourth Annual Report of the Hawaiian Board of Missions tells of the active work carried on for the Chinese on the Hawaiian Islands, of which Mr. and Mrs. F. W. Damon have the general superintendence.

WE hear from Canton of the dangerous illness of Mrs. Happer. She was at the most critical point of her disease on the 11th of February, and began from then to mend. It is noted with pious interest that that very day had been designated in the Calendar of the Philadelphia Presbyterian Woman's Missionary Society as a day of special prayer for Mrs. Happer and her work.

THE Week of Prayer was well observed in Peking, as we learn from Rev. E. E. Aiken. The meetings were largely attended, and earnest, and seemed to be characterized by a spirit of prayer.

THERE is to be quite an exodus of North China Missionaries this spring. Mr. and Mrs. Noble, of Peking, expect to start soon on a visit to the home lands; also Dr. and Mrs. Porter with Mr. and Mrs. Atwood of Pang Chia-chuang, and Mr. and Mrs. Clarke of the C. I. M., Kwei Hua-cheng.

MR. T. PATON has done good service by his letters regarding the Yellow River, which have been thus far the principal source of our information regarding its "new departure." The article from his pen on a preceding page well repays perusal.

DR. JAS. CAMERON is, we learn about to take up work at Chungking, Szechuan.

THE Rev. F. W. Baller is, we are informed, soon to publish a new book especially intended for assisting students in learning Chinese characters. If as successful as his last book, *The Mandarin Primer*, he will be doing good service. Regarding *The Mandarin Primer*, Mr. Griffith John writing to one of its editors says,—

"I have been looking through your 'Mandarin Primer.' I want to tell you that I am exceedingly pleased with it. It is by far the best elementary book we now possess—*the* book, *above all others*, that should be put into the hands of the missionary at the beginning of his studies in the Mandarin dialect. All the Missions owe you a debt of gratitude for bringing out this most useful hand-book. The only fault in the work, as I see things, is the system of romanising which has been adopted by you. I hope you will reconsider this matter and see your way clear to remove from the book the one feature in it which is regarded by almost every one outside of your mission as a blemish."

Contemporaneous Literature on China.

An Anglo-Chinese Standard Vocabulary of Medical, Scientific and Philosophical Terms. By H. T. WHITNEY, M.D. "China Med. Mis. Journal," December, 1887.

A Swallow's Wing: a Tale of Peking. By Chas. HANNAN. London: Swann Sonnenschein, Lowry & Co. 3/6.

Buddhism in China. By Rev. S. BEAL. London: S.P.C.K. 2/6.

Captured Brides in Far Cathay. "Blackwood's Magazine," November, 1887.

China in America: a Study in the Social Life of the Chinese in the Eastern Cities of the United States. Reprint of a paper read in the autumn of last year by Mr. S. CULIN before the Anthropological Section of the American Association at New York. Describes the special districts in South China from which the emigrants mostly come, their guilds and associations, mode of life, pleasures, &c.

Chinese Guilds or Chambers of Commerce and Trades Unions. By D. J. MACGOWAN, M.D. "Journal of the China Branch R. A. S.," Vol. xxi., No. 3.

Chinese Jottings, xxxiv. State Deities, State Temples and State Worship. Kwanyin or Padmapani, the Goddess of Mercy. "London and China Express," October 28th, 1887.

Confucianism and Tauism. By Prof. R. K. DOUGLAS. London: S. P. C. L. 2/6.

Descriptive Notes on the Nestorian Tablet. By Rev. EVAN BRYANT. "Monthly Reporter of B. and F. Bible Society," November, 1887. With lithograph.

Die Chinesischen Zukunfts-Eisenbahnen. Von G. von KRUTNER. Mit einer Karte "Revue Colonial International," Vol. V., No. 2., August, 1887.

Il fuoco nella tradizione degli antichi Cinesi. Di C. PUINI. "Giornale della Società Asiatica Italiana," Vol. I., 1887.

官話指南 *Boussole du Langage Mandarin*, traduite et annotée par H. BOUCHER, S. J., missionaire du Kiangnan. Premier volume. Zi-ka-wei, 1887.

Les Peuples Orientaux, connus des anciens Chinois. Par M. LÉON DE ROSNY. Paris, 1887.

L'Infanticide en Chine. Par CHARLES PITON, ancien missionaire. Bale, 1887.

Opening of the Hongkong College of Medicine for Chinese. By J. G. KERR, M.D. "China Med. Mis. Journal," December, 1887.

Possessions Francaises dans l'Indo-Chine. LÉONCE DÉTROYAT. Paris: Ch. Delagrave, 1887.

Relations politiques et commerciales entre l'ancien empire Romain et la Chine, di WERDMÜLLER VAN ELGG. "Giornale della Società Asiatica Italiana," Vol. I., 1887.

Report on the Railway Connexion of Burmah and China. Maps and illustrations. Messrs. COLQUHOUN and HALLET. London: Allen Scott. Mr. Hallet has attached a full and most interesting account of his exploration survey.

Roadside Religion in Manchuria. By Rev. J. MACINTYRE. "Journal of the China Branch of the R. A. S.," Vol. xxi., No. 1.

Siam. Paper read before the Royal Geographical Society, London, by Mr. J. M'CARTHY, Superintendent of Surveys in Siam. "Times" Weekly Edition, November 18th, 1887.

The Advisability, or the Reverse, of Endeavouring to Convey Western Knowledge to the Chinese through the Medium of their own Language. "Journal of the China Branch of the R. A. S.," Vol. xxi., No. 1.

The China Tea Trade. Report by experts. "China Mail," January 5, 1888.

The End of the Chinese-American Concession. "Times" Weekly Edition, December 9, 1887.

The Languages of China before the Chinese. Researches on the languages spoken by the pre-Chinese races of China proper previous to the Chinese occupation. By Prof. T. DE LACOUPERIE. London, 1887.

The Minyeks or Stone-men of Corea. By Professor TERRIEN DE LACOUPERIE. With a plate. "R. A. S. Journal," Vol. xix., part 4, October, 1887.

The River of Golden Sand. A Narrative of a Journey through China to Burmah. By the late Capt. GILL. Abridged by E. C. BABER. With memoir by Col. YULE. Portrait, map and illustrations. London: Murray. Post 8vo. 7/6.

The Travels of Marco Polo, the Venetian, concerning the Kingdoms and Marvels of the East. A new English version. By Col. H. YULE, C.B. Second edition, revised and enlarged, with 19 maps and plans, and 150 illustrations. Two volumes, medium 8vo. London: Murray. 63/-

The Use of Trained Medical Students to the Church. By B. van SOMEREN TAYLOR, M.B. "China Med. Mis. Journal," December, 1887.

Diary of Events in the Far East.

January, 1888.

9th.—A Chinese gunboat attacked near Wenchow by pirates, who killed 10 officers and soldiers. Another gunboat coming to the rescue, several pirates were captured.

12th.—Snow fell at Chinkiang to the depth of 6 inches.—Sir Norman Salmon, K.C.B., and staff, left England for Hongkong, to take up the duties of Commander-in-Chief.

15th.—Four thousand soldiers, in nine gunboats, left Canton for Hainan.

16th.—Lü, a notorious rebel chief in Yünnan, decapitated by the Chinese authorities.

18th.—Large fire at Yokohama; a block of buildings, including two foreign hotels, destroyed.—Statement made at Hongkong Central School during distribution of prizes that a late pupil, proficient in English, had taken degree of *Sui-tsai* at Canton native examinations.

20th.—1,124 native houses destroyed by fire in Yokohama.

23rd–26th.—Great idolatrous procession in Hongkong, to drive away small-pox.

25th.—Mr. Gideon Nye, U. S. Vice-Consul, for 55 years resident in China, died at Hongkong.

26th.—Water mark at Hankow 2½ inches below zero.—One of China Navigation Co.'s godowns at Shanghai, containing a large miscellaneous cargo, destroyed by fire.

28th.—Great fire in Qwei-yang, capital of Kweichow; 1,800 families rendered homeless.

29th.—Snow fell at Ningpo to the depth of one foot.—*Lung Wei*, Chinese gunboat, launched at Foochow, makingt he twentieth war vessel built at that place.

30th.—Petition to the French and English Municipal Councils of Shanghai, presented by the White Shield Union.—Imperial decree issued, ordering the governor of An-hwei to appropriate Tls. 50,000 from the annual tribute rice and Tls. 50,000 from the Wuhu Customs, for the relief of the sufferers by inundation.

31st.—Two large fires in Yokohama, several foreign and native houses destroyed.

February, 1888.

2nd.—Viceroy Chang Chi-tung, from Hainan, left Hongkong for Canton.

3rd—The sailing ship *John Potts* lost on the Paracels while on a voyage from Swatow to Bankok; crew saved.—Tai Mo Shang, opposite to Hongkong, covered with snow.

7th.—The petition of the White Shield Union refused by the Councils of Shanghai.

23rd.—Mr. J. C. H. Iburg, violinist, died at Shanghai.—The C. N. Co.'s S. S. *Swatow* wrecked south of Namoa.

Missionary Journal.

BIRTHS.

At 3 Eglinton Terrace, Ayr, Scotland, on 20th December, 1887, the wife of Rev. William Campbell, Formosa, of a son.

At Peking, February 15th, 1888, the wife of Rev. F. Brown, M. E. Mission, of a daughter.

At Shanghai, February 24th, the wife of Rev. Geo. R. Loehr, Southern Methodist Mission, of a son.

MARRIAGES.

At Chefoo, February 1st, 1888, Dr. James Cameron and Mrs. Mary Rendall, both of the China Inland Mission.

On Thursday Evening, February 16th, at the Sea View House, Chefoo, by Rev. H. Corbett, D.D., Anna Ashley Seward, of the American Presbyterian Mission, Tungchow, and Rev. C. W. Pruitt, of the American Southern Baptist Mission, Tungchow.

DEATHS.

At Moukden, of diphtheria, John Findlay McFadyen, son of Rev. John Ross, U. P. Church Mission; aged two years.

ARRIVALS.

At Shanghai, January —, Dr. E. Woods, for Southern Presbyterian Mission, Tsing-kiang Pu.

At Shanghai, January 30th, for C. I. M., Mr. and Mrs. Reid, G. A. Cox, Misses F. E. Campbell, E. Hanbury, T. E. Dawson, N. R. Rogers, A. L. and R. L. Crewdson.

At Shanghai, February 1st, 1888, for C. I. M., Mr. and Mrs. James Simpson, Miss Clara Baker, Messrs. W. C. Shearer, Thos. D. Begg, Thos. Eyres, O. S. Nætegarrd (associate).

At Shanghai, February 9th, 1888, W. H. Boone, M.D., and family.

DEPARTURE.

From Shanghai, February 24th, Mr. G. Nicoll, of C. I. M., for Europe.

THE

CHINESE RECORDER

AND

Missionary Journal.

VOL. XIX. APRIL, 1888. No. 4

A Glimpse of Fuh-kien Mountains and Mountaineers.

BY REV. J. E. WALKER.

THE Province of Fuh-kien is almost an unbroken stretch of hills and mountains, a charming country to lovers of wild scenery, but tedious to travel in, for the only roads are foot-paths, and the only carriages are sedan chairs. Except near the seaboard the streams are swift and rocky, rendering their ascent by boat very slow. The descent is quick, but a little dangerous. One might think that in such a country rice could not be a staple, and yet it is the principal crop. On every hill and mountain where there is a spring and soil enough to work, there are terraces for rice. They penetrate into every nook and corner, so that a map of the rice patches of Fuh-kien would be a map of its water courses, from the rivers with their wide flats near the sea coast, to the smallest streams in wild glens close to the highest mountain tops. Suppose your travels take you over some divide a third, or a half a mile in height. The road follows a mountain stream and on either side are the rice terraces. At first the valley is broad and the upward slope gradual, with long terraces rising step by step before you and sweeping in graceful curves along the hill sides. Soon, perhaps, the valley contracts and the way grows steep and rocky. The rice fields narrow down to a mere strip like a flight of stairs, or dwindle out entirely. But soon the valley widens again and the rice terraces reappear. In the main they conform to the windings of the stream, in concave curves, no two alike; but occasionally the water is taken in a ditch to the brow of a hill, and a set of terraces descend its face in convex curves. Where stones are to be had, the faces of the terraces are built up with these: otherwise the original yellow clay constitutes

the outer face, which in heavy rains is apt to cave off. As you keep on upwards the stream divides and redivides, and little rivulets come in from glens on either side; but each has its setting of rice terraces. Amid the green of the rice, the babble of the waters as they leap from terrace to terrace, and the grand mountains all about, you seem to walk in a fairy land. At length the last spring is past and soon the top is reached. You rest a bit in a *t'ing* beneath the shade of some ancient yew or cypress, and then begin to descend. With the first appearance of water the rice terraces begin again and the scenes of the ascent are repeated in reverse order and never-ending variety.

The people who inhabit these valleys present great varieties of character and speech. If you cross a divide which separates two main branches of the river you may find people living within a few hours walk of each other who can scarcely converse together; in fact, every village has its own local brogue.

In the south-eastern part of the Shao-wu prefecture, three miles back from the mouth of one of these mountain streams, is the village of Yang-chin K'ăng and here lives a Chinese doctor Ch'ăn Ming-wang (陳明旺) by name. When we first opened a station at Shao-wu he had already learned the art of vaccinating, the knowlege of which, together with the virus, had found their way overland from Canton. This man was progressive and eager to learn more of the foreign treatment of diseases. In a few years he became an earnest Christain, and has ever since been an active worker, rather throwing in the shade our paid helpers. His residence is used regularly as a place of worship, and the worshippers have eaten altogether too many free dinners at his expense. The services which he holds are, of course, copied after ours, and at first the attempts at singing were indescribable; but a son of his learned of us to sing and to play a number of tunes on the reed organ; and then the doctor expressed a wish for a "baby organ." Two years ago last winter I loaned him one to see what he could do. With the help of a tune-book with "buck-wheat notes" he set to work in his own way, learned to play the air of the tunes with both hands in unison, and in time worked quite an improvement in the singing. About this time his son was married to his betrothed, and Dr. Ch'ăn set to work to make a Christian woman of his pagan daughter-in-law. He did not have immediate success, but she learned to read, sing and play, and at last her mind seemed to wake up to the Gospel message. Once this last spring, when her father-in-law and husband were both necessarily absent on the Sabbath, she did the playing, led the singing, made the prayers, and read the Scripture, did everything,

in fact, but preach. She is only eighteen years of age, and has a young babe, but as it is a boy, everybody is proud to take care of the baby for her.

The valley of Yang Chin-k'ăng is broad and quite level for four or five miles. But the mountains in the rear rise rather abruptly to the hight of 3000 and 4000 feet. Dr. Ch'ăn has often visited the villages on the other side of these mountains to practice his profession, and gave us interesting accounts of the superior character of the people residing there. There were large villages he said, where fornication, gambling and opium were strictly prohibited. This spring we asked him to take us to visit some of these villages, and he gladly consented, so the first week in April we spent the Sabbath at his house in a sort of "prophet's chamber," and received to the church his elder sister, his daughter-in-law, and several men who had been brought in mainly through his efforts. Monday forenoon we set out on the proposed tour. Our party consisted of Mrs. W. and our daughter, each with a chair and two bearers, two men carrying light loads for us, myself and one servant on foot, with Dr. Ch'ăn and a cousin of his—Ch'ăn Ming-fung—deacon of the Yang Chin-k'ăng church. This latter brother is a worthy yoke fellow of Dr. Ch'ăn, ready to give time, toil and money. He used to be much addicted to wine and tobacco, but has quit both. A year and a half ago his eldest son died rather suddenly. The son was away from home when taken sick, and when his father reached him was seemingly unconscious, but just before his death, in a lucid interval, he testified that Christ had forgiven his sins, and he was at peace, and he besought his father not to grieve for him. This experience appeared to lift the father up into a higher plane of life, and ever since his face has seemed to wear an expression of deep and quiet peace, too rarely seen among Christians of any land.

Our way lay up such a valley as that described above, only the rice terraces were covered with stubble and water instead of living green, and after ascending a good one thousand feet we came to the village of Lu-t'an which has been the ancestral home of Dr. Ch'ăn and his relatives for several generations past. While we were taking dinner here with a brother of Ming-fung, a bound-footed woman came trudging along from over the mountains, whom Dr. Ch'ăn found to be a cousin of his. She had been married off to a distant village on the other side forty years before, and had never once been back. But now husband and children were all dead, and, this being the time of the yearly ancestral feast, she had returned at last to see who were still alive of her own kindred. After dinner we kept on up through a valley where the principal industry is the preparation of

the bamboo fiber from which Chinese paper is made. We passed several hamlets and made a short call on a man whom Dr. Ch'ăn had once persuaded to renounce idolatry; but an attack of lumbago and a bad dream had frightened him back into it and he seemed firmly resolved not to tempt the wrath of the *p'u-sah* again.

About five o'clock we came to the top of the divide, at an elevation of not less than twenty-seven hundred feet above Yang Chin-k'ăng. We were on the spur of a peak about 4,000 feet in height, and named, from two or three sharp cones near its summit, *Spear and Knife Mountain* (T'siang tao shan). As we began to descend a grand view lay before us. On our right, three or four miles away was a peak of about the same height as Tsiang tao shan, and called Cast-net mountain (撒網山). It was quite symmetical with a central cone, rather flat, and ridges and gullies radiating on every side, so that it really bore some resemblance to a circular hand net, just flung from the hand of a fisherman. This mountain on the right, and another still to the left, of Ts'iang tao shan, and hidden by it from where we stood, form one side of a deep irregular valley. The opposite side is formed by a still higher mountain called, Tao fung shan, from a monastery of some local fame near its summit called Tao-fung-an (道峰庵). Beginning at its highest point, six or eight miles away on our right, it swept around in a long irregular ridge till it past out of sight behind the spurs of Tsiang tao shan on our left. The main business of the people in this valley is the making of bamboo fiber for the manufacture of white paper, and beautiful bamboo groves abound. The kind of bamboo cultivated for this purpose grows to the height of twenty odd feet, and two or three inches in thickness. The bamboo, as many of my readers doubtless know, is botanically, a species of grass. From its root it throws out runners which extend along under-ground, just as some kinds of grass runners extend along above ground. On these runners, at intervals buds are formed which soon attain a thickness of three or four inches, and begin to send down roots into the soil and thrust their points out above ground. At this stage they are called Sun (筍) and are good to eat. Boys from the villages were busy hunting for these, and they constitute quite an item of export from the mountain valleys. They are marketed, fresh, or ready boiled, or boiled and dried. There is a smaller species of bamboo, the shoots of which resemble green corn in flavor. When once the shoot appears above ground it grows at the rate of a foot or more a day, and attains its full height in about three weeks. Bamboos for making paper are cut down when a month old, and are piled up several cords in a pile, water from a spring is made to pour in a small stream on them.

This is kept up for two or three months till the bamboos are thoroughly rotted. Then the hard outside shell is stript off and the inside comes out in the shape of long coarse fibers. These are put through various processes, such as boiling with lime and again with soda in large vats with immense iron pans for bottoms, picking washing, &c. Then they are put out on the hills to bleach. There are specially prepared spots for this purpose, where the low bushes which cover the hillsides are made to grow thick and even by pruning. On these the fiber is placed in wads to bleach. In some places the clumps of bushes retain the irregular outline nature gave them, but in other places they have been made to grow in squares, with straight paths between them. These patches of bleaching fiber are often quite extensive, and constitute a unique feature in the landscape.

From the top of the divide, we went down about four hundred feet, and came to the village of Fuh-tseh Kang. It consists of forty odd families, all surnamed Hiung (熊). Our coming surprised them, and but for Dr. Ch'ăn we might have met with but scant welcome. However, he prepared the way, and soon we were invited to the house of one of the principal men. Here we sat for some time, the centre of a jam of men, women and children. Their own speech has a heavy brogue, but many could speak the correct Sha-wu also. By and by we were taken to a house used partly as a store-room for bamboo fibre, and partly as a school-room. But the school was having a vacation, while the teacher was away attending the ancestral sacrifices of the *Tsin-ming* festival. One advanced pupil had a bed-room in the house, which he vacated in our favor, and we were made quite comfortable. Our host invited us to his house for supper. Overhead, in the guest-hall, hung a salt fish, a rare luxury in this remote corner, and in spite of our protests he insisted on serving it up in honor of his guests. We chatted, sang, and talked about Christianity, and had some good opportunities. That night we were undisturbed from bedtime till daylight, but next morning as soon as we showed ourselves, the people began to gather. When breakfast was ready, I thought to myself, could this curious crowd possibly be so considerate as to all withdraw and let us eat in peace, for it seems to be to them the cream of the show to see us eat. But, to my surprise, at a word from Dr. Ch'ăn they did all quietly withdraw. The like of this I had never seen or heard of before. But as soon as we were done eating they came back, and crowded about us till we could hardly move. As soon as we had got ready to start, we secured quiet and talked to them for some time. Some new comer making a little interruption I said, "Please don't talk," and at once

half a dozen zealous bystanders shouted, "Don't talk, Don't talk." When we had spoken about as long as the people could keep quiet, we took our leave of them and started for the next village.

Our road took us rapidly down hill about five hundred feet, and on the way we passed a number of men and boys on their way to the graves, to repair them and make the yearly offering to the dead. We came to what seemed to be two or three houses and were invited in. The men were away at the graves but women and children kept coming in from somewhere till quite a crowd had gathered. Several of the women were busy picking over bamboo fiber and forming it into circular wads preparatory to bleaching.

From there we went down again about four hundred and fifty feet, and then turning up another branch of the valley, ascended four hundred feet and came to the village of Siè shu k'ang (斜樹坑), which also numbered forty odd families. Here we had dinner, a pleasant time, baring the crowd, and good opportunities. About four o'clock we started on up hill again. Once we saw two strange animals gliding swiftly and gracefully along the edge of the rice patches. They were nearly as large as the common Chinese dog, but like weazles in shape. Their backs were dark brown, their bellies yellow, and their long tails a jet black. The Chinese called them the Yellow-loin-rot *(Hwang yao shu.)*

We went up about five hundred and fifty feet over a long irregular spur of Tsaing tao shan, called "Balances ridge" *(Ti'en-p'ing-'ling)*, and then descending one hundred and fifty feet we stopped opposite the village of *Wu-shih-p'ing* (or Black-rock-plat), and waited while Dr. Ch'ăn went to see if they would invite us in. This they soon did, and we were taken to the house of one of the head men. The village numbers eighty odd families all of the surname *Hiung* (熊). Many of the men and boys were away at the graves, but there were enough people left to keep a dense crowd about us. Their manners were rough and their curiosity obtrusive, but there was no intentional rudeness. We had plenty of opportunities to explain our errand and preach the Gospel; but John Chinaman has his own explanation of everything, and disinterested benevolence does not enter as a factor into his working theory of human actions. Through all that region it is universally supposed and quite often believed that we can see *three and a half feet* into the ground, and that the real object of all our walks and tours, is to hunt for precious things, either native gems or lost hoards of gold and silver. Once as I sat on a ferry boat, waiting for it to start, and watching the little fishes sport in the water, a fellow passenger eyed me curiously awhile and then said something to my Chinese teacher which

greatly amused him. The man had seriously inquired if I could really see into the water. He had always heard that foreigners could see into the ground but not into the water. To the pure uncontaminated Chinese rustic such an inversion of nature seems no more absurd than the inversions of *natural customs* which he thinks us guilty of. No more strange that I could see into the ground and not into the water than that I should have my wife and daughter ride in sedans while I trudged on foot behind them. He is ready to believe anything about us that represents us as the opposite of himself.

That evening we were given quarters in the ancestral hall, and after dark we were annoyed by the impudence of some boys who were slyly set on by a man engaged in making paper near by. He was not, however, a native of that region. I fear he knew too much about the *bad* ways of foreigners. We left there about 10.30 A.M., and went down about four hundred feet through beautiful bamboo groves to Tung-k'i (東溪), a village of forty odd families all surnamed Ho (何) where we stayed to dinner and had some good opportunities. They informed us that the Ho's had lived in the valley for nineteen generations. They came before the Hiung's did, but are now considerably outnumbered by the latter. Dr. Ch'ăn told us that the family with whom we had dined was the only good one in the village and it seemed more a "dead-alive" place than the other village which we visited. Perhaps a difference in morals may account for the difference in growth in the two tribes. As we sat in the guest hall at this place, a rare sight was to be seen on the hill opposite us. It was covered with bamboo, and the last year's leaves were just discolored enough to blend together in a soft olive green. The breeze swept over them fitfully turning up the leaves in lines and waves of silver-gray where ever it touched. The roughness and dirt surrounding us only made the view before us seem more exquisitely pure and beautiful.

We had for our objective point a village well toward the head of the valley, called Hwang-t'u-P'ing (Yellow Earth plat) and consisting of a group of three villages. These were Ho-kia, Ch'ăn-kia and Tsen-kia, numbering eighty, fifty and thirty families respectively. To reach there we first went up five hundred feet and then down four hundred feet. When we had reached the top of the ascent, Dr. Ch'ăn and his cousin went on ahead to prepare the way for us. We had grown tired of the constant crowding to which we had been subjected, and concluded to have a little rest and quiet. We delayed an hour or more, and every minute was a treat. For a while I studied the contour of the rice fields. Hardly one was to be

seen which was a rod in width, or preserved a straight line along the hill side; but in length they varied all the way from a rod or two to several hundred feet. We delayed so long that Dea. Ming-fung came back to see what had become of us. He took us to the house of the head man of the Ho families, and there I saw pasted on the wall a list of Hos in the village, which had just been prepared for use at the ancestral feast. I had been told that there were seventy or eighty families, and the list showed eighty-two families consisting of three hundred and eighty-nine individuals. From this and other facts which have come under my notice I believe that China possesses the facilities for an accurate census of her population, and it is not at all improbable those made at different times during the present dynasty are substantially correct. Furthermore I have been surprised, when inquiring of the people in these valleys how long their families have been there, at the frequency with which they reply ten odd or twenty generations, and so far as this province is concerned there are many things which favor the belief that the population has at least doubled during the past two hundred years.

In this village of Hwang-t'u-P'ing, it was difficult to see where so many persons could live. In fact, Dr. Ch'àn told me that this and the other villages we had visited were so crowded that it was hard to find accommodations for us. Our experience there was about the same as at the other villages, only the family with whom we stayed gave up one of their own bed-rooms to us and seemed more genuinely cordial, and more attentive to what we had to say about Christianity. There were a few persons who talked ugly to Dr. Ch'àn, saying that he had brought us in there to despoil the valley of its precious things, and we ought not to be allowed to get out again. But they were only a small minority. When he asked them what precious things they thought we would carry off, they replied that they did not know—it was just what they themselves wanted to find out.

The next morning we started back to Yang-chin-K'ăng, distant twelve miles. Two days before, we had dismissed one of our sedans, supposing we should find others at Hwang-t'u-P'ing, and wife and daughter had to take turns in walking all the way back. First came a pretty stiff climb of seven hundred and fifty feet, and then we went down gradually three hundred feet and came to the largest village in all that region, said to number over seven hundred inhabitants. Yet the whole place was stuck away in a little notch on the hill side where we would think there was barely room for a farm house and barns. The people were all surnamed Hiung (熊) and yet the name of the place was Tàng-kia-Tsi (鄧家磡). Dr.

Ch'àn had preceded us to see if it would be well for us to make a stop there, but he found the people all assembled in the ancestral hall for the yearly feast, and too full of this, and getting too full of wine, to make it wise for us to stop there, and so we kept right on. This village dominates the whole region and especially all the Hiung villages. About three years ago one of the head men posted up a paper on the main road of the region declaring that any one embracing either our religion or that of the Romanists would be cut off from the tribal inheritance. Soon after this he had a son crushed to death by the caving of a bank, and later on he bought a high-priced wife for another son and in a few months she died. These things put an end to his opposition. Another man who had been known as an opposer of Christianity, but just the day before he had been injured by a fall and was on the point of sending for Dr. Ch'àn when he came along. This village also boasts a literary graduate of the first degree, a rare bird in that region; Dr. Ch'àn wished to present him a few Christian books but he refused them saying he had no use for such stuff. The doctor said to him "You are the one scholar to whom all these people look for guidance, you should read these books so that you can instruct your neighbors in regard to them." This modified his literary highness, and he received the books quite graciously.

Leaving T'àng-kia Tsi we went down one hundred feet, then steep up four hundred feet, then down gradually three hundred feet, and up again four hundred feet. Then followed a pleasant walk along a rather level path, through park-like bamboo groves for half an hour or so, till about noon we came back again to Shih-tsz tui, the point at which we had entered the valley.

In this tour we found the people much superior to the average Chinese in their morals. They wrest a living from their rough hills by unremitting toil, and value every cash and every grain of rice, yet they entertained us hospitably, refused all compensation from myself, and would even press on us some little gifts of food at parting. Fortunately, we had with us some books with colored illustrations which they were pleased to accept. Of opium we saw nothing, and even the use of tobacco was less common than in most places. The universal use of tobacco has certainly prepared the way for the spread of opium smoking; and just so at the present time, in America, the use of opium drugged cigarettes has become a gigantic evil. The people listened approvingly when we spoke of a future life where rewards and punishments would be consummated, but they stumble at our rejection of ancestral worship; for their simple ideas of virtue are closely associated with this. The Holy

Spirit can open their minds to see how much better "basis for virtue is found in heart worship of the one God and Father of us all." They are by no means a sinless people, and their comparatively good character seems due largely to their poverty and their seclusion. Within the last few years several opium pipes have found their way into the valley, and sooner or later if Christianity does not win possession opium will. God grant us faith and the fullness of the Spirit's power that we may *win*, in this race with the powers of darkness.

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Tobacco, Whisky and Opium.

BY REV. JAS. GILMOUR.

IN December, 1885, in a district of North China new to me, I found myself preaching to a small crowd of Chinese and Mongols in a small market town. I was in a lane leading on to the main street. At my back was a mud wall, in front and at both sides was the audience, within hearing was the main street, above, a bright sun made the place warm and cheerful. After listening a while the audience wanted to know how good seasons could be secured. To the truths I had been preaching they had listened with respect and fair attention, but at the first opportunity for speaking, they wanted to know how to get a good harvest.

At first I paid little attention to this question, but after a little while it was asked again, and that by several men in succession, and I soon found that the people of the place had little room for anything else in their thoughts. There was good reason for it too. Their last harvest had been a poor one. Three tenths was about the yield. They too with their three tenths were comparatively well off. Some distance from them the yield had not been more than two tenths, and a little beyond that again, there were fields which had been sown, but never reaped. There had been nothing to reap. Nothing had grown. I passed some of these fields afterwards and saw them. Was it wonderful then that the main thought in their minds should be the harvest failure, and that they should be mainly anxious to know how to secure a good season next year? Looking at my audience I saw that nine tenths of them were poorly clad. Nearly one half of them were quite insufficiently clothed, and many were in garments suited to summer weather only. I was in a sheep skin coat and felt shoes, and

even thus was not too warm, and could not help thinking how cold they must be, in their torn clothes and ordinary shoes.

In addition to this they seemed hungry. I dare say perhaps one half of them were in actual suffering from deficiency of food. Taking these things into consideration, I did not regard their great and often repeated question "how about the harvest?" as impertinent, and set myself to answer it. When the question was again asked I replied by asking another, namely, "*Do you think you deserve good harvests?*" This question usually made them stare and ask "Why should not they deserve good harvests?" and I would reply, in the first place because of that *tobacco pipe in your mouth.* A laugh of incredulity would usually pass round the audience, but when done laughing, and asked to consider the folly of spending money buying a pipe and tobacco when the smoker was shivering in his rags, and hungry, and especially when asked what was the good of smoking they laughed no more. When pressed to say where the tobacco came from, they would admit that the cultivation of tobacco took up no small proportion of their better class land, and when pressed to say how much land was given up to tobacco cultivation, they would admit, what did not seem to have occurred to them before, that the amount of land given up to tobacco cultivation was very large. How large it was I had no conception till the following summer, when, walking round the suburbs, I would look over the low mud walls of their gardens, and be amazed at the expanse of land covered with the great, broad, green, leaf of the flourishing tobacco plant. Putting these things before my audience, they would admit that the cultivation of tobacco was a misuse of a large portion of their better land, that in cultivating and using tobacco they were doing what was wrong, and hindering heaven from feeding them. Heaven had given them good land and good rains for the purpose of growing food. The growth of tobacco was defeating heaven's purpose, and as long as they did so, what face had they to ask good seasons? To take good land and plant it with tobacco, with what face could they ask heaven to send rain, seeing that if rain came, what grew would not be grain but tobacco, a thing which they themselves to a man admitted was no use at all. And so my audience would admit that as preliminary to getting, or even expecting a good harvest was the discontinuance of the use and growth of tobacco. In the course of a year and half of out door preaching in streets and at fairs, and private conversation with individuals, I never met an audience that defended tobacco as useful, and do'nt think I met more than three individuals who had anything to say in its defence. Almost every one, smokers included, admits its uselessness. Many do not seem to have thought the cultivation and use of it any

harm, or having any bearing on the question of food supply and good harvests, they usually regarded it as simply a piece of extravagance on their own part, which had no bearing on anything or anybody beyond themselves. But when pointed out to them they readily admit that tobacco cultivation lessens the production of grain, and as readily admit that the wrong doing in this misuse of land is likely to further harm the harvest by offending heaven into being unwilling to send rain. I myself never used to look on smoking as any great evil, till led into this district and thus forced to study the subject. In England I had never seen tobacco grown. A smoker there spends a few coppers, and smokes, what harm does he do? Does not he increase trade and help the revenue? His smoking seems to harm no one but himself. Such were my thoughts. But in this district I see the cultivation of tobacco limiting the supply of grain, thus raising the price of food and consequently making men go hungry. In addition I see men, women, and sometimes children, in rags and hungry even, with pipes and tobacco, and when they complain of heaven not supplying them with enough food to eat, it would be less than honest not to point out to them that the fault lies not with heaven, but with themselves, and that part at least of the scarcity of grain they experience, is due to the cultivation and use of tobacco, which throughout that whole region is very excessive. I have dwelt thus at length on the tobacco question, not because it is the most important of the three things here spoken of, but because many good brethren have not been able to see with me on this point. They feel, as I used to do before I went to that region, that tobacco smoking is a small affair, not worth raising into prominence, or the region of conscience or Christain duty at all. These brethren have not *seen* how things work. I feel sure that almost any missionary placed as I was would have done exactly what I have done, taken a stand against this excessive growth and more excessive use of tobacco, (for, not content with what they grow, they actually import quantities of it). Tobacco is not the greatest cause of poverty and hunger in the district, but it is a much greater factor in poverty than would at first be supposed. But for its use in that district a large number of men women and children, who are deficiently clothed and fed, would be warm and sleek. Christ taught men to pray "Give us this day our daily bread." It must be wrong to make hundreds of men women and children go half clad and half fed, simply that eighty or ninety, per cent of the adults of that district may indulge in tobacco, a thing, according to their own admission, utterly without use, and for the continuance of which they can give no reason, further than that they have acquired the habit and find it difficult to give it up.

A more serious question however is the whisky. In going into that region I was amazed at the quantity of whisky used. I used to lodge in an inn and take my meals in an eating house. There, twice a day, I had an opportunity of studying the drinking habits of the country. Almost every man who entered the eating house first called for a whisky warmer. Supplied with that, he would go out and buy his whisky, coming back he would set it in the charcoal fire to warm and then slowly drink it from the tiny wine cups common in China, inviting me to join him, and wondering at a man who could evidently afford it, not treating himself to two ounces of whisky, and wondering still more when he learned that I did not use tobacco. It would be an exaggeration, but not a great exaggeration, to say that every man who entered the eating house began his meal by drinking whisky. In replying to the question put by my street audiences as to how they were to get good harvests, I would ask them, after finishing the tobacco question, how about your whisky drinking? Frequently they would anticipate me in this, and say "If tobacco is wrong, how about whisky?" To convince them of the wrong of whisky was never difficult. To ask good harvests from heaven, then take grain given by heaven for food, and turn it into whisky, they did not need me to tell them this was wrong. And there, in that district it is a very crying wrong. The quantity used is immense. Not only does it seem so to me, but natives from other parts of China are struck by the excessive use of it. The first time I travelled in the district, I was struck by the manner in which they described the size and amount of trade of towns about which I made enquiries. Such and such a place had or had not a distillery and pawn shop. Such and such a town had so many distilleries, and so many pawn shops. One travelling, about the country soon notes that nearly every imposing trading establishment with grand premises seen from afar, is either a distillery or a pawn shop or both combined. The bank notes current among the people are issued, all but a small percentage, by distilleries and pawn shops. The first crop to ripen in the district is barley, and that, the natives will tell you, all goes to the distillery. On the road you will meet large carts drawn by six or seven mules. The load is grain, and of these carts a large number are owned by distilleries, and go round the country collecting grain, Kao liang, from which to brew whisky. One of the first things to be heard, in the morning after daylight, in a quiet market town, is a peculiar beating of a wooden drum. Ask what it means, and you will be told it is such and such a distillery calling its hands to breakfast. Ask how many hands they have, and you may find that one establishment has some sixty or seventy men who eat their food! The whisky trade is simply enormous. It

is out of all proportion to every other trade. The women as a rule do not drink, the men do all the drinking, the males I should say, for not a few boys acquire the habit of taking whisky to their meals, long before they can be called men. A very few men do not use whisky at all. The poorer agricultural labourers drink it only when they can get it, and just as much or as little as they can get. Many men take regularly two ounces, Chinese ounces, to each meal. Many take more. Many well to do people drink half a catty per day. Others drink a whole catty. Some drink a catty and a half a day. A small proportion of the male population find drinking a greater necessity than eating. These are usually elderly men, but as I write I can think of two men, both young, and both Mongols, one a priest, the other a layman, who have arrived at this advanced stage of whisky drinking.

This excessive use of whisky has impoverished many families, and has demoralised many men. It has caused many quarrels, and given rise to many lawsuits. The evil caused by whisky is apparent to all, but custom requires that friends should be honoured by being offered whisky, business should be transacted over whisky, and the general saying is that without whisky nothing can be done. A farmer for example, adding a few rooms to his buildings must supply his masons and joiners with whisky. Thus in universal use, the quantity consumed is immense. The quantity of grain used in the distilleries is almost beyond computation, and I don't remember ever meeting a Chinaman who did not admit that to distil whisky was to do evil. They ask me how to get good harvests. I tell them;—"Give up abusing the grain you have got, before you ask for more. If heaven sees you taking a large part of your superior land for raising the useless tobacco, and taking a very large proportion of the grain sent you as food, and using it not to eat, nor to feed animals but distilling it into the hurtful whisky, do you think heaven, seeing all this waste going on, is likely to hear your petitions and increase the supply of what you now waste so large a proportion? If you bought a shao ping for your child, and he ate only half and threw the other half to the pig, would you be likely to buy him another just then, even though he might say he was hungry?" This reasoning seems quite satisfactory and convincing to them, and never fails to secure their expressed assent.

As to Opium I never find it necessary to say much. All admit it to be only and wholly bad. Yet the quantity grown in the district is immense. In the early spring the very first movement of cultivation is the irrigation and working of the opium land, and, at the season, nearly all the best land blazes with bloom of the poppy. It is a sight to see the country people going to the markets with the

"*milk*" in bowls and basins, and the buyers and sellers of it riding along, each with a weighing balance stuck in his belt. Government restriction there is none, the duty imposed is not very heavy, and public opinion raises no voice against it. It was originally grown, say the natives, so as to keep money from going out of the district in buying imported opium, but the more it was grown the more it was used, and now the quantity raised and smoked is immense. There is a small proportion of farmers who have good land, suitable for growing opium but who do not grow it. But these men are few, and as a general rule the very best pieces of land are set apart for the cultivation of opium. The common conscience of the people tells them this is a wrong thing. When therefore they ask how to get a good harvest, they themselves acknowledge that the reply is just, which says, "first leave off the waste of heaven's grace involved in the growth and manufacture of opium, whisky, and tobacco, and then, and not till then, will it be reasonable for you to ask heaven for more bountiful harvests."

In connexion with all this, there is another fact that must not be forgotten. Drinkers of whisky, and smokers, especially of opium, the better the year is, the more they indulge. In a poor year they use less whisky and opium, the better the year, and the cheaper tobacco, whisky and opium is, the more they use, so that in place of making a proper return to heaven for a good year, they only take the opportunity afforded them of running deeper into waste and wrong doing. Is this the way to get better harvests? Considering the excessive growth and consumption of tobacco and opium, and the excessive manufacture and use of whisky, what could any honest straightforward man say to the people, when they earnestly asked how they were to get good harvests, but "*Repent, and cease this great waste.*" And thus from no deliberate plan of mine, but from the plain leading of circumstances, it came to pass that I felt compelled to call upon the inhabitants of the district to lay aside the use of not only opium but also of whisky and tobacco, as one of the first steps toward worshipping the true God. Many friends have demurred to my making teetotalism an essential of Christianity and many more have still more strongly demurred to my taking such a pronounced stand against the use of tobacco. The position of my friends is exactly the position I held myself before going into that region, but after going to that region, and seeing just how things were, no other course seemed open to me, but to demand in all who wanted to do right the abandonment of the whole three; and I am convinced that almost any other missionary placed in the same circumstances would have taken the same stand.

This position too commends itself to the native mind, and the native mind, quite apart from me, and before my going into the district, had already risen up in protest against these abuses, and, in some parts of the country, there, the *tsai li* sect boasts not a few members. The main practical doctrine of this sect is Yen chiu pu tung,—abstinence from tobacco, whisky, and opium. The very existence of this sect, and its flourishing condition there, is a plain indication of what serious minded natives felt about the excessive use of these three things. Friends say that I am putting this self righteousness in place of faith in Christ, and the practice of higher duties. I do nothing of the sort. Beginning with a Chinaman where I find him and answering the question which he insists on asking first, I appeal to him to give up what he admits to be wrong doing, sin, *tsao nieh*, as the first step in ceasing to do evil, learning to do well, and coming into right relationship with God through Christ. Some friends are much alarmed lest this should lead to selfrighteousness. There is no danger of that. The danger lies all the other way. To leave Christians drinking whisky and smoking tobacco in that region, would be to preach forgiveness of sin through Christ to men who were still going on in the practice of what their conscience told them was sin, and all must admit that this would never do. The condition of things in that region is such that I have no hesitation in saying, that a man to be honest in obeying God by refraining from what is wrong, must throw up his connexion with these three things tobacco, whisky, opium.

In *that region*. It will be noticed that I have carefully confined my remarks to the state of things in *that region*. *That region* is peculiar in producing within its own bounds almost all that is necessary for life and luxury even. It is peculiar too in having just exactly as many inhabitants as it can support, no more no less. When the population increases too much it overflows into Manchuria. When the population is less than the full complement, it is instantly replenished by fresh arrivals from the South. The production of tobacco, whisky, and opium, not only reduces a large proportion of the inhabitants from comfort to misery, but also reduces sensibly the number of inhabitants. But for these three things many more men could find a living within the bounds of the district. Is not that little district an epitome of the world? Is what is true of that district not true of the whole world? Opium is a bad thing anywhere and everywhere. About that there need be no debate. Whisky and tobacco reduce the comforts and the number of the population there—is their effect not the same on the world in general? Is it not true that but for tobacco and whisky there

would be food and clothes for a much larger population? And if so do not tobacco and whisky take the bread out of men's mouths and the clothes off their backs? And if so has not every smoker and drinker a part in this sin? Christians pray "*give us this day our daily bread,*" does not consistency require them to desist from defeating this prayer by smoking and drinking, and thus reducing the amount of the total production of the necessities of life?

Tobacco seems harmless. It is less harmful than opium and whisky by a long way. But its production sensibly reduces the supply of grain and cotton, and then hinders the feeding of the hungry and the clothing of the naked.

Good earnest Christian men smoke and drink. Evangelists and pastors owned of God in the salvation of souls smoke and see no harm in it. The reason is they have never seen how the thing works, and dont know the harm it does. I feel sure that if they could see with their own eyes, men, women, and children, hungry and in rags, when but for tobacco and whisky they might be well fed and well clothed, these same good brethren, whose example is quoted against my position would be the first and most earnest to say I will neither smoke tobacco nor drink whisky while the world stands.

The Products of Corea.

BY REV. J. ROSS.

AS complete a list as I can find is subjoined.

METALS.

Gold crushed, in dust and in nuggets, the latter said to have been found as heavy as 50 oz. It can be found by digging beside any of the rivers, but digging is forbidden under severest penalties. A license is given to some people by the king, but a good deal is extracted by stealth. It is found all over the country.

Silver is extracted by melting the broken matrix, and is always accompanied by much lead (galena?). Copper is especially rich in the northern parts. Iron, coal and lead are pretty general, but strict prohibition forbids the working of these metals.

Spectacles are made of flint glass. They make their own Compasses, which they call "Fix-south-stone," as the Chinese call it "Fix-south-needle."

GAME AND WILD ANIMALS.

The tiger, bear, wolf and leopard are common, as are the badger, fox and otter. Sable, wild cat, and squirrel are numerous, but the first is not of a high class. The horns of the axis yield the highly prized deer-horn medicine in spring and musk is found in the musk deer. The fur of the stoat is also used, and hare, pheasant, partridge and grouse yield abundance of game in winter. The roebuck is also there and immense numbers of wild geese and ducks. An animal called the water-tiger or water-ox provides leather for shoes, which are worn with the hair outside. This animal is about the size of a tiger and its skin of a similar thickness. Its hair is "white with black spots." I infer it to be a seal, the *Phoca vitulina*, called in the west the "calf-seal," from the sound it emits. The Coreans speak also of a water-dog and other animals duplicating in the water those of the land. But worthy of notice is the "sea-man" or merman, which exactly resembles a man, for my informants said nothing of a fishy tail. This "man" is often seen nursing a baby exactly as a human being does. His hair is "so long," said one Corean, stretching his hands about three feet apart. He is sometimes shot and sometimes caught by fishermen on account of his much-prized hair. When this hair is cut off the poor merman or maid wails in the most heart-rending fashion, some even taking the loss so much to heart that they die of grief. No Corean has asserted to me that he has seen the animal, but no Corean is unable to describe him. Is there not a fine opportunity here for the devotion of the ardent believer in the Evolution of Species? Darwin's missing link of "arboraceous habits" has left no trace behind, and Huxley's sea shine has been found wanting, as therefore the earnest Darwinian has not a single fact on which to base his faith: might some of that scientific school not fit out a missionary expedition to discover the immediate ancestor of man in some Corean bay? Personally I am afraid their religious zeal in their faith is not sufficiently strong to stand the strain upon the purse. However, the suggestion may be made.

Their waters produce other valuable things, as many varieties of fish, of which the herring is common. Holothuria and other shell fish uni and bi-valurlar they not only largly use but export in considerable quantity to China. Pearls are also found, and anciently the finest pearls were in China called "Eastern Pearls" because the richest were found in Corea.

GRAIN.

The soil of Corea is the löess universal in Manchuria, the product of the detritus of the friable granite and the tough basalt so general

throughout the mountains. This soil produces much the same articles as in northern China. There are half a dozen varieties of rice. Yellow millet is the chief product of the northern provinces. Other varieties of small panicum are common, as is the sorghum or tall millet. Wheat, barley and pulse are grown over most of the country. Tobacco is universally grown. Cotton and hemp plants flourish, and of them linen and cotton cloths are made.

Silk is made in the south of a remarkably fine quality but small in quantity. Pongee and gauze are in general use. A mixture of silk and cotton makes a cloth called Bandiw, and Chunbo is the name given to a mixture half silk half linen. Of their panicum the people brew a strong beer, and they distil a strong unrectified spirit from a mixture of barley and sorghum. Both these I suspect they have borrowed from the Chinese. The people are much addicted to strong drink, far more so than the Chinese, of whom, though the majority drink strong drink, there are yet few drunkards. But from what I have seen and learnt it is difficult to restrain the Corean from excess when the opportunity presents itself.

DOMESTIC ANIMALS.

Their magnificent short horn, stout chested ox, not only ploughs their fields and drags their carts, but provides them with abundance of beef, and proper tanning alone is needful to convert their heavy hides into strongest leather. Their horse is about the same height as, but more strongly built than, the Shetland pony. The chief distinction between it and any other horse I have seen is that the nostril is flat and non-elastic, so that in very many cases it has to be artificially slit open to admit air the more freely in breathing. The pig is as ubiquitous as in China. But strange to say Corea resembles Japan in lacking the sheep and goat. This to me is the more remarkable, inasmuch as on the Manchurian side of the Yaloo the goat is numerous in a wild state on the mountains. Sheep, which must be offered at the frequent sacrifices to Confucius, are purchased in Manchuria. Hens, ducks, and geese are found everywhere.

FRUITS.

Corean orchards yield grapes, pears, apples, persimmons, pomegranates, peaches, plums, apricots and cherries. Walnuts and hazels grow among the mountains, with a small sweet grape; and the wild date and large haw of Liaotung are quite common. Oak produces galls largely used in dying. The mulberry, bamboo, cypress, poplar, elm, willow, birch and all the other trees of Manchuria are found there, besides many the names of which I cannot distinguish.

Historical Landmarks of Macao.

BY REV. J. C. THOMSON M.D.

[*Continued from Page* 129]

1840. JANUARY 1st. The Superintendent of British Trade asking permission for the merchants to store remaining cargoes at Macao during the War, is refused by Governor Pinto. Tarrant's Hongkong. p. 11.

January 31st. A new *Tautai* arrived in Macao and the next day, February 1st published an edict ordering all British subjects to leave Macao immediately.

January 31st. The new intendant Yi made his entry into Macao, and was received with the honors due to his person. Visited by the Procurador he intimated "that his coming to Macao was postively to exclude the English from the city; that he derived orders from his superiors to this end and that he held an edict from his excellency for publication; in which order it was declared, that all the Chinese should be made to leave Macao within five days after the suspension of Portuguese commerce; and that he should use force against the English; but that he should give ear to the request of the mandarins to suspend its publication for five days to give time to the Portuguese to deliberate about making the English retire from the city. At the end of which he must see to it, that in case of a negative, he must fulfil his orders." Chin. *Repos.*, viii, 551.

February 1st. An edict was published by Tautai Yi ordering the British superintendents and subjects to leave Macao.

February 4th. About noon H. B. M. sloop Hyacinth, Capt. Warren, moved into the inner harbor of Macao, and anchored near the shore, just above the temple Amakok. She left the harbor about 10 o'clock next morning. The Hyacinth's entrance to Macao harbor called out long official correspondence.

March 1st. The late Tso-tang, or assistant magistrate of Macao left for a higher post in Canton. He was escorted out of town by a large and very respectable assembly of native gentry, accompained by the Portuguese band and guard of honor, and saluted with the usual compliment of guns from the Monte fort.

Military and naval operations being in progess at various places, a dozen or two guns of various calibers have been collected at the temple Tünhwa beyond Mongha near the Barrier.—*Repos.*, viii, 599.

March 6th. The Canton authorities, by special proclamation, reopened their trade with Macao, which sometime previously they closed, because certain of the Portuguese dared to harbor and give food to the rebellions English.—*Ibid.*

24th. H. B. M. ship *Druid*, 44 guns, Commander H. J. S. Churchill, Senior officer of H. B. M., Naval force in Chinese, waters, arrived at Macao, and salutes were exchanged with the Portuguese next morning. On June 3rd, Lord Churchill died on board off Macao and was buried in the old Protestant Cemetery with military honors due to his rank.—*Ibid.* xi, 524.

April 25th. 'Two or three hundred soldiers, so called, are quartered in Macao, beggarly looking, without arms, and undisciplined.'

May 1st. New regulations to restrict the foreign trade, which originated with the subprefect of Macao, and were especially designed to debar British produce and manufactures from the Empire, were issued.

June 21st. H. B. M. ship *Wellesley*, bearing the broad pendant of commodore, Sir J. J. Gordon Bremer, Knt., &c., &c,, Commander, in chief of H. B. M. ships and vessels of war on the East India station and seas adjacent, arrived at Macao with some twenty three ships and transports. The next day declared "a blockade of the river and port of Canton by all its entrances on and after the 28th inst.," and foreign merchant ships were directed to anchor at Capany Mun and Macao Road. Soon after a second fleet came into Macao. —*Repos.*, xi. 525.

June 30th. Rear-admiral G. Elliot and others on board H. B. M. S. Melville left Macao Roads, preceded some days by Sir Gordon Bremer and squadron, to proceed direct to Tientsin to afford the Emperor an opportunity of making an amicable adjustment of the difficulties existing between Gt. Britain and China. The Plenipotenaries returned to Macao from Chusan November 20th.—*Ibid.*

July. An Edict issued by the Canton Viceroy Lin, offering large rewards for the seizure or assassination of British subjects and destruction of their shipping was stuck up in Macao.—*Iibd* ix, 165.

August 4th. Two British officers were knocked, down and robbed by some half dozen Chinese near the office of the British Superintendent.

August 6th. Mr. Vincent Stanton, Acting British Chaplain was seized by a dozen soldiers and wounded while bathing at Cassilha's Bay in Macao and not till the afternoon of the 9th was it found out that he was in the custody of the Namhoi Magistrate at Canton a prisoner of war. Taken thither by boat without hat or shoes and with only a pair of pantaloons and a torn shirt on, he was the next morning led

through the streets by a chain around his neck attended by a guard of soldiers, to one of the public offices in the city. There he was kept during the day, being repeatedly examined by officers and others, with an evident desire to prove that he had been concerned in the opium trade. By two P.M. the higher officers Lin and others, apparently satisfied that he was an innocent man, retired. Late in the afternoon, a more formal trial came on before the prefect and a deputy from the governor. After dinner, still another examination was held and then instead of being released, as he had been induced to hope he would be, he was led away to the prison in Namhoi, and there placed in the custody of soldiers, with a short chain fastened by rings round his ankles, so as to prevent him from running away. Handcuffs or manacles were put upon his wrists when he was brought before the magistrates, which however, was done on only a few occasions. These subsequent examinations had reference to foreign countries and policy, strength of British forces at Chusan, &c. In the prison, he found himself surrounded by scores of prisoners, there being as he was told, more than a thousand within its walls. In his own room, a small one, he had for company two turnkeys, a linguist and two or three soldiers. He was liberally supplied with food and clothing and with a number of Chinese books. Until Lin's removal no word of intelligence reached him from his friends. Before Keshen's arrived less strictness was observed by his guards, and through the kindness of his friends, resident in Canton, he was furnished with a Bible and Prayer book, and sundry articles of food and clothing. On the evening of the 10th of December, he was taken from prison and brought before the commissioner, who ordered his manacles to be removed, and after expressing his regret for his seizure and sufferings, assured him of a speedy return to his friends. Dinner was then served up, and lodgings provided in the governor's own house. Early next morning, under the charge of two officers, he was carried in a sedan to the river where he embarked; and on the morniug of the 12th he was received on board, H. B. M. S. Wellesley and returned to Macao the same evening, after having been more than four months a prisoner. The story of his having been offered a sacrifice to the demon of war through false was not without foundation. Chin. Repos. ix 234, 646.

August 9th. An address signed by all British subjects of Macao, was sent to Capt. Smith senior officer of H. B. M. Squadron containing the following: "When thus soliciting attention to the individual case at present the subject of our sympathies, we would take the opportunity of requesting your serious consideration may be bestowed on the position in which British subjects and British property are now placed here. The well known edict, issued by the viceroy of the province, offering rewards for the seizure or assassination of British subjects, and which was stuck up in Macao—the notorious lurcking about in the neighborhood of the gang who burned the "Bilbaino" and committed the atrocities on the "Black Joke"—the assembling of a large fleet of war junks, full of soldiers, close to the shore in the Inner Harbor—the large bodies of

Chinese troops quartered not only at the Barrier, but actually within the precincts of Macao, coupled with frequent insults and robberies; all these facts prove very evidently that the seizure of Mr. Stanton is only a further step in the system so long threatened, and which can alone be checked by energetic measures; whereas, any delay or impunity will embolden the Chinese and we may soon have outrages of a more sweeping nature to lament.

"In applying to you as senior officer of the station, we feel bound to state that his excellency the governor of Macao has shown every desire to afford us all protection in his power &c."

August 11th. Capt. Smith replies having demanded the Macao Governor's interference for Stanton's restoration and "prevention of the recurrence of so gross a breach of neutrality as the seizure of unoffending persons residing within the limits of the, *territory of Portugal*, and under protection granted by various treaties." Ibid. ix; 165, 235.

August 17th. Capt. Smith addresses British subjects in Macao, declaring that "assurances have been received from the Government of Macao by H. M.'s officers that the Tautai Yih left Macao for the sole purpose of laying before the viceroy, Lin, the strongest demands for the release of the aforesaid British subject." The Tautai returned after a few days not only not having obtained the release of Stanton, but on the following day additional troops were seen collecting in the vicinity of Macao and to judge from his conduct expulsion or extermination was to become again the order of the day.

"About one half of Macao is defended by a wall running from the east end of the Praya, including St. Francisco and the Monte forts over to the Caza Gardens. The Portuguese inhabitants, say 5,000, live within this wall,...with six forts, mounting about 150 guns, and troops to the number of four or five hundred; of Chinese within the Barrier there may be 30,000. Since the arrival of the Tautai in January there have been under his command, with eight large war junks in the Inner Harbor, a land and naval force amounting to about 2,000 fighting men. These on the Tautai's return have been considerably augmented, some say to the number of four or five thousand, including a regiment or part at Tseenshan. Singularly it occurred that during the night of the 18th all the junks and the troop boats were hauled far up into the Inner Harbor, and as near as possible to the shore."

August 19th. Capt. Smith unable longer to forbear to act strictly within the limits of self defence, with the ship *Larne* and Hyacinth and the steamer *Enterprise* and cutter Louisa and a landing force 380 strong commenced action against the Barrier and the forces within at Mongha. "Within this Barrier, the ground (so far at least as foreigners are concerned) is under the jurisdiction of the Portuguese, and is regarded, we believe justly, as neutral territory. The waters of the Inner Harbor have also been regarded as neutral." In the course of several hours the Chinese troops were dispersed, the

batteries silenced, the barracks burned, and the British troops had re-embarked, with only four wounded while the loss on the part of the Chinese was probably 100 or more.

The neutrality of the Portuguese, in this very delicate state of affairs, has been scrupulously maintained; and no one of the foreign residents can be insensible to the prompt and generous conduct exhibited on the part of the government and people. The nightly watchings not of the soldiery only, but of his excellency and the good citizens of Macao—large numbers of whom, in small companies, have kept up a vigilant patrol during many successive nights, thus securing peace and preventing every kind of disturbance. *Repos.* ix. 238.

For weeks afterward not one Chinese soldier, except in disguise, has been in Macao nor have any of the warjunks or troop-boats returned to their former anchorages in the Inner Harbor.

August 28th. Following the example of their worthy magistrate, Tang, the Tsotang, many of the Chinese fled with their families, until the appearance of an edict on the 28 inst, published without date, allaying their fears.

November, Rev. Wm. J. Boone M. D. of Am. P. E. Mission afterwards "Missionary Bishop" for China, arrived at Macao. There he and Mrs. Boone together with Rev. W. C. Milne rendered important service, in conducting the school of the Morrison Education Society during the absence of Rev. S. R. Brown from April to September 1841. Leaving for Amoy in February 1842 he afterwards labored at the north.

1841 May 10th. More than 300 fishing smacks collected in the Inner Harbor at Macao, and armed themselves against pirates; the Chinese government, not being able to resist the pirates, and afford protection to the fishermen, sanctioned their measures adopted for self defence. *Repos.* xi, 582.

June 13th. Capt. Sir Humphrey Le Fleming Senhok K. C. B. &c., Sr. officer in command of the British Fleet in the China Seas, died from the effects of fever contracted during the zealous performance of his arduous duties at the capture of the heights of Canton in May, and was buried in the Macao Cemetery, where a monument was erected to his memory.

July 1st. The Medical Missionary Society held its second annual meeting in Macao.

July 21st. A terrific and widely fatal typhoon, the most destructive one against shipping, visited Macao Hongkong and vicinity. The barometer reached 28.92. The late chief Sir Chas. Elliot and Sir Gordon Bremer were shipwrecked and narrowly escaped the dangers of

drowning and of captive—having been rescued by poor fishermen on the coast S.W. of Macao, who had no suspicion that the head of each was worth $50,000 of the Emperor's money.—Nye's *Northern Campaigns*, p. 29.

July 23rd. The *Pharol Macaense*, or Lighthouse of Macao, was begun, but only reached its second volume when it was superseded by the *Aurora Macaense*, January 14th, 1843.—*Repos.*, xii. 110.

August 10th. During the night, the E. I. Co.'s steam frigate *Sesostris* arrived in Macao Roads, bringing as passengers, Col. Sir Henry Pottinger, H. B. M.'s sole plenipotentiary and minister extraordinary to the court of Peking; Sir Wm. Parker, rear-admiral and commander-in-chief of the British naval forces in the East Indies; and others.

August 11th. Their Excellencies landed on the Praya Grande in Macao, under a salute from the battery; and soon after met Sir Hugh Gough, and waited on the Government of Macao. The admiral then proceeded to Hongkong.—*Ibid*, xi. 584.

September 29th. Third annual meeting of Morrison Education Society held in Macao.

October 3rd. Rev. J. A. Gonçalves, who arrived as missionary in 1812, well known for his attainments in Chinese, and his philological and other works upon that language, died at Macao, aged 61, and was buried within St. Paul's Church, whence his remains were removed about 1865 to the old chapel of the Royal College of St. José, with which he was connected most of his life, and where he published all his works upon the Chinese language, mainly the following:—

1828. Grammatica Latina ad usum Sinensium juvenum—to assist St. Joseph's College Chinese pupils to learn Latin.

1829. Arte China, constante de Alphabetoe Grammatica, &c., small 4to., 550 pp.

1831. Diccionario Portuguez-China no estilo vulgar Mandarim e classico geral, small 4to., 872 pp.

1833. Diccionario China-Portuguez, small 4to., 1154 pp.

1836. Vocabularium Latino-Sinicum, 18mo.

1839. Lexicon Mannale Latino-Sinicum, 8vo.

1841. Lexicon Magnum Latino-Sinicum. Author died just as this one was finished, leaving materials for the Chinese-Latin volume behind him.—*Repos.*, xi. 585; xviii. 403.

Rev. Dyer Ball, M.D., of the American Board of Missions, arrived at Macao from Singapore. In 1843 he removed to Hongkong, and engaged in medical missionary labors. Going in 1845 to Canton, he was with the other missionaries exiled at Macao during the

war with England (1857–8), but continuing his labors, opened a chapel at Patane in the Campo and conducted evening services.

December 10th. Mr. Thomas Beale, whose aviary and garden had given him celebrity, left his house, and all traces of him were lost till the 13th of January, when his body was found buried in the sand in Cassilhas bay. The Portuguese authorities, accompanied by several Englishmen and two surgeons, going thither, discovered no marks of violence, though the body was much decomposed. The corpse, borne to the English cemetery, was there buried on the next day. Coming to China in his seventeenth year, Mr. Beale had resided here about fifty years.—*Repos.*, xi. 59. (See 1838.)

1842. January 6th. J. M. Dicey and forty-one of the survivors of the crew of the war steamer *Madagascar*, which was burned off the Weichan coast, after having been more than three months in the custody of the Chinese, were delivered by the Canton authorities in Macao to Rev. Dr. Bridgman, who rendered them every assistance in conjunction with other residents.—*Ibid*, xi. 633.

February 10th. A decretal of the Queen of Portugal, dated Lisbon, February 10th, 1842, having reached Macao, the senate, in conformity with its orders, issued a public programme to the citizens, appointing the 10th instant as the day for subscribing to the constitution of April, 1826, which was henceforth to be the fundamental law in the dominions of the Portuguese monarchy. A *Te Deum* was sung in the cathedral, at which all the ecclesiastical, civil and military authorities assisted, and the houses in the place were generally illuminated in the evening of that and the two succeeding days.

February. The establishment of Hongkong as a free port takes most of the trade from Macao.—*Ibid*, xi. 400.

March 9th. James Matheson, Esq., one of the most enterprising, able, and liberal members of the foreign community, and the *founder of the British Press* in China having commenced the *Canton Register* in 1827, about to leave China after a residence of many years, gives Governor Pinto of Macao $5,000, to be put to some permanent purpose of public benevolence, as a testimony of his grateful sense of the protection afforded him and others by the Macao government. —*Repos.*, xi. 181.

March 22nd. The U. S. frigate *Constellation* and corvette *Boston* arrived at Macao, having left U. S. in 1840. On the 31st Comr. Kearny published a notice in English and Chinese declaring that the government of the United States does not sanction "the smuggling of opium on this coast under the American flag in violation of the laws of China," and that any vessel seized by the Chinese would

find no support or interposition from him. Leaving for Canton on the 11th of April, the *Constellation* was said to be first vessel from the government of the United States ever anchored in the Chinese *inner* waters. Here they were visited by the Chinese admiral and others, made an excellent impression, and returned to Macao Roads, June 11th.—*Ibid*, xi. 329.

May 27th. Rev. Walter M. Lowrie, of the American Presbyterian Mission, arrived at Macao. Leaving in June for Singapore he suffered a most perilous shipwreck. Returning to Macao in October he remained for nearly two years studying the language and preaching every Sabbath in English to the foreign community. In January, 1845, he left for Ningpo, and August 19th, 1847, was near there drowned by pirates.

June 1st. Rev. Dr. Boone and family, Rev. and Mrs. McBryde, Dr. W. H. Cumming, and Rev. W. M. Lowrie, left Macao, all except the last going to Amoy.

June 23rd. H. E. the Governor, blamed for certain acts by the court of Lisbon, tendered his resignation to the senate, but they begged him not rashly to relinquish his office. The next day, the troops paraded themselves in the square before the senate house, demanding an assembly of the citizens at large, to induce the governor to resume his office, and on the 25th, at a general assembly of the senate and the people, and by their united request, the Governor was induced to resume his station, and was immediately escorted to the palace, attended by the authorities and notables of the place.—*Repos.*, xi. 400.

July. Eight shipwrecked Japanese arrived in the *Gitana* at Macao from Manila. Bound to the capital with a cargo of rice, they drove ashore on the Samar Isles, at the south-east of Luçonia, after being tempest tossed for about 150 days between Yedo, near where they last saw land, and that shore.

September 16th. A slight shock of earthquake was sensibly felt at Macao.

September 28th. The Anniversaries of the Morrison Education Society and Medical Missionary Society were held in Macao. The latter resolved to sell its Macao Hospital and build a dispensary and hospital upon a site granted for that purpose by Sir H. Pottinger at Hongkong. The Macao Hospital reports 5,265 new cases registered, of which 433 became in-patients during past 15 months. —*Dr. Hobson's Annual Report.*

October. Two Corean students who had been educated at Macao, and two French priests, landed from a French man of war on the coast of Shingking, by means of a Chinese fishing junk. On

December 23rd, of the same year, Andrew Kim, one of the two students, set out, viâ the Border Gate, for Aichin, passing the Corean Embassy by the way. "Stopping to see them file past, he saluted one who was a Christian and had in his belt letters written before their excution from Manbant and Chastan." (These, with Bishop Imbert, the first European Missionaries to enter "The Forbidden Land," after being chained in prison, were beaten, tortured and finally decapitated at Seoul.) Andrew, by mixing with the crowd at the fair, managed to get into the open country, but on being recognized at an inn as a stranger he had to flee for dear life and return to his friends at Mukden. Bishop Ferreol, baffled in his plans, returned to Macao, ordering, however, the indefatigable Kim to enter alone, which he did in 1845. Collecting a crew of eleven Christians in a fishing boat he safely reached Shanghai. Ferreol, with Daveluy, a French priest, now hurried up from Macao, and they, with Kim now ordained, set out for Corea. Soon after this Daveluy was learning the language among some Christian villagers in a wild part of the country, the Bishop going to Seoul, as the safest place to hide and work in.—*Griffith's Corea.*

1843. January 3rd. *Victoria* cutter anchored in front of Praya Grande was attacked and plundered by thirty-five pirates, the guns spiked and two Europeans wounded. January 6th. Macao Lorcha No. 62 on passage to Hongkong plundered by pirates, and two Englishmen who resisted were severely wounded. January 22nd. A boat of the *Calcutta* storeship, with fourteen chests of opium, was cut off by her own crew in Macao Roads and the second mate and Serang murdered.

July 9th. Dr. McKinlay was murdered by crew of Lorcha No. 11 on passage to Macao, and subsequently the boatmen confessed to his murder, along with that of the Portuguese captain and two of the crew.—*Tarrant's Hongkong.*

January 14th. *A Aurora Macaense* newspaper, successor to the *Pharol Macaense*, was begun. The first number contained the report of a Commission of the citizens of Macao, which met to consult upon the formation of a new Code of laws for the government of the settlement.—*Repos.*, xii. 110.

Jas. C. Hepburn, M.D., the first American Presbyterian Medical Missionary to the Chinese, arrived with his family from Singapore. Accepted as an agent of the Medical Missionary Society he left for Amoy in October. Returning to the United States after a short service, he became in 1859 the pioneer medical missionary to the Japanese.

Governor José Gregorio Pegado was inaugurated into his office.

August 29th. Hon. John R. Morrison, son of Rev. Dr. Morrison, born at Macao in 1814. died and was buried in the Protestant

Cemetery beside his parents, so full of good works that Sir Henry Pottinger announced his death as a "positive national calamity."

October 24th. Rev. Sammel Dyer, of the London Missionary Society, died at Macao and lies buried in a tomb adjoining that of Rev. Dr. Morrison in the old Protestant Cemetery. Arriving at Penang in 1827 he bestowed much time inventing and perfecting Chinese metal type.—*Missionary Memorials*, 51.

The ratification of the Treaty of Nanking caused the sending, by the various nations, of officials to China to open trade. Most of them had interviews or communication with Kiying before he returned to Court in December, 1843. The Governor of Macao, M. Pinto, was appointed commissioner on behalf of H. P. Majesty to treat respecting the rights and privileges of Macao under the new order of things, and succeeded in obtaining some stipulations favorable to the trade of the place, but could not get the Chinese to cede it to Portugual.—*Middle Kingdom*, ii. 565.

Up to 1843 Macao was the only residence of the families of merchants and misssionaries engaged at Canton.

A Missionary Farewell.

(FROM THE GERMAN.)

I.

God's faithful ones are calléd
As pillars firm to stand,
While they, the world upholding,
Are held in His right hand.
We love their gathering with us,
But parting should not pain;
Widely they must be scattered
Their office to sustain.

II.

The whole wide world is calléd
To union with God's Son:
In the true light rejoicing
That issues from His throne:
Then must His servants carry
That light o'er land and main,
And, while we love to meet them,
Parting must not be pain.

III.

His own are hastening heavenwards,
To praise for evermore
Him who the "Many Mansions"
Prepares on that bright shore.
Then while we joy in meeting,
Earth's parting need not pain,
Soon we to Him shall gather,
Never to part again.

Correspondence.

CONSULAR PROTECTION.

DEAR SIR:—The Baptist missionaries at Swatow have decided that henceforth they will not take the cases of church members to the foreign consuls.

We have done this because we believe it is right, and that it is what the Lord expects of us. We believe that the result will be that the faith of the Christians will grow stronger under the discipline. We believe, also, that the local magistrates will in time grant them the degree of justice which they now withhold, for we shall urge upon the Christians with more persistency than ever, the necessity of promptly paying all just taxes, and of meeting all the requirements of honest subjects. Also that they discriminate carefully and honestly between the assessments which, as subjects, they should submit to, and those which, as Christians, they are exempted from by the terms of the treaty.

If any are now reckoned as church members, united with us in the expectation of receiving foreign aid, we will soon be able to discover the fact; and we shall be relieved of doubt, in this direction, in regard to those who may apply for membership in the future.

We do not advocate the abrogation of those sections of the treaty which tolerate Christianity; we simply waive the privelege of taking advantage of them. The Gospel which we preach rests on faith in Christ. That is where we wish to rest, and where we wish to teach this people that they must rest.

Very truly yours,

S. B. PARTRIDGE.

SWATOW, *March 8th*, 1888.

AN INEXPENSIVE WAY OF GOING TO ENGLAND.

DEAR SIR:—At this time of year a good many missionaries are making arrangements for going home on furlough, and one of the most important questions they have to decide is how they shall go. Having just returned from England as a second class passenger by the P. and O., allow me to give a little information about this manner of travelling, for the benefit of those of your readers who do not know of the great changes which have recently been made by the Company in its second class accommodation. Travelling with my wife in the *Nepaul* as far as Colombo, and in the *Ganges* from Colombo to China, we had a cabin to ourselves for the whole voyage. (In the *Ganges* the cabin was a three-berthed one). In both ships the second saloon extends the entire width of the ship, and is light, airy and exceedingly comfortable in every way. The bath room accommodation is good, the saloon has a piano, and the whole ship is lighted with electric lights. The table is well supplied, and the stewards are clean, respectful, and attentive. We were fortunate enough to have as companions

several other missionaries. In our party were members of the C.M.S., the L. M. S., and the Dutch Reformed Mission, and a lady not connected with any Society. But in addition to these, we had a number of very respectable and pleasant fellow travellers, and although for a part of the way we had a few people of a different type, they did not cause us any material inconvenience. My particular reason for asking you to allow me to give this account of my travelling experiences is that the cost of travelling in the way I have described is so very low that I think many missionaries would be glad by going home in this way to save the Society with which they are connected the difference between the second class fare by P. and O. and a first class fare by other steamers. The nominal rate from London to Shanghai is £50, but the Company makes a very liberal reduction to Missionaries, thus reducing considerably the total expense of the voyage. The fare from Shanghai to London being charged in silver at a very favourable rate of exchange, is still lower. I venture to think that most missionaries who try this way of travelling, if they fare as well as I and my fellow travellers by the *Nepaul* and the *Ganges* have done, will never think afterwards of travelling in any other way. The chief disadvantage that has to be thought of is this, that second class passengers are not allowed on the quarter deck; but in those parts of the deck to which we had access we found all the fresh air, shade and quiet which we desired, so that even this disadvantage is not very great I cannot say whether in this matter we were allowed more liberty than is given in some other ships, but I should imagine not.

I am, Sir, Yours faithfully,

AN ENGLISH MISSIONARY.

THE PROPOSED GENERAL MISSIONARY CONFERENCE.

THE Committee appointed to take preliminary steps gave in their report last Tuesday night at the monthly meeting of the Shanghai Missionary Association. The Secretary said that he had now received letters from the most distant of the mission stations, and that there was little reason to think many more would come in. The result shewed 123 in favour of a General Conference; thirteen against it; and eight indifferent, as per annexed table.

The *ayes* comprise various nationalities and missionaries of all shades of opinion. The *noes* consist of five of the Church of England; two American Baptists; two English Presbyterians; three American Presbyterians; and one Wesleyan.

Those who may be classed as *indifferent* are two American Board; one American Presbyterian (north); two Canadian Presbyterians; one American Presbyterian (south); and one Inland Mission.

In addition to several separate letters from members, the Canton local Conference has expressed its opinion collectively, and with one exception is unanimous in favour of a General Meeting. Soochow, Pang-chia Chwang, and T'sing-chow Foo apparently are also unanimous in favour.

No other place for the conference has been suggested but Shanghai, except in one letter in which

Peking is named. Not a few are in favour of 1889, but the majority say 1890. The matter now seems ripe for action. China is a very different China from 1877, and a conference appears now most desirable, but further steps lay with the Shanghai Missionary Association. The Committee having thus carried out the duty imposed upon them laid their resignation on the table.

After some discussion the Rev. J. N. B. Smith moved that the report be received and published, the Committee discharged, and further proceedings be deferred till the next monthly meeting, which was agreed to *nem con.*

A. WILLIAMSON.

SHANGHAI, 29*th February.*

ANALYSIS OF REPLIES.

	Ayes.	Noes.	Indiff't.
Peking	7	...	1
Tung-cho	1	...	...
Tientsin	1	1	2
Tsi-nan-foo	2	...	...
T'sing-chow-foo	6	...	...
Wei-hien & Tung-chow	2	3	...
Chefoo	4	...	...
Manchuria	3	...	...
Tai-yuen-foo	3	...	...
Pang-chia-chwang	5	...	...
Hankow	6	...	...
River Ports and West	19	1	...
Shanghai	13	2	...
Ningpo	7	1	1
Wênchow	1	...	...
Foochow	6	...	...
Amoy	5	1	...
Swatow	5	...	...
Formosa	3	1	2
Hongkong	4	...	1
Macao	2	...	...
Canton	8	1	...
Hangchow	1	2	1
Soochow	6	...	...
Shaou-ur	2	...	...
Singapore	1	...	...
Total	123	13	8

Since the above was written eleven letters more have come in; ten in favour, and one from a junior missionary in which he says he has been so short a time in China that he does not feel qualified to judge.

A. WILLIAMSON.

SHANGHAI, 21*st March*, 1888.

FROM REV. TIMOTHY RICHARD.

DEAR SIR:—I noticed in the last *Recorder* that you state that I had left the Baptist Mission. This is not correct. I am still in connection with our Society, and the Shantung branch of our Mission has unanimously resolved on a new departure, viz., "That as soon as Mr. Richard finds it practicable he shall be free to commence an institution on Christian principles at Tsinanfu (capital of Shantung), the aim of which shall be to afford opportunity whereby men of the educated and governing classes can receive instruction in subjects suitable to the needs of the situation, using the best Christian literature available, teaching general science and, if deemed desirable, English. That in addition one European brother and two qualified Chinese form the permanent teaching staff. That none but men of good character and education, who are likely to attain to positions of influence, shall be eligible for entrance. That to increase the efficiency of the Institution strong efforts be made to procure aid from Chinese sources."

You are welcome to make any use of the above information you like.

Yours sincerely,

TIMOTHY RICHARD.

THE MANDARIN PRIMER.

DEAR SIR,—Your reviewer of the Mandarin Primer prepared for junior members of the C. I. M., does not seem to be familiar with the sounds and usages of the Southern Mandarin, or he would hardly have criticised the above Primer as he did. I do not wish to question the literality of some things which are quoted, nor do I wish to discuss the sounds of characters or the meanings of certain phrases in any colloquial district such as Canton, Foochow, Ningpo, Shanghai or Soochow. I only wish to guard beginners using that book against *adopting* some of E. F.'s corrections, if they are engaged where Southern Mandarin is spoken.

The Table of Sounds given opposite Lesson I. fairly well represents the sounds in several provinces on the 大江, and with few modifications may easily be made the basis of other dialects which are found between the North bank of the 洋子江 and the South bank of the 黃河, if we except Honan which seems to possess a dialect peculiar to itself. There is variety of opinion as to the value of the Romanizing system adopted in that book; but I find it to be a very good representation of Southern Mandarin sounds, the adoption of which in Mandarin districts reduces to a minimum the liability of being misunderstood.

The "defects" which the reviewer speaks of in his "firstly," would be better described as errors, being departures from the Table of Sounds given; whether they arise from want of care on the part of the author or printer, I cannot say. The student would do well to notice them carefully.

To accept the correction under his "secondly," namely, where "*s*" is said to be "used where *sh* is only right," would be most unsatisfactory in Southern Mandarin. The speaker who adopts the *sh* would be constantly misunderstood.

Hupeh and Kiangsi beggars, boatmen, teachers and mandarins call 洒 *sa*, 生 *seng*, 所 *so*. The Romanizing of Williams' which E. F. seems to adopt, is not a true guide for Southern Mandarin sounds. The remarks on vowels must be tested before adopted. E.F. says, *ong* and *iong* would be better written *ung* and *iung* for the vowels in 中,共,同. This depends entirely upon *o* and *u* respectively; *o* as used in *long* is a better representative than *u* in *hung*.

The translations are handled by the reviewer in some cases very literally; it may be that in such a place as Canton, as things were in the beginning, they are now, and ever shall be; it is not so in Mandarin districts; here usage has sanctioned, and Wells Williams in his dictionary has adopted, "I beg your pardon," besides the literal meaning of "I have offended you," and thus allows us to leave *rigid* literality, and use "excuse me," "allow me," forms of apology, besides "to offend," as reasonable renderings of 得罪.

I would like your readers to see whether 警醒 can mean "to keep awake," "to awaken," in the following version and texts:

Mandarin version (2), *Wen-li* version (2), Easy *Wen-li* of Mr. John, Matthew xxiv. 42: To keep awake, for ye know not the hour, etc.; xxv. 13: To awaken, therefore, etc.; Mark xiv. 37, 38: Couldst thou not "keep awake" one hour, awaken up and pray, lest ye enter into temptation; Mark xiii. 33, 34, 35, 37:

the same character occurs in each verse, would it not appear strange to translate them as above in verse 37: And what I say unto you I say unto all, 'keep awake' 'to awaken.' Whatever else it may mean, in Mandarin districts it means as the primer has it: "Watch."

In 天堂 why approach the literal, would it not be better to render it literally, "a hall," or "a place in the air," and thus improve on Williams, who defines these characters as, "Heaven" "Paradise?" Again, 耶穌教, "Christian religion" is decidedly preferable to "Protestantism," while a more literal translation would give us the "Religion of Jesus."

For 熱心 let your readers compare the Mandarin of Bridgman and Culbertson, Mr. John's *Wen-li* and Mandarin, also Foochow colloquial editions, John ii. 17, and see where E. F.'s "Zeal" stands for the above characters.

The last character I would notice is 念. It is commonly used for "to read." Were I next Sunday to ask a native preacher "to read" my lesson I should certainly use that character, and it would be understood as well as 讀.

There are other errors in the Primer which have not been noticed; I append them.

p. 20 萬國,九州 *ruh-sheng* not *chú sheng*.
p. 29 睡覺 not 覺睡
p. 32 正 not 正
p. 37 城裏 *chéng li* not *chén li*.
p. 37 城外 *chéng wai* not *chén uai*.
p. 72 吞 *t'un* not *t'uen*.
p. 72 迷惑 *mi hueh* not *mi huah*.
p. 90 擄 *lu* not *lo*.
p. 241 塞暑表 *han shu piao* not *han ch'u piao*.
p. 249 大襟 *ta kin* not *tá king*.
p. 249 小襟 *siao kin* not *siao king*.

T.P.

CHRISTIAN APOLOGETIC LITERATURE.

Dear Sir,—Will some of the readers of *The Recorder* kindly inform me what has been accomplished in the way of preparing Christian apologetic literature in Chinese, from the stand-point of the classics—*e.g.*, is there any argument for the existence of God based upon the reference to heaven and *Shang Te* in the Four Books and Five Kings; any comparison of the teachings of Christ and Confucius; or has any one prepared a *brochure* using the teachings of Mencius as a means to produce conviction of sin, as suggested by Dr. Legge in his introduction to the works of that philosopher (page 76)? What works in Chinese deal with the peculiar cosmogony and philosophy of this people?

Any one who will give me a list of the books or tracts of this nature, which have been already published, or which are in course of preparation, will greatly oblige me.

C. Spurgeon Medhurst.

Ts'ing-cheu Fu, Chefoo,
2*nd February*, 1888.

COMMUNION WINE.

Dear Sir,—Some of us feel deeply thankful for Dr. Kerr's late articles on "The drinking habits of the Chinese," and could wish that they were largely made use of both in English and Chinese. Would Dr. Kerr kindly prepare a suitable tract in Chinese for circulation among the Chinese *Christians*, for such I fear is sadly needed. In the coast ports, in Shanghai, and especially in Hong Kong, Singapore and Penang, where the Christians come into contact with Europeans, wine, beer and spirit drinking is

very common. The question arises, Are not the missionaries by their own example to blame? I have heard of large districts in India where the native Christians do not drink, but it is found that the missionaries to a man are teetotal. Surely there is no need to point the moral.

I noticed in a paper lately the following: "Bishop Burdon, finding China a breadless and *wine*-less country, raises the question as to the wisdom of substituting rice cakes and tea for bread and wine at the Lord's Supper." I hope this whole question will be gone into (if not before) at the forthcoming Missionary Conference at Shanghai or Canton. Surely it is wrong to give our sanction to the "wine of commerce" as representing the "cup of the Lord," "the fruit of the Vine." Why not use the common drink of the country—tea—as cocoa-nut milk is used at the Lord's table in the South Sea islands. I have frequently found Chinese Christians defend their drinking practice—and not a few of them actually do get drunk at their feasts, and frequently after meals in the evening at their own homes—with the remark that our Lord made wine, and had it supplied for the last Supper, and that it is a "good creature of God;" indeed, all the old statements—not arguments—made use of by moderate drinkers at home. But whether we take the stand of total abstinence, or that of the extremely dangerous ground of moderation, for ourselves; for Christ's sake, for the brethren's sake, for the sake of the heathen, let us keep "the table of the Lord" above suspicion. If there be a doubt about the propriety of using the "wine of commerce," or the "drink" of the country, which causes not a little harm and distress, let us give the benefit of the doubt on the right side, and leave the Church of Christ in China without reproach on this subject, at least as far as our action is concerned.

Yours,

A Fellow-Missionary.

February, 1888.

GIVING AWAY OF CHRISTIAN BOOKS.

Dear Sir:—I have only recently seen Mr. Fryer's protest in the *North China Herald* against the sale of scientific works to the Chinese at the usual low prices, and it has reawakened in my mind another, but relative, unsolved problem, namely, shall we sell or give away Christian books and tracts when preaching to the heathen. My own practice heretofore, in common with most of the brethren working in Shantung, has been to give freely to all comers, but I am by no means free from doubt as to the wisdom of this course. I find not only that many who ask for books never read them afterwards, but that the natives expect us to sell until we inform them to the contrary.

I should be glad if others would express their opinions and the result of their experience in this matter, especially those who, having begun to distribute books gratis have afterwards discontinued the practice.

Are not Mr. Fryer's remarks on the cheap sale of scientific literature worth our consideration? There is a growing demand among the people for a knowledge of Western science, and it is a question whether we are not defeating our own ends by

undertaking to supply this demand in any way that requires the liberal use of mission funds. Why should not all such works be sold at cost price? Yours truly,

T'IEN HUA.

MR. JOHN'S MANDARIN VERSION OF THE GOSPELS.

I TRUST the author of this new version will not object to a little friendly criticism which I would in all humility suggest.

Allow me to say at the outset that I am very glad indeed to see an attempt made to give us something better in Mandarin than we have had up to the present time. I am strongly of the opinion, too, that a Mandarin version ought to be *thoroughly colloquial*—one that, when read, as in public worship, could be understood as far as possible, even by the illiterate. This is the more important from the fact that among our Chinese hearers there are many who cannot read, and who must, of course, depend entirely on what they hear; hence the more colloquial, the better for practical purposes.

With reference to the new version now before us there is at the least this much to be said in its favor, that it is better colloquial Mandarin than the current northern Mandarin. We think, however, that in a number of places more colloquial terms could be substituted for those at present printed. Notable among these is the "instrumental verb" 將 which is used invariably throughout the Old and New Testaments (Mandarin), and reappears in Mr. John's new version. The colloquial word used almost invariably both in the northern and southern Mandarin is 把. Why this cannot be used in this sense in print, it is not easy to see.

Again, 差遣 is constantly used for "sent." Why not print 打發, which is widely current as well as thoroughly colloquial?

Again, it seems to me to render the imperative by the characters 應當 "ought," "is proper," very much weakens its force.

So far, generally, by way of example. Let us now look at a few verses taken at random from the 3rd chapter of John.

Verse i. Mr. John has left out the characters 管理, which is certainly an improvement. But could not something be done for those long, un-Chinese proper names, like 尼哥底母, to make them a little more pronounceable?

Verse ii. Why could not colloquial terms be used instead of 夫子 and 師傅?

Verse iii. Here before 重生, 沒有 is used; in verse v. 不是 is used in a parallel case, without any change whatever of the time.

Verse iv. It is doubtful whether 既 is used colloquially in the sense of "when."

Verse vii. Is not 當作希奇 rather a cumbersome translation for "miracle" (English version)?

These are merely a few examples where, in my humble opinion, a change for the better could be made. A. SYDENSTRICKER.

NEWS FROM SINGAPORE.

THE Methodist Episcopal Mission at Singapore has just recently been reinforced by the arrival of Rev. Mr. and Mrs. Munson, and Dr. and Mrs. West. (Dr. West is medical.)

Both these gentlemen are to learn Chinese. Rev. and Mrs. Oldham remain on. Miss Blackmore is studying Malay, and two laymen are assisting in the Anglo-Chinese School. This mission contemplates working in Chinese, Malay and Tamil, as well as carrying on the work of an English congregation.

The S. P. G. Mission carries on work in all the four above languages. There is only one missionary in charge, and his operations are crippled for want of funds. The work is carried on by catechists and teachers. The Chinese girls' School belonging to the Church of England is carried on in English and Malay. Miss Cooke is assisted by Miss Ryan in this work, along with native helpers.

The Brethren's Mission (Chinese Gospel House) is carried on by native brethren. Mr. Hocquard is in charge of the Chinese work at Penang, where the S. P. G. have also just commenced work by engaging a catechist. This is all the work attemped in Penang among the Chinese. Malacca, Johore, Selangor, Perak, and many other important centres are as yet untouched.

The English Presbyterian Mission has had its first addition to its staff sent out last fall in the person of Miss Macmahan. This will be a most welcome addition to aid Rev. and Mrs. Cook, who have been out some six or seven years. There is still plenty of room for women in all these parts. Still we cannot but praise God that Singapore is better manned now than it has been since the exodus of missionaries to China about 1840.

A CORRESPONDENT.

Our Book Table.

CANTONESE MADE EASY: A book of simple sentences in the Cantonese dialect, with free and literal translations, and directions for the rendering of English grammatical forms in Chinese. Second Edition, revised and enlarged, by J. Dyer Ball, M.R.A.S., etc.

THIS work is the most reliable introduction to the study of Cantonese we have met with. Although the book contains only fifteen lessons, each of thirty-two sentences, they are all well chosen, and the grammatical part also contains many good phrases. Eleven tones are distinguished, which we think an advantage to the student, though it may not seem so to the beginner. The prominence attached to aspirated and non-aspirated words, to long and short vowels, and to correct pronunciation in general, shows Mr. Ball's great carefulness and mastery over the spoken language. Only one mistake we noted, on page 91, where 銅 *tung* should be *t'ung*. All the phrases given are in idiomatic and concise language. "The Chinese are fonder of expressing themselves in a terse and concise manner than most book-makers represent them as doing. It would be a good thing for a learner to lay it down as a general rule that if it is possible to express his meaning

with few words he should do so; for though to his own ear the addition of words may make the meaning plainer, it has probably a directly contrary effect on a Chinese ear."

We also sympathise with Mr. Ball in that Cantonese cannot be regarded as a dialect of Mandarin, but that it is a different language (but why not on the title page?) Chinese is *an order* of languages in a sense, as are Aryan and Semitic. Cantonese, Hakka, Mandarin, etc. are genera; Tungkunese, Sinning speech, etc., are species. Species may be termed "dialects," genera should be named "languages." But, so far as we know of, no attempt has yet been made to lay down the distinctive features of all the genera, or even of all the species, of one genus of the Chinese language. As flexion is totally absent, and differences in pronunciation only form dialectic characteristics, nothing is left to indicate different Chinese idioms but a choice of different words for expressing the same idea, and the varying use of particles indicating modifications of meaning.

Chinese is further distinguished by the absence of indigenous alphabetic writing, which is the reason why no generally acknowledged standard exists for the spoken language. Even the pronunciation given in K'ang-hi's dictionary is pliable to local idioms. The language of Peking is not spoken outside a short distance from its walls, nor is Nankingese found in the provinces. Mr. Ball himself finds the city of Canton too large for his Cantonese, and confines himself to the West-end speech. We think Mr. Ball quite right in selecting the most perfect form available for his standard, but the practical student needs also some knowledge of the local dialects spoken by the people with whom he comes in contact. His standard speech, taken from one corner of the city, will ever remain more or less a theoretical language among the country people. As Mr. Ball has already an uncommon knowledge of different dialects of the Kuangtung province, he might do great service to many students by publishing the results of his observations.

One sentence of Mr. Ball's preface, p. xxx., is not historically correct. It is stated there, "These marks (Lepsius' alphabet and tone-marks are meant) have never been used in Cantonese. About twenty years ago the Gospel according to Luke was translated into Cantonese colloquial and printed in Lepsius' alphabet by some Rhenish missionaries on account of the Committee of the British and Foreign Bible Society at Hongkong. A sheet of spelling-lessons in that alphabet was published about the same time. The type belonged either to the Bible Society or to the Basel Mission; there was enough of it in Hongkong to print four pages at a time. That edition of Luke in Lepsius' alphabet caused long discussions in Canton on the best mode of transliteration. About eight or ten different systems were proposed, but Lepsius' was carried by a majority. There followed also some correspondence between the chairman of the Missionary Conference at Canton and Professor Dr. Lepsius at Berlin. Some of the missionaries, however, succeeded in raising a storm against colloquial books in general, and among the advocates of colloquial, preference was soon

given to Chinese characters. Alphabetic printing of Cantonese had consequently to go the way of many other well meant attempts of missionary enterprise in China.

Sôme of Mr. Ball's final directions may well conclude our notice. Page 119—Resolve that you shall speak Chinese, and you will do it."

"Omit in long sentences all subsidiary words where possible."

"In Chinese the tenses need but little looking after: they generally take care of themselves."

"Practice half a dozen different ways of saying the same thing in Chinese."

"Above all things have patience."

Everyone who takes any interest in the Cantonese form of the Chinese language will find Mr. Ball's book of great advantage. E. F.

A Synopsis of all the conjugations of the Japanese Verb, with explanatory text and practical application. By G. F. Verbeck. 4to., 100 pp. and a chart. Kelly and Walsh, Yokohama. 1887.

The appearance of any book that promises help in his arduous task is ever hailed with delight by the student of the Japanese language, and especially so when the book is from the hand of so eminent a student of, and authority on, the subject of which he treats as is the author of the present volume.

The purpose of this monograph is to set forth a scientific classification of Japanese verbs, with reference to the forms of their five bases or stems, which may be called the principal parts. No effort is made to force them into the tenses and conjugations of the Indo-European languages: on the contrary it is distinctly stated that the classification here presented is based on Japanese works on the same subject, a list and a brief statement concerning each of those consulted being given.

The verbs are arranged in five conjugations according to their relation to the *Go-ju-on*, or Japanese syllabary: they are called, the Unigrade, Upper Bigrade, Lower Bigrade, Quadrigrade, and Irregular Hataraki or Conjugations. In the chart the conjugations are placed one below another, and the five principal parts are arranged in vertical columns lettered A, B, C, D, and E. In this chart not only are verbs given, typical of each conjugation, but so many verbs are placed under each conjugation as to give an exact type of every form of every verb in the language. Each of these various forms is fully numbered.

Adjacent to these five columns, are other five columns lettered A', B', C', D', and E', in which are given all the suffixes which may at any time be added to the roots or stem forms, in composing the various moods and tenses. These also are all numbered and lettered.

The first 35 pages are taken up with a brief but clear explanation of these various matters. Then follow 40 pages of transliterated Japanese from standard works, in which every verb is analyzed, the conjugation, base, and suffix(es) being indicated by letters and numbers referring to the chart. By study of these examples the student is expected to become proficient in both the analysis and synthesis of verbs, however difficult: to secure proficiency in this is the practical aim of this valuable work. The beginner will naturally be disap-

pointed to learn that the book will be of no special use to him. But whoever wishes to become proficient in the use of verbs of the written language, will doubtless find much help from the study of this book.

The mechanical execution is of the first class, the size of the type being a real comfort to the student.

以弗所書講義 EXPOSITORY COMMENTARY on the Epistle to the Ephesians, by Rev. J. C. Hoare, Trinity College, Ningpo. Price 6 cts.

MR. HOARE has prepared an excellent Commentary on the Ephesians, concerning which he says, "The sermons were originally composed by my father for the benefit of his congregation in England, and I translated them for the benefit of my students, with the double object of giving them a practical exposition of the Epistle, and also of helping them in the composition of sermons; I have now printed them in the hope that they may, with God's blessing, be useful to other native preachers and Christians."

There is a brief but comprehensive statement of the origin, growth and decline of the Church in Ephesus, the lessons to be drawn from its history being pointed out.

The commentary on each passage consists of an explanation of the text, an outline exposition of its doctrine, usually followed by a practical application and exhortation.

The commentary will be very useful to the class for whom it is intended, and is especially to be commended for its method of comparing Scripture with Scripture.

J. N. B. S.

REV. J. WILSON, acting for the National Bible Society of Scotland, Hankow, sends us a copy of the Gospels and Acts in the Mandarin of Central China, by Rev. Giffith John. From the accompanying printed note, we learn that the purpose is to go on with the entire New Testament in this language—this version being a reproduction in Mandarin of the Easy *Wen-li* by Mr. John. We are otherwise informed that the British and Foreign Bible Society are making arrangements, to co-operate in the production of the version.

WE acknowledge with much pleasure the receipt of a copy of "*The Evangelization of the World, A Missionary Band: A Record of Consecration, and an Appeal,*" by B. Broomhall, Secretary of the China Inland Mission. It was a valuable and interesting book in its first edition, but its attractions are greatly increased in this second edition, having been enlarged by about one hundred pages. Some 65 pages are devoted to records of the band of seven university men who came out in 1885, and the remainder of the beautiful quarto volume is mainly occupied with valuable extracts from numerous writers on the subject of the Evangelization of the World. Many illustrations adorn the volume, and there are several well-executed portraits, of which those of Dr. Schofield and Rev. J. Hudson Taylor are the most striking. Mr. Broomhall shows a genius for getting up a volume which every missionary will be glad to keep constantly at hand for stimulation and refreshment.

Editorial Notes and Missionary News.

THE DEATH OF DR. YATES.

THE departure of Dr. Yates from this life on the 17th instant leaves a great void in the Missionary circle of Shanghai, where he has been so prominent for more than forty years. It was in September, 1847, that he first arrived at this place, and his work has been continuous here ever since, with the exception of occasional and brief visits to the home land of America. During the Tai-ping rebellion he, in common with several other missionaries from the Southern section of the United States, was obliged to provide for his own sustenance and that of his missionary work. This he accomplished with such energy that he wrested success from apparent disaster. He became noted for business shrewdness, and for a perfect command of the vernacular. By unflinching courage he preserved the mission property, which was greatly exposed; and, finally, after the close of the American civil war, he in due time dropped his secular work and again devoted himself entirely to missionary labors in connection with the Baptist Churches of the Southern States—especially to the translation of the New Testament, which he had nearly completed.

There have been times when Dr. Yates seemed to be depressed regarding the spiritual results of his own work and that of others, but during the last year or two the sky brightened around him, and he had sensible evidence of fruitage. The long procession of Chinese mourners who accompanied the hearse to the cemetery on the afternoon of the 19th of March, and the modest words in Chinese by the native pastor himself, one of Dr. Yates' spiritual children, were evidences that his life has been a success in laying the foundations of a church which will live.

THE CENTRAL CHINA METHODIST MISSION.

THIS Mission held its Nineteenth Annual Meeting at Kiukiang in October, 1887. The reports of the several educational institutions are the most interesting items in the report. The Fowler Institute at Kiukiang, under Rev. C. F. Kupfer, is now in the new college building. Messrs. Blanford and Molland have rendered valued assistance,—Mr. Molland now teaching four hours a day. Miss Gertrude Howe's paper on Footbinding is very forceable and even eloquent. She says, "I believe the Lord will, in the end, honor any faith in right principles we may exercise, even though for a time our schools make little show." The girls' schools at Kiukiang, Wuhu, and Chinkiang seem all to prosper. The number of ordained Native Preachers is 3; Unordained, 3; Members, 262; Probationers, 307; Day Scholars, 393; Total Contributions, $1,048.57.

MINUTES OF THE FOOCHOW CONFERENCE.

THIS pamphlet of 43 pages gives a full report of the work of the Methodist Episcopal Church in

Fukien, for the year 1887. The Conference met on the 10th of November, and was presided over by Bishop Warren.

The most exciting topic discussed seems to have been the selling of medicines by ministers, regarding which we make the following extract.

"On motion of Sia Sek Ong it was decided that hereafter any member of the Conference who should continue the practice or the selling of either native or foreign medicines, should be considered unworthy of a place in our ministry, and Bishop Warren was requested to write out a summary of his remarks to the Conference on this subject, to be printed in the Conference Minutes. This he promised to do, and afterwards handed the following to the secretary.

"Bishop Warren said: 'Though the wise practice of medicine was a great blessing to mankind, and men were prompted thereto by kindness of heart and a desire to help their fellow men, yet its practice by men unlearned in the science might be a great curse. Ministers are not doctors, were not educated for that profession, and their practice of it might result in murder. It must result in bringing the ministry into disrespect and hence prevent the people from supporting them as ministers.

"'All experience shows that a ministry partly devoted to its profession and partly to some business of its own, rapidly loses its influence, if it does not fall into contempt. If a ministry devotes itself to the practice of medicine and people die under their care, as they naturally will, there is opportunity for ill-judging people to say the severest things against the clergy. Therefore it is judged best and necessary that we as ministers wholly refrain from this practice, and attend solely to saving souls and developing them into the stature of perfect manhood in Christ Jesus.'"

The Theological School, the Boys' High School, Anglo Chinese College, and the Mission Press seem to be in good working order, and accomplish all that could be asked. The work of the ladies in schools and hospitals seems not to have come under the cognizance of the Conference. The action in regard to temperance was clear and decisive against the use of opium and wine, "except when absolutely necessary;" and the use of tobacco was pronounced "a filthy habit, making the breath impure and causing a waste of money."

The Statistical Table reports Native Ordained Preachers, 37; Unordained Preachers, 71; members, 2,209; Probationers, 1,224; Probationers, 2,179; Theological Students, 21; Day Scholars, 434; Total of Church Collections, $2,526.45.

EFFORTS FOR THE BLIND.

In common with many others, we have received a specimen number of *Kneass' Philadelphia Magazine for the Blind*, which is in its nineteenth year. It is, of course, in raised Roman letters. The August number consists of thirty pages, and the leading article is "An Appeal for the Blind of Asia," by Rev. J. Crossett, who asks those who are interested in this subject to correspond with Chas. Parker, 202 S. Oxford, Brooklyn, N. Y., or H. M. Lane, 62 Van Reypen Ave., Jersey City, N. Y. The editor states that he has learned from Mr. Crossett that besides Rev. Wm. Murray's Institution for the Blind in Peking, there are others contemplated in China—at Hankow, Shanghai, and Hongkong. The statement that "funds for maintaining the institutions can easily be raised in China, as the people there are benevolently disposed, but they first want to see the good work begun," will apply more to the foreign communities in China than to the native; and we fear it may tend to excite too great hopes in America as to what can be done here for some time to come. All must wish well to such benevolent enterprises, and we trust they

will be guided with the best wisdom of men experienced in the Chinese language, and in all the conditions of things here, for there will be several difficult problems to settle in the very inception of such a movement.

BIBLE WORK IN CHINA IN 1887.

	Bib's	Testaments	Portions	Total
B. & F. Bible Society				
North China	194	790	75,228	76,212
Central ,,	173	839	83,652	84,664
South ,,	—	—	—	91,010
Total B. & F.	367	1,629	158,880	251,886
Scotch Bible Society				
North China	—	136	7,229	7,365
Central ,,	—	1,952	168,859	170,811
Total N. B. S. S.		2,088	176,088	178,176
American Bible Soc.				
Sales—Depot	80	689	713	1,482
,, Missionaries	120	2,082	29,932	32,134
,, Colporteurs	77	2,059	203,782	205,918
Donations—Depot	35	121	1,145	1,301
,, Missionaries	48	899	9,837	10,784
,, Colporteurs	—	72	1,184	1,256
Total Am. B S.	360	5,922	246,593	252.875
Grand Total 1887	727	9,639	581,561	682,937
Total 1886.	1,019	14,256	493.678	583,429

The Rev. Evan Bryant, B. and F. Agent for North China, reports Old Testaments and New Testaments separately, and says:—"I find that the brethren—Colporteurs and Missionaries—are not careful to note the difference in their entries of sales. Should you make any alteration,—*e.g.*, carry so many out of the New Test. column into the Old Test. column, and so change the latter into Bibles,—it would be perfectly legitimate, for many of the Old Testaments were, I know, held as Bibles." Mr. Bryant reports as Donations, in his figures above, Bibles 15, New Test. 815, Portions 75,302.

Mr. A. Kenmure, B. and F. Agent for South China, writes that his figures do not include depôt sales—only books sold by colporteurs.

Rev. S. Dyer speaks of 20,447 Scriptures, including 727 New Testaments, as having been purchased from the National Bible Society of Scotland.

IN PERILS BY MINE OWN COUNTRYMEN.

MANY and various are the privileges of an occasional visit to the home lands by the foreign missionary, which he does well to improve to their utmost; but there are also dangers and troubles peculiar to the returned missionary, against which he should be fully fortified; and not the least of these perils is that of undue attention, praise, and even adulation, which he would be more than human if he were not under temptation to receive too kindly, and accept too hospitably. The Rev. Y. J. Allen, now on a visit to the home lands, should have our special sympathies in this matter. A writer in *The Wesleyan Christian Advocate* of Macon, Georgia, says:—

"Georgia can boast many great and honored names both among the living and the dead, but none will shine with purer lustre than that of the humble missionary now revisiting his native land. Around me, as I write these lines, rise the mountains under whose shadow he grew to manhood, and just across the street stands the "temple of justice" in which his "last will and testament" is recorded. Thirty years have gone since he bade adieu to the scenes of his childhood and turned his face toward the rising sun, but the faith and heroism which have made his name immortal, invest, with pleasing interest, every spot associated with his life and history.

"A greater than Peter the Hermit speaks to the Church to-day, and he would fain rally the faith of his people, not by the inciting force of a sentiment, but by the strongest and holiest obligations of duty which religion and humanity can impose.

"Occupying, as he does, such a vantage ground, possessing, perhaps, as no other missionary, the confidence and respect of the ruling classes of China, the Church cannot afford to withhold from him that sympathy and support for which he so earnestly pleads. To do so would be to imperil the results of years of toil and sacrifice, and retard indefinitely the final triumph of her missionary plans and movements.

"This is the last time, in all probability, he will stand face to face with his brethren at home, and urge by personal appeal the cause for which he has left kindred and country. Fifty years of life and labor have left the impress of their wear and waste, and he will soon return to the distant land of the Orient where he has chosen to be buried when his work is done. To permanently set on foot, in his time, the schemes he has conceived and begun, the Church must not delay her response to his call. She has never had such an inviting outlook presented to her faith and enterprise. Will she rise to the height of her opportunity and send back to his life-work this grand man, inspired with new hopes and supported by new encouragements?

"It often happens that the true mission and worth of great men are not recognized by the generation in which they live. Jerusalem killed her prophets and stoned them which were sent unto her. Rome despised her Seneca, and Athens condemned her Socrates to death. Let us not commit the sin of depreciating the worth and the work of the greatest missionary of modern times, and of leaving posterity to weep over the folly of our blunder and the consequences of our crime.

Notes of the Month.

At the meeting of the Soochow Literary Association in March, a translation was read of the tract 兩教合辯 by Rev. F. James, published by the Chinese Religious Tract Society and on sale at the Presbyterian Mission Press, Shanghai. The criticisms were for the most part commendatory. It was thought, however, that the argument against Romanism might have been easily strengthened without materially increasing the size of the book. For example, in the chapter on creature worship, the writer omits to cite the cases of Peter and Cornelius, of Paul and Barnabas at Lystra, and of the Apostle John and the angel in Rev. xxii. 8–9, where the apostles and the angel distinctly and with great earnestness refuse to receive divine worship. In the chapter on the Pope, would it not have been well to call attention to the mythical character of Peter's bishopric at Rome? It may fairly be doubted whether Peter ever visited Rome till he went to his martyrdom. These strictures aside, the book was considered very suitable as a manual for native Christians and inquirers. D. N. L.

We note with sadness the death of Mrs. Porter, the mother of the Rev. H. D. Porter and of Miss Mary Porter of the A.B.C.F.M. Mission, North China—a lady, eminent for her christian graces and her missionary zeal, having, for more than a generation, with her distinguished husband, been identified with Home Missionary work in the west of the United States of America.

Under date of January 14th the Rev. Dr. Gilman, of the American Bible Society, wrote, "This mail will carry to China news of the death of Dr. Peter Parker, which occurred at Washington on the 10th instant. An old veteran, whose Christian faith led him to the successful undertaking of surgical operations on a scale unprecedented. I saw him at his home just two months ago, feeble but cheerful, full of memories of the past, and hopeful for the future. Like Dr. Williams he gained celebrity from

his diplomatic position, and like him he was a link between the earliest missionaries to China and the present generation."

Rev. S. Couling, of the S. P. G. Mission in North China, has ascended Tai Shan in Shantung and reports his observations to S. P. Thompson, who makes the summit to be 4,780 feet above the plain, as given in *Nature* for January 5th.

The Chinese population in the Philippine Islands is estimated at 98,652, or almost treble what it was ten years ago.

The Rev. John M. Foster's name was wrongly reported in the February *Recorder* as Rev. J. M. Festes. He arrived at Swatow on the 28th December, for the American Baptist Mission.

A note from Rev. C. A. Stanley reports his arrival at Yokohama *en route* for Tientsin. In the same company from San Francisco were Miss White, for the American Board's Mission, Kioto, and Miss Horton, M.D., of the Presbyterian Board, bound to Corea.

Fifteen Coreans are reported as having recently made profession of Christianity in connection with the Presbyterian Mission at Seoul.

A notable lesson in temperance was given the other day at Honolulu by the Consul General of Japan, Mr Andō, who is a native Japanese, and who is well known in Hongkong and Shanghai, in each of which places he was a very successful and respected Consul of Japan. He had received as a present from some friends in Japan two casks of liquor; but with the purpose of warning his fellow-countrymen in Hawaii against drinking-habits, and to show them he meant what he said on the subject of temperance, he took the casks into his yard, had holes bored in them, and poured out the contents upon the ground. Would that all consuls were like this Japanese official at the Sandwich Islands.—*Missionary Herald.*

The Queen of the Tonga Islands has petitioned to have her country taken under the protection of Great Britain, to save her land from the curse of strong drink which the traders are forcing on her people. Great Britain led the way in the abolition of the slave-trade; cannot she join with other Christian nations in the abolition of this international drink traffic.—*Exchange.*

There are ninety applications for admission to Dr. Mateer's College at Tungchow Fu, this spring term.

It is with great sadness, just as we go to press, that we learn of the death of Dr. McKenzie, of Tientsin.

Dr. Happer opens a class in rented buildings where he can accommodate some thirty pupils, though he has already had applications from as many more wishing to enter.

The number of Japanese in Corea is 3,531, of whom 2,481 reside at Fusan.

Bishop Moule ordained as deacons Mr. Arthur T. Polhill-Turner, and Mr. A. Phelps, of the China Inland Mission, at Ningpo, on Sunday, March 18th.

The Rev. G. L. Mason, of Huchow, Chekiang, writes us that in our January Table of Statistics the figures regarding the "American Baptist, North," are incomplete, as they do not include the work at Swatow. Not having at hand more recent data, Mr. Mason sends their statistics for the year ending December, 1886—Missionaries, 9; Communicants, 1,006; Native contributions, $320.00.

In the *Deaf-Mutes' Journal*, New York, for January 12th, we find letters from Minister Denby and Dr. Edkins, to Mr. Crossett, encouraging his projects for the education of Chinese Deaf and Dumb. The deaf-mutes of America are earnestly called on by the Editor to take part in the enterprise.

Mr. Bryson, in *The Chinese Times*, shows that there have been very conflicting statements by Roman Catholics themselves regarding the statistics of their churches in China, but that the reports of the Jesuits in "The Annals of The Faith" seem to be consistent and reasonable, making less than 400,000 converts in 1860, while Bishop Raymondi reported in 1885, 525,000—showing a very probable growth in 25 years.

A Native Conference, Shanghai.—An interesting conference of the native workers in connection with the work of the American Presbyterian Mission (North) at the South-Gate, Shanghai, was held during the Chinese New Year holidays.

Workers were present from Shanghai and the three out-stations, Soong-kong, Tsu-poo and Au-so. This was the second meeting of the kind: and the reports showed that the meeting of the previous year had borne fruit. The reports all showed an increasing interest in and attention to spiritual things on the part of the people generally. The report from Soong-kong was especially encouraging in this respect. The Elder in charge of the work at that point spoke feelingly of the result of the first meeting in leading him to trust more to the Spirit; and told how he had been blessed in that trust. There were interesting discussions on the following subjects:—"English in the Boarding School," "How to secure a better observance of the Sabbath on the part of christians," "How to prevent Christians from engaging in immoral games and pastimes," "How to secure increase in contributions to the work of the Church," "What kinds of business are open to native Christians wherein they can be independent of guilds, and be able to observe the Sabbath." J. N. B. S.

We are unable, for want of space, to more than acknowledge this month the receept of the "Twelfth Annual Report of the Central China Religious Tract Society," for 1887; also "Something from nothing," a paper read before the Shanghai Y. M. C. A., March 1st, 1888, by W. B. Bonnell, A.M.

Contemporaneous Literature on China.

A Visit to Corea. By Bishop Scott. "Church Work" Magazine, January, 1888. London: Wells Gardner & Co.

American Missionaries in China. By the Hon. Chas. Denby, U. S. Minister at Peking. "Missionary Review of the World," February, 1888. New York: Funk and Wagnalls.

Chinese Account of the Opium War. By E. H. Parker. "The Pagoda Library," No. I. Shanghai: Kelly and Walsh 1888.

Chinese Literati and Western Science—The Prize Essay Scheme of the Chinese Polytechnic Institution at Shanghai. Descriptive article by J. Fryer, Esq., Hon. Sec. "China Mail," January 30th, 1888; and other newspapers.

Chinese Partnerships: Liability of the Individual Members. "Journal of the China Branch of the R. A. S.," Vol. xxii., January, 1888. Shanghai: Kelly and Walsh.

India and Chinese Central Asia. "Times" Weekly Edition, December 25th, 1887.

Names of the Sovereigns of the Old Corean States, etc. By Ludovico Nocentini. "Journal of the C. B. of the R. A. S.," Vol. xxii., January, 1888. Shanghai: Kelly and Walsh.

Notes on the Early History of the Salt Monopoly in China. By F. Hirth, Ph. D. "Journal of the C. B. of the R. A. S.," Vol. xxii., January, 1888. Shanghai: Kelly and Walsh.

Notes on the Mineral Resources of Eastern Shantung. By H. M. Becher, Assoc. M. Inst. C.E., F.G. "Journal of the C. B. of the R. A. S.," January, 1888.

Military Organization of China prior to 1842. By E. H. Parker. "Journal of the C. B., of the R. A. S." Vol. xxii., January, 1888.

Remarks on the Production of Salt in China. By W. R. Carles. "Journal of the C. B. of the R. A. S.," Vol. xxii., January, 1888.

The Salt Revenue of China. By E. H. Parker. "Journal of the C. B. of the R. A. S.," Vol. xxii., January, 1888.

Diary of Events in the Far East.

January, 1888.

13th.—A slight shock of earthquake at Langhow, between 3 and 4 A.M.

14th.—The severest earthquake recorded in Chinese annals occurs in Yunnan, in and about Shing-ping Chow. About 2,000 people reported killed and 5,000 wounded.

February, 1888.

1st.—Dense fog at Hankow.

5th. S. S. *Kuling* pioneer of the Upper Yangtsz Steamship Co., leaves Shanghai for Ichang.

8th.—An earthquake was felt in Ilan, Formosa.

10th.—A large passenger boat off Chin-chune, 16 miles from Canton, attacked by two boats filled with pirates, who robbed them of all their clothing and $4,000 in silver.—Valedictory address presented to Admiral Sir Richard Versy Hamilton, K.C.B., by the Hongkong Community.

13th.—Proclamation favourable to the voyage of the *Kuling*, issued by the Ichang Magistrate.

14th.—Great conflagration in Bankok, Siam; a large timber yard and 300 houses destroyed; *Estimated* loss $150,000.

17th.—H. M. S. left *Mutine* Singapore for Labuan on account of serious disturbances which have lately taken place in that quarter.

20th.—The Emperor of China goes in person to Temple of Heaven, Peking, to pray for the harvest.

22nd. Riot in Singapore by the natives, who refused to clear a space in front of their shops as ordered by the Municipal Authorities. Four men shot by the police.

26th.—Great fire at Hanoi, Tonkin, 13 lives lost including one Frenchman. Total loss of property estimated at $70,000.

28th.—Ice begins to break at Tientsin.

March, 1888.

1st.—At Tientsin a ferry boat, crowded with passengers, coming in contact with a piece of floating ice, is upset and about 11 persons drowned.

2nd.—The Emperor of China went to the Pavilion of Purple Light where he witnessed athletic sports and a display of fireworks.

5th.—Shock of earthquake accompained with volcanic eruptions reported from the district of Kirishima Mountain, Japan.

6th.—Fourteen steamers leave Shanghai for the North, being the first of the season.

4th.—Memorial service held in the Club Concordia, Shanghai, to the memory of the Late Emperor William of Germany, conducted by Rev. E. Faber.

18th.—Gale at Hankow, several boats capsized.—Fire at Amoy; 100 native houses gutted, and three lives lost.

21st.—Several steamers leave Shanghai for Newchwang, being the first of the season.

Missionary Journal.

BIRTHS.

At Ts'ing Cheu Fu, Shantung November 8th, 1886, the wife of Rev. C. Spurgeon Medhurst, English Baptist Mission, of a daughter.

At Hangchow, February 29th, the wife of Rev. G. W. Coultas, C. M. S., of a son.

At Amoy, February 29th, the wife of Rev. R. M. Ross, L. M. S., of a son.

At Shanghai, March 8th, the wife of Rev. W. B. Bonnell, Meth. Epis. Mission (South), of a son.

MARRIAGES.

On the 9th March, at the Cathedral, Shanghai, by the Rev. H. C. Hodges, M.A., the Rev. William Bridie, of Canton, to Gertrude Turnavine, eldest daughter of Henry Williams, Esq., Bosworgly, Cornwall.

On the 20th March, at the Cathedral, Shanghai, by the Rev. H. C. Hodges, M.A., C. E. Molland and Miss Webb.

On the 20th March, at the British Consulate and afterwards at the China Inland Mission Chapel, Wenchow, by Rev. W. E. Soothill, Robert G ierson to Jenny C. Oliver, both of the C. I. M.

DEATHS.

On the 9th of January, while crossing the Atlantic, Julia M., aged 4 years 7 months and 15 days, daughter of Rev. John and Mrs. Murray, Chinanfu. Buried at Sea.

At Taiyuen, Shansi, February 7th, Mr. W. E. Terry, of the C. I. M.

At Hongkong, February 18th, Edward Burton, the infant son of Rev. J. B. and M. J. Ost, of the C. M. S.

At Shanghai, March 17th, Rev. Matthew Tyson Yates, D.D., of the Southern Baptist Convention, U.S.A.

At Yangchow, March 18th, Miss Y. E. Dawson, of the C. I. M.

At Tientsin, April 1st, Dr. L. K. Mc Kenzie, M.R.C.S., L.R.C.P.

ARRIVALS.

At Amoy, January 13th, for Am. Reformed Mission, J. Otte, M.D., and wife.

At Amoy, February 24th, for Am. Reformed Mission, Rev. John G. Fagg.

At Shanghai, February 27th, for the Canadian Presbyterian Mission, Rev. and Mrs. Goforth.

At Shanghai, February 27th, for C. M. S., Rev. N. S. Moule and Miss A. L. Wright.

At Shanghai, February 27th, for L. M. S., Rev. A. and Mrs. Foster, Miss Green (Associate).

At Foochow, March 4th, for C. M. S., Misses Bradshaw and Davis.

From Foochow, March 5th, Mrs. Worley and two children, of M. E. Mission, for U.S.A.

At Shanghai, March 11th, for C. I. M. Mr. Smalley, Misses R. L. Smalley, A. Sanderson, Malin, M. G. Guinnes, Mary Reed. Returning for C. I. M, Mrs. Schofield and two children, Mr. and Mrs. Pigott and one child, Mr. and Mrs. Hunt and one child.

At Shanghai, March 11th, for United Presbyterian Church Mission, Newchwang, Rev. James A. Wylie.

DEPARTURES.

From Foochow, February 15th, Rev. N. Sites, D.D., and Rev. Sia Sek Ong (as Delegates) of the M. E. Mission, for U.S A.

From Foochow, February 28th, Miss K. A. Corey, M.D., of M. E. Mission, Foochow, for U.S.A.

From Amoy, March 5th, Dr. Grant, of the Eng. Pres. Mission, for Europe, via Canada and U.S.A.

From Amoy, March 7th, Rev. Wm. Mc Gregor, of the Eng. Pres. Mission, for Europe via Canada and U.S.A.; also Rev. Dr. and Mrs. Kipp, of the Am. Reformed Mission, for U.S.A. via Europe.

From Hongkong, March 14th, Rev. H. V. Noyes, for U.S.A.

From Shanghai, March 16th, Mrs. H. M. Woods and two children, for U.S.A.

From Shanghai, March 22nd, Rev. I. J. Atwood, of the American Board, for U.S.A.

From Shanghai, March 23rd, Bishop Scott, of the S. P. G., for Europe.

From Amoy, March 24th, Rev. and Mrs. J. Macgowan, L. M. S., for England.

THE

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Soochow: The Capital of Kiangsu.

"Heaven above; below, Soochow."

BY REV. HAMPDEN C. DU BOSE.

ON the banks of the Grand Canal, 80 miles West of Shanghai, 12 miles East of the Great Lake, and 40 miles South of the Yangtse, stands a far-famed city, the silk metropolis of the Orient. Even in this hurried nineteenth century a crowd of admirers stand with reverent awe around the statue of antiquity, and gaze upon its towering heights which seem to pierce the clouds. Let us go back two millenniums, and then along these same streets we now tread, the father would lead his son and point to halls and palaces covered with the ivy of centuries. Twenty-four hundred years have these walls stood, and on these cobble-stone pavements eighty generations of men have trod to and fro. Founded B.C. 500, it was laid out only 250 years after Romulus traced the walls of the ancient mistress of the world, whose glory for fifteen centuries has consisted in the broken monuments of former grandeur, while during these latter fifteen hundred years Soochow has been a literary and commercial centre. It was built during the lifetime of Confucius and synchronous with the completion of the second temple at Jerusalem in the time of Ezra. There is a stone map in the Confucian temple nearly 1,000 years old, and on it the streets and temple sites are almost identical with the present.

China was not always the solid cube it is at this time. Before the warring states had amalgamated, Soochow was the capital of the "Kingdom of Wu," as the country South of the Yangtse was called. It included a portion of this and the two adjacent provinces, and was independent from the 12th to the 4th centuries (B.C.) inclusive. There is nothing in the history specially germain to our subject till

the accession of Hoh Lü (闔 閭) who issued the degree that Soochow be laid out as the capital of his dominions. Hoh Lü was of royal descent, the grandson of a former sovereign, yet he ascended the throne not by succession but by assassinating the ruling monarch and seizing the reins of government. His reign, however, was a successful one. "He did much to improve the general condition of the country, especially in opening up the water communications and draining the swampy lands that abounded. By his wise and just government he gained the confidence of the people and succeeded ere long in establishing himself firmly on the throne. He brought his army into a great state of efficiency, and none of the neighboring principalities could cope with him, so that he was able to dictate his own terms on the conclusion of every one of the four or five wars in which he was engaged."

His pleasure parks must have been attractive resorts. On the hills beside the Great Lake, though the population in the thriving towns and villages is now dense, yet deer abound—what splendid hunting grounds must these have been when the mountains were covered with their primeval forests! From his rural palaces on the Mohdoh heights in the afternoon he could look Westward upon the Great Lake, glistening as a sea of glass, and to the East behold thousands of workmen with their wooden pestles driving down the stone foundations of the great city just rising into sight.

Its Founder.

The founder of Soochow was Wu Tsz Sü (伍 子 胥). To him, the Prime Minister, was entrusted the great task of building a capital. In many respects there is no people who have a more just appreciation of virtue than the Chinese. They are not blinded by the glamour of royalty, but give honor to the great statesmen who have wielded the destinies of the Empire. King Hoh Lü is known by the *literati* only; Wu Tsz Sü by the people. There are no fabled accounts of his early years, for Asiatic history at that period is far more authentic than European. His father, the Premier of another state, was murdered by the monarch, and the son fled as a refugee to Wu. He became the friend of Hoh Lü, assisted him in obtaining the throne, and for twenty years was his trusted counselor. He advised the king in order to strengthen his government "and secure the safety and prosperity of his people," to found "a large walled city where his subjects could dwell in time of danger and where his government stores could be protected from the enemies that constantly menaced his kingdom." The king was pleased, and directed Wu Tsz Sü "to select a site and proceed with the building of the city," whereupon,

with the aid no doubt of geomancers and *fung-shuy* doctors, the history of the city tells us, he "prospected the ground, tasted the water, observed the heavens, and planned the earth."

What a Herculian task to build a city! What an expenditure of money! What a witness to the civilization of those early ages! Wu Tsz Sü traced the foundations of the walls, laid out the streets, opened the canals, built the bridges and perhaps sold the "corner lots." By his own toil he erected the monument which perpetuates his memory. By the energy of Wu Tsz Sü the borders of the Kingdom of Wu were extended and the condition of the people so much improved that it "became one of the strongest and most famous of the principalities into which China was divided at that time."

Hoh Lü was succeeded by his unworthy son Fu Ch'ai. With the resources which his father had collected he erected magnificent palaces and the "Beautiful Soo Tower" so celebrated in ancient annals. His great extravagance in building, his waste of the state revenues, and "the enforced labor of many thousands of his subjects in his building operations, caused widespread murmuring and dissatisfaction among the people." The faithful and honored statesman, the friend and counselor of his father, protested against the extravagance and dissipation of King Fu Ch'ai, and the latter used the short method of sending him a sword to take his own life. The noble citizens of the capital rescued his body from the canal, built two funereal temples to his memory, and called a gate and a mountain by his name.

Its Situation.

The capital of Kiangsu is situated in the vast plain between the Yangtse and the Hangchow Bay. To the East the country is perfectly level and entirely bereft of trees except a few at the hamlets. To the South-East are the hundred lakes, each from one to three miles across, and the region so much like an archipelago that we do not know whether it pertains to the domain of land or water. To the West is a range of mountains which from the parapets and towers of the city give a pleasing diversity to the eye. Beyond the mountains is the Great Lake, an Inland Sea from sixty to eighty miles across, and in it there are mountain islands, twenty miles in length, covered with groves of yangmei and pepo, orange and lemon, peach and apricot, the plum and pomegranate,—where the grapes of Eschol and honey sipped from the *olea fragrans* are found, and with the perfume of flowers in the Spring they seem like the enchanted isles.

Our city stands upon the great artificial water highway of the Empire, the Grand Canal, which is from fifty to one hundred

yards wide and spanned by magnificent stone arches; and when the white sails of the junks and small craft are spread to the winds, and the trackers along the path are towing their boats in the opposite direction, it is a beautiful sight. Telegraph poles mark the approaching tread of Western civilization, and soon along these banks so finely graded the locomotive's whistle will be heard. Soochow will then become the great railway centre between the North and the South, the foreign metropolis to the East and the millionaire provinces of the great West. As it now stands, this city is the hub, and from it great and wide canals diverge as spokes in every direction, each, as the Chinese boatmen say, "a centipede," from the innumerable streams diverging to the right and left in this "well watered" plain so inviting to the itinerant.

Its Renown.

The Chinese have a proverb, "Above is Heaven; below, Soochow and Hangchow." Travellers tell us that throughout the eighteen provinces the Celestials speak of Soochow as the terrestrial Paradise. The Buddhists point their votaries to the Western Heaven; the Taoists to the isles of the Immortals in the East, but this practical people consider it quite enough happiness to reside for three score and ten years in "Beautiful Soo." The gardens where flowers bloom through three and a half seasons, the gilded pleasure-boats, the palatial tea-shops, the fine chairs borne on the shoulders of coolies, the streets thronged with men robed in silks and furs,—for here it is men, not the gentler six, who patronize fashion's bazar—is all that the Chinaman's heart desires.

Literary Centre.

The city was founded during the latter years of Confucius, "the throneless king," and though his foot never trod these streets, nor his eye beheld the mountain, lake, and plain, yet he made Soochow his literary capital, the centre of his domain of letters, and so for twenty centuries to the four hundred millions it is what Athens was to the little peninsula on the Aegean. In this book-loving land it is "down hill in every direction" from Soochow. During the dark ages of Europe this city was as bright as England during Queen Anne's reign. Proud scholars have crowded the examination halls, authors have filled the shelves of the book stores, and poets have sung of the old landmarks so celebrated in history. The birthplace of statesmen,—many of those who have wielded the destinies of the Empire have been Soochow men. It is surprising where aristocracy is not necessarily hereditary, and where it rests upon individual toil to climb the rugged heights of literature in

order to obtain official preferment, how generation after generation are advanced to the highest position simply by personal effort. "Wealth and luxury do not enfeeble the mental vigor of the high gentry, but the son takes the father's place simply because he is worthy of the place. A noble succession. Oftener than any other city has the honor of the first literary graduate of the Empire—one in three years—been accorded to a Soochow aspirant. The present minister to Germany, Mr. Hung Yuin (洪鈞), is the last one. The day when his wife rode as a queen through the streets in 1874 and the whole populace turned out to do her honor is well impressed upon our memories, as it was the innocent cause of a riot at one of our chapels.

Perhaps the most illustrious name in the annals of Soochow is Fan Wen Chen Kung (范文正公), whose ancestral hall is on the *Fan Ch'ong Dzien* and his grave at the foot of the mountain called by his name. A native of Fragrant Mountain, left an orphan at three years, in the face of the most abject poverty he pursued his studies, and just a millennium ago compiled the great History of Soochow, which consists of 150 vols. or 8,000 pages.* He built the large Confucian Temple in this city, and is said to be the first one to found ancestral estates for the poor of the clan. As a high Mandarin the people honored him. He died while engaged in the famine relief.

In the T'ang dynasty (A.D. 600 to 900) there were two celebrated poets in Soochow. Pah Hyiang-Shan (白香山), whose ancestral hall is at the Level Bridge; and Loh K'wei Mung (陸龜蒙), who went abroad as an official but returned to engage in literary pursuits.

In the Ming dynasty, Kou Ting Jen (顧鼎臣) became a minister to the Emperor Chen Teh (正德) and for three months as regent ruled "all under Heaven." His youth was legendary. The son of a concubine, he was cast by his father into a pig-sty and cared for by the four-footed animals. This marvellous protection marked him as a man of destiny and soon his talents made him known.

T'ang Pah Hu (唐伯虎) lived on Peach Blossom Street and was a famous artist. His contemporary Chuh Chu Shan (祝芝山) was a celebrated penman. The pictures of the former and the manuscripts of the latter now command fabulous prices.

Hwang Ch'ong (況鍾), called Hwang Clear Heaven, was a Prefect of Soochow. His monumental gateway, "The People can Never Forget Him," is at the official landing outside the West Gate.

* Notes on this History by Rev. A. P. Parker will be found in Vol. xiv. *Chinese Recorder*, in six valuable articles.

Of the present dynasty, Kou Tan (顧 炎) lived on North Street. His life is given in the City History. Yih T'ien Sze (葉 天 士) one hundred years ago was a celebrated physician and the author of several medical works. Kyin Shen Tan (金 聖 嘆) lived near the Twin Pagodas. His commentaries on and prefaces to works on general literature are highly valued at this time. During his day the Literary Chancellor was selling degrees, so to attract attention to the matter he took the image of the God of Riches and placed it in the district Confucian temple and brought Confucius' image to the idol temple. The Emperor decapitated the Chancellor and the perpetrator, and the coolie hong by assisting lost their charter.

The Aristocracy.

The aristocratic families have attained to rank and maintained it, not by birth but by their native prowess. In a quiet way they manage the affairs of the city, and as they out-rank the smaller officials, the posts of the latter are unenviable when they come into collision with their resident superiors. At the Foo Gate is the P'ang (彭) family. The first of this house to attain high rank was P'ang Ki Fung in the reign of the Emperor K'anghi, who obtained the high literary degree at Peking. His grandson also became Senior Wrangler. In the time of Tao-kwang and Yien-fung one of the line was a Minister of State. His son, the former Governor of Kiangsi and Governor-General of Canton, died last year. The P'ang mansion, one of the finest of the city, covers a square and a half, and was during the rebellion the palace of one of the T'aiping kings. They are a little jealous of the Methodist concession and of the handsome clock tower, so by a soothsayer's advice, to protect themselves against the influences of Arminianism, they have erected eight flag staffs in front of the door.

The P'an (潘) family on the *Nü k'ya hong* is perhaps the most distinguished one. P'an Sze Jen (潘 世 成) was a minister to Tao-kwang and a teacher of Yien-fung. His son P'an Yü Tsien (潘 玉 泉) had charge of the famine relief granary on the Peaceful River Road. One of the family is now absent as Governor of K'wei-chow. Thus Soochow supplies many of the provinces with Mandarins. Some of the elect ladies of this family have been noted for their literary ability and meritorious deeds.

The Wu (吳) family is celebrated. Wu Ta Chen (吳 大 澂 文) has been the Literary Chancellor of Shansi, the Governor of Canton, and was appointed as Minister Extraordinary to conclude the last treaty with Russia. Several of the family are well known. The Loh (陸) family near the Ch'ang Gate has been famous in letters

and in office. Fung K'wei Fen (馮 桂 芬), near the South Gate, secured the good will of the people by obtaining the reduction of the taxes during the administration of Li Hung Chang in Soochow, just after the overthrow of the T'aipings.

Among the new grandees is Kou Tsz Shan (顧 子 山) who returned from the Taotai's office at Ningpo, built a palatial residence and adorned the city with a pleasure garden. The present aristocracy of Kiangsu's capital is in itself an inviting field of inquiry which would richly reward enterprising research.

The Wealth and the Poverty.

As might be well imagined, wealth has accumulated in this great emporium. The large wholesale houses, the pawn-shops whose capital amounts to millions, the enormous value of real estate, the great trade which centres in the city, the variety of manufacturing interests, go to prove how vast is its wealth. Banks are numerous, and though the exterior of the building may be plain the interior of the vaults displays the great deposits of silver. Millionaires from other sections select Soochow as a place of residence. The land within a radius of twenty miles is mostly owned by those who dwell within the walls. These are the "happy families" who receive their "rent rice" and enjoy the fruits of other men's labors.

This is a land of contrasts; along beside the money of the rich lies the penury of the poor. In the tenement houses from ten to thirty families are huddled together, some in two rooms, some in one room, and some whole families in one-half of a room. Tens of thousands live on the merest pittance, and some know not the pleasure of a hearty meal of food. With their board, the wages of bookkeepers is from $5 to $8 *per mensem;* of clerks from $2 to $4; of men servants $1 with perquisites, and of women fifty cents with meat once in two months. At embroidery, women usually earn from three to eight cents a day. Between the upper and lower strata is the large middle class of well-to-do shopmen and mechanics who dress well, eat an abundance of rice, vegetables and fish, and live happily from one year to another in the Paris of the Middle Kingdom.

The Expectant Mandarins.

Hard is the life of a Chinese official, for out of office he is not permitted to engage in trade, and must live off the earnings or squeezes of his former term of years. The Mandarins of this class are frequently sent as deputies in special cases. There are said to be 2,648 "official residences" in this provincial capital, each with from ten to thirty retainers, or in round numbers all told 40,000 who form an idle portion of the population, as they simply buy and eat

and enjoy themselves, all hoping for a vacancy in some distant Yamen. Patience is a cardinal virtue, for it may be two years and it may be five that the official must keep up the appearance of wealth and station though he may be in desperate straits and living on borrowed capital. This vast number of Mandarins having their head-quarters here gives weight and dignity to the city, and on the reception days of H. E. the Governor the front of the Yamen is crowded with the four-coolie chairs of those who come to bow and pass out without even the privilege of shaking hands.

Characteristics of the People.

The "South of the River" people are not remarkable for their height or physical strength, for rice is not the food that furnishes muscle. The young scholars as a class are more like girls than men, and to look for the Grecian athlete Soochow is not the place.

There is comparatively more freedom allowed the gentler six in this city than in other places. Those of the middle class go about the streets a great deal and visit the stores and also at times the pleasure gardens. It is generally estimated that five per cent. of the women can read. Soochow is noted for its pretty ladies.

Owing to the great wealth accumulated here and to the numbers who are idle, we would naturally expect much voluptuousness and not a little looseness of morals among the gilded youth of China's Babylon, and in this respect we find the facts agree with the theory. Instead of running down the category of open sins we will single out one vice for which we think the Soochowites are in a marked degree distinguished, and that is the ease with which they curse. Perhaps in the use of profane language they would among all tribes and nationalities be assigned the highest position. The most filthy, obscene, blasphemous language proceeds from their lips. They curse on the streets, in the teashops and in their homes. Men curse and women curse, and the first words that infant lips pronounce are profane. Alas! foreigners come in for their due share. In other places "foreign devil" is the style of address; here, that is a complimentary term. They have seven appellations which they hurl at us seven times as often with seven times the vehemence. In other respects their conduct towards Europeans is blameless.

There is, however, a bright side to the picture. Courteous! the inhabitants of this city are the soul of politeness! The Mandarins do all in their power for the peace and security of the American citizens, their "foreign guests." Talented! trained for these ages in the schools, their intellects flash as bright as a Damascus blade in the sunlight! Witty! Fond of the drama and quick at repartee,

with a language capable of indefinite punning, their conversation sparkles with humor, and only one who is fond of a joke knows how to get on with them. In the large mercantile houses, except where it is a stranger or the uninitiated, there is scrupulous integrity to the amount of 90 per cent. In their business relations there is a marked courtesy, so that Chinese from other places say, "It is easy to transact business in Soochow."

The Language.

Mandarin is *the* language of China, as fourteen out of eighteen provinces speak it. The exceptions are the four provinces on the coast South of the Yangtse. To the West of us it is solid Mandarin. Also from Peking the Mandarin comes sweeping down to Chinkiang. At Changchow, sixty miles above here, it is a mixed dialect, but when we come to Soochow there is a complete change,—the hard speech of the North becomes as it were the soft language of the French capital. The voices of the people are gentle, their notes musical, and the remarkable sweetness of the dialect may be specially noticed when the women speak. Instead of the measured tread of the Mandarin, the Soochow is spoken with great rapidity; instead of striking at the tone of each character the speaker has to catch the rhythm of the sentence. The Mandarin has but few particles or little words; here they are thrown in by the handful as in Xenophon's Greek, but the skill is in using these properly. If so, it goes far in securing an understanding of what is said, and in paliating other defects in talking. The Soochow dialect with its branches is spoken by about ten millions.

How the City Lies.

Soochow is built in the form of a rectangle, and is about three and a half miles from North to South, by two and a half in breadth, the wall being twelve or thirteen miles in length. There are six gates. The arches are large and substantial and there is an outside wall enclosing a half-acre, this also with its gate, so the entrance is doubly secure. The towers above may be seen at a distance and remind one of Bible scenes in Palestine. The wall is over thirty feet high and faced with large bricks $15 \times 8 \times 2$ inches, and has its bastions for cannon and port-holes for musketry,—the interior is of dirt like a railway embankment, and about fifteen feet thick on top. The walk on this parapet, with the hills, lakes, fields and city all in sight, is a splendid one.

Within the gate we find ourselves in a Chinese street. What is a street? The European would answer, "A broad thoroughfare with rows of tall houses on either side and rows of tall trees,—the side-walks for men and the road for horses." How differently a na-

tive lexicographer would define the word. Wu Tsz Sü laid out the city with streets eight feet wide, but shopmen put their counters and railing forward, so on the main streets the space is narrowed to five or six feet. In the mornings the markets are along the streets, so that near the bridges rows of fish-tubs and vegetable baskets line the crowded alleys. Along these narrow defiles pass riders on horses, mandarins in chairs with their official retinues, funeral processions a quarter of a mile long, workmen carrying the framework of a building, chair-bearers, burden-bearers, loads of straw, men with bundles and women with baskets, the aged tottering on a staff and the blind feeling their way with a cane, the water-carrier with quick step and the scholar with the snail's pace,—you wonder how you can thread your way through this tangled thicket of pedestrians. The streets are paved with small stones, raised in the centre, and in the rainy season are very slippery. A few are laid with flag stones, as the Yang Yoh Hong,—this pavement being put down by a widow as a monument to her husband. The drains are eight or ten inches deep and are often filled with the mud swept from the shop doors. Piles of rubbish accumulate at the corners, but in the depth of winter they are comparatively free from unpleasant odors. As a stranger at the port remarked, "O! you live in Soochow. I have heard it is a fine city. It must be a nice place to live in." Visitors pronounce this a very clean *Chinese* city.

The houses are usually painted black. They consist of a series of rows of buildings with courts between for the sunshine and the rain. In front are small low rooms for the entrance and porter's lodge, within is the reception hall with large posts to sustain the heavy roof, its front side consisting of long windows; in the rear are the sleeping apartments, mostly up-stairs as the ground floor is paved with tiles. The shops have the entire front open, the sign-boards hanging perpendicularly, and, as many of these are gilded, it gives the street an appearance highly ornamental.

The quiet, peaceable dispositions of the people may be known by the fact that there are no police on the streets, whereas Chicago, which is only a fraction larger than Soochow, pays annually a million and a half dollars to her municipal force. A new comer who did not like the behaviour of the throng in the afternoon at the City Temple, asked, "What resource has a man in a crowd like this?" and was answered, "To get out of it."

The Venice of the Orient.

Around the wall within and without there is a moat. The one outside is from fifty to a hundred yards wide and very deep, and in

the recapture of the city from the T'aipings it formed a serious obstacle to storming the walls. Within the city there are, generally speaking, six canals from North to South, and six canals from East to West, intersecting one another at from a quarter to half a mile. There are a hundred and fifty or two hundred bridges at intervals of two or three hundred yards; some of these with arches, others with stone slabs thrown across, many of which are twenty feet in length. The canals are from ten to fifteen feet wide and faced with stone. In them are moored hundreds of quick pleasure boats, which, with their bright varnish, clear glass and fine carving, furnish little floating palaces to those who wish to go to the hills or the lakes. There are for hire thousands of uncovered boats which transport grain, goods, fuel, building materials, furniture, water, etc., from one end of the city to the other. Goods may be brought from one hundred miles and delivered at the door. Also the canals are a great convenience for laundry and culinary purposes. When the waters are high and fresh, boating is a pleasant mode of travelling for a family, but when the water turns green and then black and the boats get jammed for a couple of hours amidst odors not from "Araby the blest," the poor shut-in prisoner wishes he were ten thousand miles away from the Oriental Venice.

(To be continued.)

The Wine of New Testament Times.

AS the pages of *The Recorder* have been of late open to communications which seem to imply the immorality of the consumption of any quantity, no matter how small, of alcoholic liquor as a beverage, and as it is repeatedly asserted that the wine consumed as a beverage by Christians in New Testament times was an "unfermented wine," whatever this may mean, it is but just to give publicity to the following report presented to the General Assembly of the Presbyterian Kirk of Scotland in May, 1875:—

"We, the undersigned missionaries and residents in Syria, having been repeatedly requested to make a distinct statement on the subject, hereby declare that during the whole time of our residence and travelling in Syria and the Holy Land, we have never seen or heard of an unfermented wine; nor have we ever found

among Jews, Christians, or Mohammedans any tradition of such a wine having ever existed in the country."

The first name subscribed to this document is that of Dr. W. M. Thomson, author of "The Land and the Book." It is trite to say that a negative proves nothing—but such a negative as the above is enough to make one suspect much.

Another point. The early Gnostics, though they ate grapes freely, departed from Christ's ordinance and used water instead of wine in the Lord's supper. "They on no account partook of wine, speaking of it as devilish," (Epiphanius in Bingham). They no doubt called it devilish because of its intoxicating qualities. It is a just inference from this to say that the Gnostics had recourse to water because they could not procure such a thing as an unfermented or non-intoxicating wine. That they would gladly have made use of such a wine had it existed is clear from the following passage in the apocryphal *Acts of St. Matthew*, a Gnostic forgery :—

"When the dawn arose there was a voice: O bishop Plato, . . . having pressed three clusters from the vine into a cup, communicate with me, as the Lord Jesus showed us how to offer up when He rose from the dead on the third day."

Cyprian had no knowledge of the existence of a non-intoxicating wine in his day (A.D. 200–258). This is how he comments on Psalm xxiii. 5. "'Thy intoxicating cup, how excellent it is!' (Calix mens inebrians, quam præclarus est! Vulgate). Now the cup which intoxicates is assuredly mingled with wine, for water cannot intoxicate anybody." (Cyprian to Cæcilius in the Sacrament of the cup of the Lord).

Again; this Epistle of Cyprian is one of many testimonies to the fact that in the early church the cup of the Lord consisted of wine mingled with water. The most obvious explanation of this early custom seems to be that water was added to the wine to diminish its intoxicating power.

Unless these and similar witnesses advanced in refutation of the common theory, current among total abstainers, of the existence of a non-alcoholic wine in New Testament times, can be themselves refuted, the inference is unavoidable that some friends of temperance are endeavouring to buttress a good cause by groundless and misleading statements.

And, further, if there is no reasonable ground for supposing that our Lord and His apostles partook of any wine other than wine of an intoxicating nature, it can never be immoral in itself for Christians to drink wine in moderation as a beverage.

O. P.

Missionary Union.

BY REV. WM. MUIRHEAD.

THE writer was talking lately to a Christian gentleman of high standing in China about mission work. He sympathised most fully with it, and appreciated the character and labours of many connected with it with whom he was acquainted. His only regret was the disunited manner in which it was carried on, and the consequent loss of power and force which it seemed so manifestly to show. His idea was that there should be a much greater combination, or rather a much closer organization, between the different missions than there now is, involving, as they do, not simply an expenditure of means beyond what is requisite in the circumstances, that being comparatively a small question, but a lack of that order and concentration that might otherwise be supplied to the high advantage of the work. It need not be said that similar views have often been expressed by able men outside the mission circle, in reference to the cause in question.

Let all honour be given to the course of things now going on. It has done well so far here, as in other parts of the world. But the same may be said to have been the case with other arrangements of various kinds, with regard to which, however, in the onward march of events certain improvements are deemed absolutely necessary. In application to mission work, this is a matter deserving grave consideration both in the light of its high authority and the attainment of its sublime ends and objects. We have long been impressed with such a view of the case. It is difficult, indeed, to suppose anything else, or to conceive any opposition to it, except as arising from the state of things as they are, and the obstacles standing in the way of a change alike at home and abroad.

It is maintained that the differences existing in the missions, of an ecclesiastical, doctrinal or national kind, have been long established in the West, and have arisen from causes incidental to human nature, and would no less obtain in the history of the church in China, even had it been established in the united form of primitive times. The advantages springing from a separate order of things, in so far as external government and different missions are concerned, are supposed to be of great value in stimulating each other to activity, preventing the monotony and deadness common to an aspect of sameness all throughout; and the idea of diversity in

unity is upheld as sanctioned and sustained by manifold considerations in the material and moral worlds. It is the fact in nature and grace; in a word, in every department of human experience and social life. It is enough to say in reply that all this would avail, if the object aimed at were entire uniformity and oneness in the form and order of mission work. But this is not the case. We allow the beauty and necessity of variety in this respect as in any other, and do what we may it will be so.

What then? We take for granted a common understanding as to the prayer of our Lord, and the desirability of carrying it out to the utmost possible extent. We take for granted the oneness of our aims and sympathies in the matter of preaching the Gospel and seeking the salvation of our fellow-men. We take for granted that it is not our object to model our work and service in China by the standard and form of things accidentally existing at home, and with which we happen to be connected. However we may approve of such things, and whatever lessons we may learn from them, it may surely be taken for granted, further, that we are willing to unite or co-operate in any way that will best promote the interests of the cause we have at heart, the honour of the Saviour we serve, and the conversion of the heathen around us. But how is this to be done to the satisfaction of all concerned? Not, certainly, by insisting on our own individual view of things, or by demanding an exact transcript of what we have been accustomed to in our own little circle at home. Be the excellence of this what it may, we have a far wider sphere before us here, and a very different state of things to follow out and attain to. We may pursue our own special course in a small compass, and each may do his best in a limited range, and in that way hope to accomplish our object in one place and another, but is this equal to the full requirements, to the actual possibilities of the case? No illustration from separate regiments or the like of an army will meet the point. We are not large enough to form different regiments, and even as companies we are very puny indeed, while the work to be done is immense and our missionary sympathies and aims are so entirely one, while, in addition, we are acting under the commands of the same Lord and Master, that every consideration impels us to move in common lines and in direct and immediate connection with each other. This alone is adapted to the end in view. This alone comports with our profession as servants of the same Divine Lord, as equipped for the same heavenly enterprise, as labouring in the same common field. It matters not that we belong to different nationalities and are connected with different sections of the Christian church. All these may be fully maintained, while we

are unitedly engaged in the same work and seeking on common grounds to attain the same ends.

But the question is again asked, How is it to be done? What kind of union is proposed, and how is it to be carried out? Many schemes have been suggested in the past history of the church, all with a view to Christian union, but they have largely failed from their impracticability, or because the time had not come. Our idea is simply this.

1. Let there be a combination of the missionaries at any one place, who shall take up the evangelisation of the country round about, and who shall act together in various forms such as that work may require. It is not to be like a Chamber of Commerce, the members of which meet from time to time to consider their common interests, while each is aiming at his own aggrandisement, irrespective of the success or failure of the others. No such thing in our case. We have, or at least ought to have, no selfish interests to subserve. Our faith, our hope, our work, our Lord, are one, and together and alone we have this to keep in mind and act accordingly. We venture to suggest that in each place we should band together in this manner, and be mutually helpful in promoting the same common cause. Our connection with Societies and Boards at home may be still kept up, as with friends and relatives, on whom we may be depending for the necessaries of life, while we are acting in concert for a common object, not the mere increase of our own individual converts or the missionary aggrandisement of our several denominations, but for the spread of the Gospel and the prosperity of the Christian church in our neighbourhood or in China at large. This would identify us with the work in the fullest possible sense. Each department would be taken up under proper organization, and attended to as a common concern, without interfering with home interests, though the whole would be local in its character and coming under the administration of the workers in the field. We are the more urgent in this matter as the only way of calling out the energies of our native Christians, which would be of the greatest service to them and the cause generally. It is high time that combination of this kind should take place in the several spheres of Christian labour in China. They are weak and enfeebled by separation from each other, while they would be prepared in an active and monetary way to help on the conversion of their people by their union with each other, far more than by the course now pursued.

What we propose, then, is to unite the missionaries and their churches in any one place where they happen to be—to regard them not so much as separate workers in the same field, but as practi-

cally one and doing one work. Let the missionaries be thus bound together, we should say, not in their own locality only but all this country over. Let their converts be manifestly one body, though from various causes assembling here and there, as the case may be. Let all departments of the work come under the review of those engaged in it, and all needful arrangements be made by them for carrying it on with the utmost efficiency. Were such a course to be followed out, as it would in our view more fulfil the prayer of our Lord, the instructions of His Apostles, the spirit of the Gospel and the requirements of the case, what might be expected from it? We cannot but think the churches at home would be stirred up to greater unity and harmony among themselves, and increased activity for the work both at home and abroad. The converts here would be benefited by their association with each other, rendered more aggressive in their religious life, and present a mightier front before the heathen than they now do in behalf of Christianity. The missionaries in not a few instances might be set free for more extensive work, and all would feel a common interest in the advancement of the cause at large. Surely it would be far more satisfactory to see the brethren combined in the closest manner for the promotion of the work, and labouring together for it, than in the present disjointed and enfeebled way. Whether it were on the principle of AN EVANGELICAL ALLIANCE, or in any other form, by which our union with Churches, Societies or Boards would be maintained, while we engaged not for their interests individually but for the cause of Christ universally, we shall not venture to say, only we have long cherished the opinion that such an arrangement is imperatively called for in China, and that only in such a way can we fully employ our powers as a missionary body, or meet the demands of the case both in regard to the native churches and the immensities of the work we have on hand.

2. A few words as to the representation of our case, say in the Capital. Is this desirable? And how could it be done? Such in our view is the state of things in this country, that we consider a representation of the work at head-quarters, consisting of the best men of the various characters or societies in China, as very desirable. However they might be stationed there, we think the largeness of the field and importance of the work, in view of the treaty obligations that now exist in regard to it, fully warrant the establishment of such a class of men. They would be empowered to receive reports of difficulties from the various mission workers in any locality, form their own opinions thereon, and when in a fit state for presentation, through their diplomatic ministers generally

or otherwise, lay them before the proper officials. These Missionary representatives, attending only to such matters as pertained to the work, might be recognised by the authorities, and, we doubt not, if they acted wisely would be looked upon favourably and be listened to in whatsoever they brought forward. At the same time we doubt the propriety of applying to the officials in regard to our work. It has been done, we think, to too great an extent, and we are not inclined at present to express our opinions about it. Our anxiety is specially in regard to the union which, we believe, ought to exist between the missionaries, and in the matter of their work. At the same time, we are aware that it is regarded by many esteemed brethren as utopian and utterly impracticable, even if it were desirable. Well, be it so. We have expressed our deep convictions on the subject, and we know that we are sustained in our view by the highest Authority, and the absolute necessities of the case, if we are to rise to the occasion, be all that we ought to be in relation to our work, and fully exert the power at our command for its advancement.

"These were the Potters."—1 Chron. iv. 23.

BY REV. D. N. LYON.

HOW many who pass through the beautiful paradise of Fifth Avenue, New York, and admire the piles of granite and marble wrought into noble forms of architecture, think of the plodding men of toil away in the quarries, cleaving the huge blocks from their native bed, and of the wear and tear of muscle and patience, required to put each block in its place in the millionaire's palace? How many connoiseurs of decorated pottery stop to think of the vast amount of dirty unpleasant work contributed to produce these fine wares. Most of what the world admires in art, literature, and architecture, has been wrought out by obscure workmen, who have had the grace of patiently persevering without the stimulus of the world's praise. "These were the potters, and those that dwelt among the plants and hedges; there they dwelt with the king for his work."

The king's workers are not all in the palace. This text has been suggested to my mind while thinking of the relation of our native brethren to the work of Christian Missions in China, and I wish to speak a word for the "potters." Too often the foreign missionary

gets the praise before the world for doing work of which he has had only the casual oversight. The hard, laborious task of dragging people out of the mire of heathenism, and instructing them in the rudiments of Christian living, has been done by the native brethren. The missionary places the seal of his approval on the work by baptizing the convert, and gets all the credit, while the obscure native helper is unknown and unheard of, or only mentioned to be criticised. It may be that the many disparaging things said about native Christians were well deserved by those for whom they were intended. If so, were it not better to have rebuked those who needed rebuke, and to have rendered praise to those who have been faithful? I am happy in believing the class of converts known as *rice Christians* is rapidly passing away, and that it is giving place to others who rank fairly with the same number of church members in England or America, in respect of piety and good works. God raises up men as he needs them; the use of foreign money in providing food and clothing for a native helper, does not preclude the call of God upon that man's services, nor does it hinder God from using him in carrying on the work of saving souls. These natives help us in many ways, and in no way have their services been more beneficial than in obtaining suitable places for dwellings, chapels, etc., in the interior; without their mediation in these difficult matters we could scarcely have obtained a foothold in any interior city.

ONE OF THE POTTERS.

Our little church of Soochow has recently lost a valuable man in the person of Tsiang Kyiu-tsai. Though not the very first convert, he may be regarded as among the first-fruits of the work in this region. According to his own account, he was brought to know the truth through some Christian books distributed by Dr. Edkins, while on a trip in the Great Lake. Tsiang read these books and was so far interested as to make a visit to Shanghai for further inquiry. He received instruction from Dr. Farnham and others at the South Gate, and sought admission to the church.

Being an opium-smoker, he was told that, before he could unite with the church, he must break away from this pernicious habit. He first tried the medicine-cure without success. At last, realizing his utter helplessness, he fell on his knees and prayed to Jesus, saying, "Lord Jesus, help me or my case is hopeless." His prayer was answered, and from that time he was able to forego the habit. He always ascribed this happy result to Divine grace. After being baptized he returned to his home in the Great Lake and told his friends what he had done. His brother was so enraged at his

becoming a Christian, that he came upon him with a knife, and, if friends had not promptly interfered, would have killed him. They then tried to frighten him by telling the usual stories about foreigners taking out eyes and hearts, but none of these things moved him. He was afterwards employed by our mission as an assistant, and served as teacher, preacher, and general adviser, for some fifteen years.

He was especially valuable to us, and to all the missionaries in Soochow, in the matter of negotiating mission property. His advice was sought after in all dealings with the officials, and it is a remarkable fact that in so far as his advice was heeded, trouble was avoided. Having been at one time a petty official, he knew the "ins and outs" of Yamen business thoroughly. His comprehension of business matters seemed to be almost instinctive; he knew precisely when to yield, and when to stand firm. Planting himself upon the principle, of justice which the Chinese acknowledge, he was never worsted in an argument with the magistrate. He did not hesitate to bribe a deputy for the sake of gaining an audience with the principals justifying himself on the ground that the average Chinese deputy is incapable of appreciating any other argument. His favorite text was, "Be ye wise as serpents and harmless as doves," laying a strong emphasis on the first clause. We feel that a vast deal of far-sighted prudence has perished with Elder Tsiang.

The crowning act of his life was securing a new chapel for our Mission, near the great business gate of Soochow. After finishing this business he retired to his home in the Great Lake hills, the mission having voted him a monthly allowance, sufficient to keep him from want. He died a few weeks after reaching home, with no Christian near him except his aged wife. We have not been able to get any satisfactory particulars of his last hours.

He was a very entertaining preacher, holding an audience through an hour's address without difficulty. His sermons seemed to us to lack the evangelical element—yet we never knew him to close without directing the hearer to Jesus as the sinner's substitute. His prayers breathed the spirit of humble trust in the merits of Christ for salvation. For the use of one sentence at the close of his prayers we were sometimes tempted to criticise him. It was, "Lord! hear this humble sinner's filthy, blasphemous prayer, for Jesus' sake, Amen." But when a fellow-mortal is talking with Him who listens to the prayer of the heart rather than of the lips, *who am I* that I should dictate or criticise his words?

The Rev. Geo. F. Fitch, who knew him well, says of him, "I think that with all his failings he was yet a Christian. It would be

difficult to account for all that he did and suffered, except through the grace given him from above."

The prayers, and the soul that prayed them, with all his self-sacrificing labor, his virtues and foibles, are with Him who never judges amiss, and there we may well leave them.

Soochow, *January 18th*, 1888.

The New Testament in Chinese.

FOR a paper under the above heading no excuse seems necessary. That the Word of the Living God in its simplicity and purity should be within the reach of every Christian Chinese in such language as will give him pleasure to read it, is not, happily, a disputed point amongst protestant missionaries. In the prayerful hope that what I have to say may be used of God to stir up the minds of my brethren and fellow-labourers in Christ to take an increased interest in this most important subject, I offer what follows for their careful consideration.

Berean nobility is as desirable in the Christian missionary as in the ancient Jew. Are these things so? They searched the Scriptures daily to see whether these things were so; notwithstanding that those very Scriptures had been in their hands since childhood—their one book.

With very small exception, all the recent criticisms on the New Testament in Chinese have been on the "style," the proper use of particles and so forth, rather than on the sense expressed. By all means let the language be the choicest and the style the best; but this, I submit, is not the only important matter. Every effort must be made to give a representation of the original in idiomatic, graceful, and correct Chinese; but neither commentary, exposition nor gloss should have any place in a faithful translation. What has been said of the work of the L xx is worthy of the missionary translator's attention. "They do not seem to have recognised the rule that a translator is not an expounder nor a commentator, and that it is his first duty to be rigidly faithful" (Farrar). And if, under any circumstances, "style" and "matter" should conflict, "accuracy must be preferred to rhythm; and the plain, bare facts of that which we call the Word of God, must far outweigh any and every mistaken translation, however melodious its gloss!" But need style and matter ever conflict? Is it not as easy to render the true sense of the Word of God into Chinese, classical or vernacular, as it is to render something else, foreign alike to its letter and spirit?

There are three versions in our hands at present, practically two, for the Pekin *wen-li* is the Pekin Mandarin in another style; no alteration for the better has been made in its renderings, attention has been given only to style, and blemishes have been aggravated, *e.g.* Rom. iv. 1. And, by the way, does not the rendering of 1 Cor. i. 2 offer a strong objection to the circulation of the book. The natives require no excuse for calling us Roman Catholic as it is, and in the interior 天主教 is known where neither 福音堂 nor 耶穌教 have ever been heard. In Northern China, at any rate, the missionary will not find the *wen-li* displace the *kuan-hua* amongst ordinary church members and enquirers. In many passages, the other work, Mr. John's, is an improvement on the Mandarin—*Cf.* Luke xix. 41–44, in the two, for example—but to all intents and purposes it is the same book.

To the question whether any one of the versions is accurate enough to command the confidence of the missionary body, what answer shall be given? Surely a decided negative, and that on two grounds. Both Mandarin and *wen-li* may do very well for style, but (1) the text translated, and (2) the translation itself, will never give satisfaction to the careful student of the Bible.

First, as to text. What we have in these two versions is, undoubtedly, a reproduction of the English Version of 1611. In support of this statement the following may be adduced. (*a*) The retention of apocryphal passages such as in John v. 4, Rom. viii. 1, 1 Jno. v. 7, 1 Tim. iii. 16, Acts viii. 37, Gal. iii. 1, Matt. vi. 13, etc., etc. (*b*) The translation of 1 Cor. ii. 27; a glance at the original would have shown the unfairness of the authorised version, where ἤ is represented by "and." In the translations under review, and in the Delegates', the construction is copulative where it should have been disjunctive. Just such a straw as this shows how the wind blows. (*c*) In John i. 5, we have 認識; here "comprehend," in one of its modern senses, may be represented, but καταλαμβάνω contains no such idea. *Cf.* xii. 35, Mark ix. 18, Jno. viii. 4, where the same word is used. Note the margin of the revised version and Webster's definition of "comprehend"—"to lay hold of, or embrace within the grasp." (*d*) The names and titles of our Lord, *i.e.*, Jesus Christ, Christ Jesus, etc., are a reproduction of the authorised version in form—not by any means an unimportant matter, for careful scrutiny reveals method in the order of the name and the title. *Cf.* the first epistle to the Thessalonians. (*e*) Had our translators turned up the word σταυρός in a lexicon, or had they consulted Smith's "Dictionary of the Bible," we might not now sing and talk and preach of a 十字架 that never existed. Mr. Bergen's article would have been additionally interesting had he given

the text of the 神仙通鑑, where the story of the crucifixion is told. A Kan-suh Mahommedan in recounting their tradition to a colleague, used the term 槁桿. Liddell and Scott thus define the Greek word: an "upright pale, stake or pole; in plural, a palisade; ii. the Cross."

In Eph. iv. 52, and Heb. x. 33, Mr. John has removed the original and not, as does the Mandarin, the biased gloss of King James' translators.

What may have decided both the Pekin committee and Mr. John to adopt the English authorised version is not very evident. The former may plead that the *Textus Receptus* only was in any sense an authorised Greek text, that the English authorised version was probably a fair translation of it, that their critical knowledge did not warrant them in making alterations, and so forth, but such a plea—and I can think of no other—does not explain the phenomena, for long before their date the subject had a literature of its own. In Mr. John's case, where is there room for apology or excuse? He did not begin his work until 1882 (*Recorder*, April, 1886); the English revised version was published early in 1881; yet he retains apocryphal texts and "inexcusable translations" which the clear testimony of textual criticism had long ago condemned. And not only so, but in every case the internal evidence speaks as strongly as the external. *Cf.* Rom. i. 1 with i. 16 and the tenor of the epistle; and Rom. xvi. 5 with 1 Cor. xvi. 15. No argument is necessary to show that the revised version and the "Greek New Testament with the Revisers' Readings" (University Presses, 1881) are infinitely superior to the authorised version and the *Textus Receptus* for the purposes of the translator.

As to the second point, *i.e.*, translation, almost every page offers something unsatisfactory, particularly in Paul's epistles.

Let me give examples. In Rom. vi. 2, Mr. John has 與罪絕若死 as a translation of *ἀπεθάνομεν τῇ ἁμαρτίᾳ*—the Mandarin and the Delegates have, practically, the same. In the first place the rendering is not consistent with the context. If this death to sin is only in figure, we are alive to it in fact, yet the next clause asks us how we can still be alive to it!—the figure is dropped and fact takes its place. To be consistent this should run 與罪聯若生乎. *Cf.* also verses vi. and vii. 與罪絕若死 does not, moreover, represent the meaning of the writer. He uses the aorist, "we who died," referring, not to a condition, but to an event which took place in past time. In Chinese we have a condition, not an event, and figurative language is used to represent the statement of a fact. Paul used no figure; he means what he said,—that a partaker of the Life that is in Christ, a man who has been born again, is dead to sin, not is "as though he were dead." What is death? "Being out of correspondence with environment,"

answers science. Whosoever looks to the uplifted Saviour, thereby entering the kingdom of God, dies to sin, and ceases to correspond with that portion of his environment.

For the same thought, a like rendering and a like inconsistency both with itself and with the original, see the earlier portion of the second chapter of the epistle to the Ephesians; when those who are "without difference" from dead men, who are "as though" they were dead, are actually brought to life, actually raised from amongst the dead! This is a stimulating truth and forcible way of expressing it, so we are not surprised to find it impressed upon another body of believers—Col. ii. 20, iii. 4. Now why did the Pekin committee render correctly what they have confused so sadly in other passages? And why does Mr. John follow them so closely in the one and in the other? Note also Rom. viii. 6. in the Mandarin for an awkward and untrue translation.

The renderings of ὁ ἐρχόμενος afford another example of inconsistency that goes far to obscure truth. In Matt. iii. 11, xi. 3, for example, we have 來的 and 來者, as also in Heb. x. 37. But in Rev. i. 4, 8, iv. 8, and xi. 17, the word is translated by 以後永在的, an inexplicable translation in which the Delegates, the Pekin Committee and Mr. John are agreed. Had any two of them worked independently would they have found in the participle of the verb "to come" with the article, the statement that hereafter somebody would exist for ever? They agree, too, in interpolating 上帝 into Rev. i. 4, certainly not on any ground of grammatical necessity, for 來的 and 來者 would have answered equally well. In Rev. xi. 17, the third member of the trio has been rejected by the Revisers, and both internal and external evidence support them. Neither A. B. nor C. have it on the one hand, and on the other the remainder of the verse shows that He who was the "coming one" has come—the future has passed into the present. He was and He is,—*Cf.* v. 15. From a comparison of the passages in which ὁ ἐρχομενος occurs, we find that the word was a title of the Messiah well-known to and much used by the Jews.—*Cf.* Jno. vi. 14, xi. 27, iii. 31, Matt. xi. 39.

In Rev. i., as in Luke xiii., we should have had the "coming one" —the one who is coming, as we should say in ordinary conversation. In Revelation the word is applied to God as well as to His Christ. But enough has been said to show what has been lost to the Chinese reader by a peculiar translation entirely foreign to the idea of the original. "Ye do err, not knowing the Scriptures."

Many other words might be selected shewing that what our Lord said to the Sadducees may with doubled force be applied to our

translators. Ὀργη, for instance, rendered in the authorised version by wrath, anger, indignation and vengeance, and in the Mandarin by 刑罰 and 震怒. Mr. John gives 怒 throughout. It is to be hoped that some principle may be adopted by future translators to secure the uniform rendering of Greek words where the same thought is expresed. Why, it may be asked, was ὀργη rendered 刑罰 in 1 Thess. i. 10, if, as the margin tells us, the original is 震怒—the word given in two other places in the same short epistle (ii. 16, v. 9.) And why was not the latter given in Matt. iii. 7 and Luke iii. 7.

Or σάρξ. I am aware that the wideness of the application of the Greek term makes its translation different, but the rendering might easily have been more consistent. In Rom. viii. 5 we have 情欲, a word, as I take it, meaning carnal appetites—but not every one who is not after the spirit is given to carnal appetites. The apostle divides men into two classes, those who are "born again" and those who are not; those who are a "new creation" in Christ Jesus and those who are not. The former are after the flesh, the latter are after the spirit. In this and similar passages I would suggest 本性 or 舊性 and 新性 as equivalents of σάρξ and πνεῦμα—the old nature and the new. (And, by the way, should not 體貼 rather be 顧念?)

If any passage shows how incompetent 情欲 is to represent σάρξ it is 1 Cor. iii. 1–5. But with 本性 the verse gives as evident sense in Chinese as in English.

In John i. 13 情欲 is indefensible—indeed Mr. John has modified the second character, but still a better word is required to express that which is not wicked but only natural; for here again, the contrast is not between the pure and the impure, but between the regenerate and the unregenerate.

Let us glance for a moment at a word often set in contrast to the last—πνεῦμα; its rendering is also inconsistent and most frequently wrong. Take the passage the other member of which we have just considered—Rom. viii. 5. Doubtless to be spiritual, a man must be born of the Spirit, for only that which is born of the Spirit is spirit; but in this place the reference is not to the giver of the new nature but to the new nature itself, the 新性. Not distinguishing things that differ, Mr. John agrees with the Mandarin in dragging in 聖神 where there is nothing to correspond with it in the original, and in leaving it out where there is! (Luke x. 21.)

Perhaps better terms can be found than these I have suggested —nothing could well be worse than those now in use—they are seldom either consistent or faithful.

Paul's parallelisms, too, are often hidden, as in Rom. vi. 1, quoted above, and 2 Thess. ii. 5, where two clauses similar in form in

Greek are moulded differently in Chinese. Of the two, the second form is more nearly correct—if the first were right the whole should read, "Loving God and enduring Christ." The meaning is to love as God loved, to endure as Christ endured.

Attempts to improve upon and supplement Scripture are not absent, as we have already seen; there are some specimens that Mr. John has wisely corrected. For the first see Luke viii. 39, 各 for 全; and Matt. ix. 38, where 多 is inserted—presumably *to make sense*. For supplement, exposition inserted in the text, see 1 John i. 7. Luther interpolated "alone" into the text of Rom. iii. 28; it may be true, undoubtedly is, but that does not justify his meddling with the Word of God. Had "alone" been necessary, the Spirit of God would have caused it to have been written. "Whether it is or is not an appropriate gloss—whether it would or would not be legitimate in a paraphrase—is an entirely different question. The one thing certain is that all such interpretations are unjustifiable in any faithful translation."—F. W. Farrar on *Fidelity and Bias in Versions of the Bible*, in the *Expositor*, London, for April, 1882.

Much more might be said, many more instances of poor, unsatisfactory work might be given, but sufficient has been adduced to show that neither one nor other of the versions now in our hands can be accepted as in any sense a faithful translation of the New Testament.

I have not referred to the "style" of either of the versions I have ventured to criticise—that most important work has been done by others. Whether or not slight changes for the better could be made with advantage is a small matter, and one which is sure to have attention. Mr. John's *wen-le* and the Pekin *kuan-hua* are now in the hands of every missionary; the rest should be easy. For ought I know to the contrary, the Chinese of both—but particularly of the *wen*—is satisfactory. The rest ought to be easy—having the dress, can we not have the substance. It is not my province to suggest matters of detail. We want the New Testament (and, for that part, the whole Bible) in Chinese. We have not got it yet—shall we get it soon? or are all our older brethren, men to whose years and experience we look for ripe fruit and wise counsel, so engaged we cannot have it! Could not competent men be appointed to receive, collate and put on record, suggestions on any portion during a certain term—say four or five years? The Bible is a large book; the New Testament alone was in the hands of the Westminster Revision Company for eleven and a half years; can one man, or a company of men, hope to do the same, and in some respects a more difficult work, in three or four as Mr. John did? I think not. But surely many missionaries have made partic-

ular portions their special study. These have a right to be heard, and what has been taught them of God will be a gain to the whole Church, if some place can be determined on that will bring all their thought and suggestions together.

If what has been said is true, and I anticipate no dispute, the wonder is that even stronger papers than Bishop Moule's (*Recorder*, December, 1885) have not been written; it will well become every missionary to make it his daily prayer to God that we may speedily have His Word in such a form that we one and all may be able to use it, and with confidence put it into the hands of the native converts. I feel very deeply that a grave responsibility rests upon us individually and as a body until this be consummated. "It is required in stewards that a man be found faithful."

In *The Recorder* for February, 1886, attention was drawn to "a fact" which must be "taken into account in plans for preparation of a union version, or it will be a failure"—rivalry between Englishmen and Americans! It is a sad fact this! "My brethren, these things ought not so to be." "Ye are yet carnal, for whereas there is among you jealousy and strife, are ye not carnal and walk after the manner of men?" "Ye are all sons of God in Christ Jesus. There can be neither American nor Englishman, there can be neither European nor Asiatic, for ye are all one man in Christ Jesus." "God being rich in mercy, for His great grace wherewith he loved us, even when we," missionaries now, "were dead through our trespasses, quickened us together with Christ (by grace have ye been saved), and raised us with him, and made us to sit with Him in the Heavenly places in Christ Jesus. So then ye are no more strangers, but ye are fellow-citizens." How shall He have "glory in the Church" if we so dishonour Him?

There are diversities of gifts but the same Spirit, who is the author, not of confusion but of order. May He give to each of us the gift of discernment whereby we shall gladly recognize His power in a brother, not with jealousy as though he had been exalted at our expense, but with humble rejoicing that the gift is in the Church, and with the earnest desire that He may gift us also to the edification of the Body of Christ—never forgetting that the ministration of the Spirit is given to profit withal, and that "all these things worketh the one and the same Spirit, dividing to each one severally even as He will."

I commend these lines to the fructifying blessing of our Father God through Jesus Christ our Lord, to whom be glory for ever. Amen.

H.

Christ the Light of the World.

"I BELIEVE in God the Son—who hath redeemed me and all mankind." These words every child is taught who learns the catechism of the English church now translated into many tongues. What do they mean? Most plainly from the Apostle's Creed, which they summarize, we learn to know Jesus Christ our Lord, God the Son, Saviour and Redeemer. The only Name "under heaven given among men whereby we must saved," "a Name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." When shall these words come to pass? Alas! not yet do we see men at Jesus' feet glad to learn of Him—ready to take up the cross and follow, where he has led the way, to the pulling down of the strongholds of sin, Satan and death. Shall it ever be so before we all come to appear before the judgment seat of Christ at the call of the last trump? Then shall gather the hosts of heaven, then shall we who are alive not prevent them who sleep in Jesus. Those under the earth may include the dead only, or also all the powers infernal, and Christ shall be acknowledged by all, the Saviour of mankind, the judge of all the world. As to mankind, all outside of Christ are shown by St. Paul most vividly in Romans to be lost in sin, forgetters of God, followers of their own lusts.

This the writer brings out very fully in the article "Can the heathen be saved without the Gospel?" But all are sinners; the infant who breathes but its first gasp and then escapes life and its trials; and the saint, who like St Paul goes to his rest full of honours, and is followed through after ages by those who through his example and writings are led to Christ. In Christ alone it is fully conceded is acceptance found for any child of man. The Christian in the wondrous covenant of His blood in the New Testament of Love. Those outside, who have followed the best inspirations that they knew, despite the war in their members, because they trusted not in themselves and blindly felt after God if haply they might find rest for their souls.

I do not know the German Missionary or his adversary, nor do I write over my name, but leave the question discussed to stand on its own merits. But I believe the views set up to be combatted, and stated (1) "Good works such as to procure acceptance with God," and (2) "That God relaxes or lowers his requirements," as put forth in the March *Recorder* article, are "men of straw," and not the real ground

of argument. Let me try to state the issue more fairly. What is further meant by the closing words, "and all mankind" in my first sentence, quoted from as conservative a treatise as can well be found, and resting wholly on Scripture for its proofs. St. John declares the "Word" the Life and Light of men—"the true light that lighteth every man that cometh into the world"—and yet He came manifested in the flesh, "unto his own, and his own received Him not," but to those "born of God" he gives power to become the sons of God. We are taught also that "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them" . . . "being justified freely by his grace through the redemption that is in Christ Jesus." Limit these general words as we may and must for those who know the Gospel, who must believe, repent and bring forth works meet for repentance. But what of those outside of all ordinances and ministrations as sealed to us in the church of Christ? Is the fulness of mediatorial grace limited strictly to believers, in their baptism, or without it, if they fail thereof through no fault of self-will? Can any believe this? Infants of Christian parents, and many millions of those in heathen lands, die without faith or baptism—are they lost? Does the inherited sinful nature bar the grace of the loving Saviour who blessed children and set forth their innocency while on earth? Only rigid logicians buried among their books, not those who live in families and among men, could hold or put forth such dogmas, not revealed in Holy writ. If then the grace of God is thus admitted to be wider than the covenant, where shall we set our limits? Dr. Pusey, a deep scholar and a firm believer in righteous retribution and the eternity of punishment, yet sets forth in "What is of faith," a recent work, these points as to those who will incur it. Without free will we should be lower than animals. The higher and more complete the free will is, the more completely an evil choice will pervade and disorder the whole being. Freedom is a condition of love. What the bliss is to love God eternally so is the intolerable misery of losing Him through our own evil choice. Created with free wills we are also created in grace. God wills that every man should be saved, if they will it, and to this end gave His Son to die for them, and the Holy Spirit to teach them. "The merits of Christ reach to every soul who wills to be saved, whether in this life they knew Him or not." "God the Holy Ghost visits every soul which God has created, and each soul will be judged as it responded or did not respond to the degree of light which He bestowed on it; not by our maxims, but by the wisdom and love of almighty God." "We know absolutely nothing of the proportion of the saved to the lost, or who will be lost; but we do know that none will be lost who do not obstinately to the end, and in the end, refuse

God." I have condensed in part, but quote verbatim the last sentences. The Holy Spirit is given to us who are sealed in such measure as we seek or hunger and thirst after righteousness. Has there been no such thirst at all among heathen peoples, present or past? Are there not better men and women also than their vain beliefs would warrant us to expect? Are not some teachings such as to lead to higher aims and thoughts that reach out of self and beyond this present life? Is not the Holy Spirit with them to note every sigh and help every feeble effort? Are not their so-called "good deeds" the fruits also of the Spirit, imperfect because the doer of them is so shut in by heathen darkness? If accepted and judged by "that which he hath" in Christ alone, who else could justify him, shall we say that the Cross of Christ is made of none effect, or that the work of grace is less manifest because of its triumph in such environment? Shall we therefore slack our work of making Christ known to this heathen Empire? God forbid! Where but few are able to grope in the twilight, multitudes, we believe, shall be brought to Christ in full sunlight. But while the practical work before us, one and all, is to win souls to Christ, cannot we comfort ourselves and the more advanced among our Christian students, with the thought that God is just, and yet in Christ the Redeemer of all mankind who will to be saved?

Can we not reasonably add that those who "will to be saved" are they who by the help Divine have striven, be it ever so feebly, for "smoking flax he shall not quench," whether under the Law, or the Gospel, or by the light of conscience, hearing God's voice in Nature or the teachings of man in his better hours, to become more worthy of the love of God freely vouchsafed to us His creatures, as testified by Christ in His birth and death, His burial and resurrection? Have not some heathen a place in those many mansions He hath gone to prepare who have to some degree realized what it was to endeavour to meet God's requirements, "to do justly and to love mercy, and to walk humbly with their God"—the highest good they knew or could know? Others we may and must leave to the wisdom and justice of Him who doeth all things well.

HOPEFUL.

Notes on Missionary Subjects.—No 3.

BY REV. J. EDKINS, D.D.

ROBERT BROWNING has a story of two camels in his poem "Ferishtah's Fancies," 1884. It contains a warning to those who are so abstemious as to injure health in the missionary work. Ferishtah is a Persian sage who teaches moral wisdom in the form of parables.

A neighbour owns two camels, beasts of price
And promise, destined each to go next week
Swiftly and surely with his merchandize
From Nishapur to Sebzevah, no truce
To tramp, but travel spite of sands and drouth
In days so many, lest they miss the fair.

Each falls to meditation o'er his crib
Piled high with provender before the start.
Quoth this: "My soul is set on winning praise
From goodman, lord and master; hump to hoof,
I dedicate me to his service. How?
Grass, purslane, lupines, and I know not what,
Crammed in my manger? Ha! I see—I see!
No, master, spare thy money, I shall trudge
The distance and yet cost thee not a doit
Beyond my supper on this mouldy bran."

"Be magnified, O master, for the meal
So opportunely liberal," quoth that,
"What use of strength in me but to surmount
Sands and simoons, and bend beneath thy bales
No knee, until I reach the glad bazaar?
Thus I do justice to thy fare: no sprig
Of toothsome chervil must I leave unchewed!
Too bitterly should I reproach myself
Did I sink down in sight of Sebzevah,
Remembering how the merest mouthful more
Had heartened me to manage yet a mile!"

And so it proved: the too-abstemious brute
Midway broke down, his pack rejoiced the thieves,
His carcass fed the vultures: not so he
The wisely thankful, who, good market drudge,
Let down his lading in the market place—
No damage to a single pack. Which beast
Think ye had praise and patting and a brand
Of good and faithful servant fixed on flank?
So with thy squeamish scruple—what imports
Fasting or feasting? Do thy day's work, dare
Refuse no help thereto,—since help refused
Is hindrance sought and found. Win but the race.

Such is the answer given by Ferishtah to one who came to him to have a scruple solved. Ought he to fast as many sages were accustomed to teach? Fasting feeds the soul. The poet does not in replying through Ferishtah, his representative, recommend fasting. He says, "To deal forth joy adroitly, needs must I know joy myself." The physician called to help the sick must not cry, "Let me first of all discard my health."

In Roman Catholic works the Chinese reader has had no small amount of ascetic teaching. Matteo Ricci gives the comparison of two hunting dogs; the dog which is trained to eat moderately and at regular periods will far surpass in usefulness any hunting dog who is not under training and eats when and as much as he pleases.

There is now more asceticism among protestant missionaries than there was formerly. It is good in itself to keep the body in subjection, but ascetic life should not be carried so far as to injure the power of being useful in God's service; the poet's argument is intended to be a gentle reproof to those who practice a too severe asceticism. Browning was fond of Thomas Jones' preaching, and in the sermons of this eminent Welsh congregationalist there is struck ever and anon a high note of joyful confidence. He was, as a preacher, of the broad type, and being richly poetical he pleased Browning on two accounts. Knowing this, we can the better judge Browning's position as a moral teacher.

In Memoriam.

Dr. John Kenneth Mackenzie.

BY MR. JOHN A. STOOKE.

IT is with a truly sad heart that I attempt to pen these few lines in loving memory of one with whom I was so closely and intimately associated, ere he began his life-work in China for the Lord.

I can scarce realize that Brother John, as we called him then, is no more—he so strong and brave, so full of energy, and withal so intensely earnest in every good word and work. Such a life may indeed be called "*All for Jesus*," and those of us who knew and loved him may well be forgiven if we, in thinking of his departure, consider that a great void has been created, to fill which will be no light or easy matter in the days that follow on.

Our first meeting with each other was through the valued agency of the Y. M. C. A. in our native "City of Bristol." At that time a small party of us frequently met in the rooms of the Association for mutual edification and spiritual help. We were all intensely interested and anxious about Divine things, and I do so rejoice as I think of those early days, that God gave me such a choice companion and sympathizer whilst seeking after light and comfort. In my friend

Mackenzie I saw a man *dead in earnest* after Christ, and in after days, when we became "workers together with God," he led us all on to noble self-sacrificing service. At the time I refer to, we had in connection with the Y. M. C. A. a well-attended prayer meeting held on Friday evenings, and a large Bible class on Sunday afternoons, both of which Mackenzie and the rest of us attended. Great spiritual power rested upon these weekly meetings, and slowly the mighty spirit of the living God worked upon our hearts. As an outcome of these gatherings, a "Special Enquiry Meeting," was held on Monday nights, which proved a great blessing to us, for the respected leader of the Bible class took deep interest in helping us by listening to our doubts and fears, which we freely divulged, and which he sought in God's strength to remove.

From time to time ministers and others came and gave earnest addresses at our Bible class and prayer meetings, and I remember once how glad we were, as young men, to listen to Mr. Moody—then on a visit to our city. At that time, however, he was but little known in the evangelistic world. Yet notwithstanding these things we were not ready or willing to accept Christ, and many times have we journeyed away from these special meetings heavy at heart whilst talking over eternal truths. Mackenzie was a bright star in the midst of the dense darkness, for he it was who bade us, with himself, "look up" for help and guidance.

To have known our beloved friend then, one would easily have judged him to be the Lord's, but though near the Kingdom and close on the verge of decision, the final step had not been taken.

One Sabbath afternoon, however, the tide turned. The fact was, we *all* needed *arousing to action,* and the following brief account will illustrate my meaning. *Mr. W. Hind Smith,* of Exeter Hall, London, then a Y. M. C. A. Secretary in the North of England, came to the Bible class to address the young men. Our class room was full to overflowing, some 130 being present, and at the close of a very earnest address, he challenged us to accept or refuse Christ openly by pleading for definite and immediate decision. This was evidently what Mackenzie and myself needed, and as we sat together, we quietly urged each other to decide. I could see other young men were wavering, and Mr. Smith again (without any undue excitement) asked those who were ready to yield there and then to stand up and throw themself on the Master's side. Praise God, the step was quickly taken, and Mackenzie with others of us stood up for our Blessed Lord. It was a solemn moment for all, but, thank God, we had fully counted the cost, and I recall with much joy how, after we left the association that afternoon, three of us walked with our brother towards his home, and on

the hill top there, with clasped hands, we dedicated ourselves to be whole-hearted followers of the Lamb.

Having put our hands to the plough, Mackenzie at once became by mutual consent our leader in every good enterprise for God and for souls. The first testing we had, as young disciples, was *tract distribution* in a crowded thoroughfare on a Sunday night, when people were flocking to service; but there was no holding back, though our beloved friend did not at first relish the public spot chosen for our labours. Afterwards, we thanked God for grace given to overcome the pride which then needed to be crucified.

Openings for Gospel work gradually increased, and Mackenzie was ever ready to help anywhere and everywhere. Open air services, lodging house visitation, ragged-school work, engaged the loving heart of our brother, and though often weary in the work I never knew him weary *of* it. Just about this time a little party of us were very anxious to improve ourselves in public speaking, for we had been asked in turn to speak at various meetings and journey occasionally into the villages to preach. So together we started a meeting of our own, to be held at five o'clock each morning in a tumbledown cow shed, some two miles away. I can never forget those gatherings, and I well remember what well-written papers Mackenzie used to write. When it came to his turn to read to us a specially prepared sermon, all of us were thoroughly in earnest, and the services became to us a great means of grace. We always began with prayer, kneeling down on the bare ground in one corner of the disused cow shed, unobserved by milkmen in the adjoining fields. The place is now built upon, but I wish we had photographed that spot so dear to the few of us who made it our college of training.

As the result of this preparation, our brother soon launched out into more prominent services, which included *theatre service* and *midnight mission work*. His kindly heart was very much touched at the sight of seeing so many fallen sisters in our busy streets night after night.

At the first large organized meeting for these poor girls, Mackenzie and myself were bracketed together for a certain district, to bring in all we could to hear the gospel and partake of a substantial tea. It was about twelve o'clock at night when we started on our round, so strange to both of us. After a long walk Mackenzie said to me, "When we do meet a case what shall we say?" I scarce knew myself what to answer, and to make matters worse a lonely wanderer came in sight, so the question had to be decided there and then. Quick as thought our brother said, "Let us not frighten her by divulging our mission straight off, but let her have her say, and

then gradually open out the truth of *Jesus and His love.*" Of course I consented, and by his own invitation I spoke first to this poor degraded one. I could see all the while Mackenzie was wrestling in prayer whilst I engaged her attention, and after he had said something about Christ to her she was perfectly willing to go with us and for ever give up her life of shame. Many others were influenced that night, for we went out several times, bringing in one and another, but eternity alone will reveal the work done by our brother in these midnight seasons of service.

It was through the theatre and midnight mission services that our brother came into contact with a dear friend, Major Duncan, who was largely used by God in influencing Mackenzie to consecrate himself to medical mission work. Directly this was decided he threw his whole heart and soul into study, and I did not see him so often afterwards owing to his pressing work.

I can, however, say that his career at the Bristol Medical School was of the highest order, and he passed his examinations with honors.

Such a life may truly be called *Christ-like,* and I hope some one may be induced to write our beloved friend's life in China, for I am sure it will be to those of us who knew him a choice contribution in this day of lukewarmness and error on every hand. May our God keep us all faithful and quickly raise up another who shall follow in Mackenzie's steps.

In conclusion, let me say I received a warm welcome letter from him when I reached China in November last, and his text to me was a very sweet one—Psalm lv. 22. I was looking forward to accept his invitation to visit him, but our next interview will be with the "*King in His beauty.*" On February 4th he sent me another note (his last to me) and I note on the top, 2 Cor. iii. 18—our friend now beholds not as in a glass, but is with the Lord, which is far better.

China Inland Mission,
Chefoo.

In Memoriam.—*Dr. Peter Parker.*

BY REV. J. C. THOMSON, M.D.

MEDICAL MISSIONS began practically in 1835, when Dr. Parker established his "Ophthalmic Hospital" at Canton. This founder of medical missions having just been called to his reward on the 10th of January in the City of Washington, we offer the following epitome of that career which so fully touches us here.

Rev. Peter Parker, M.D., of the American Board of Missions, and the first regularly appointed medical missionary to the Chinese Empire, arrived at Canton in the ship *Morrison*, October 26th, 1834. The following December he left for Singapore and opened on January 1st, 1835, a Dispensary for Chinese, which he continued till August, and treated more than 1,000 patients. Soon returning to Canton he opened there, after some difficulty, his famous Ophthalmic Hospital in November of the same year. July and August, 1837, Dr. Parker spent as surgeon to the expedition to Japan returning some shipwrecked Japanese, when he was able to dispense medicines at the Loo-choo Islands, and sought to establish the art of vaccination among them.

The Canton Hospital was hardly more than established when a desire for extending medical missions was aroused in the hearts of Drs. Colledge, Parker and Bridgman, with the result that in 1838 (Feb. 21st) was established the first medical missionary society in existence. Its influence has been world-wide; but specially did its healing streams flow to Macao, Chusan, Hongkong, Shanghai, Ningpo, Amoy and other points, particularly throughout the province of Kwang-tung.

As early as July was the Macao Hospital opened by Dr. Parker; and under men of such ability as Drs. Lockhart, Hobson and Diver, continued till the opening of Hongkong caused its being moved thither. The Opium War interfering with and finally suspending the operations of the Canton Hospital—though it was never more prosperous and popular, and on the closing day had an attendance of some two hundred—Dr. Parker in July, 1840, embarked for America. By lectures through America and Great Britain he aroused much interest in the cause of medical missions, and was the means of instituting a number of societies to promote the cause, notably the Edinburgh Medical Missionary Society, which was formed while he was the guest of the celebrated Dr. Abercrombie, and largely to aid the "Medical Missionary Society in China."

In 1842 Dr. Parker was married and returned to China in October, and in the following month reopened his Hospital in the same

building where it was first begun; and such was the eagerness of high and low to avail of its advantages, that as many as a thousand persons have been present on receiving days. During this period Dr. Parker was honored in being the first surgeon ever to perform upon Chinese the operations of lithotomy, amputation of limbs, and the removal of enormous tumors such as only a new field like China could produce. He also then first used ether and soon after chloroform to avoid the suffering under such free use of the lancet. Rev. Dr. Beadle we believe it was who declared: "Dr. Parker opened the gates of China with a lancet, when European cannon could not heave a single bar."

In 1844, on the formation of the American Treaty with China, Dr. Parker was chosen joint Secretary with Dr. Bridgman to the American Legation, and later, at the exchange of treaties in December, 1845, he acted as interpreter; and thereafter for some years continued to occupy official positions, though still continuing his practice at the Hospital and among the foreign community.

In 1847 he dissolved his connection with the American Board, and being *Chargé d'affairs* arrived in March, 1853, at Shanghai with Commander Marshall, whence they departed for Nanking; unable to proceed on account of the shallowness of the water in the U.S.S. *Susquehanna*, Dr. Parker on returning to Hongkong was wrecked at the mouth of the Min River, but without bodily harm. In 1854 he returned to Shanghai with Minister Maclane and accompanied him to the mouth of the Pei-ho where he, and Mr. Medhurst representing England, had repeated interviews with the authorities touching treaty matters. Going to the United States in 1855, he returned as Commissioner and Minister Plenipotentiary to China; but left China finally in 1857, since which time he has been engaged, under failing health, at Washington, where we find him holding such positions as Regent of the Smithsonian Institution, President of the Evangelical Alliance, and of the Yale Alumni Association, of the classical and medical departments of which he was a graduate; while since the death of Dr. T. R. Colledge in 1879, he has been the President of the Medical Missionary Society in China, and ever shown a hearty interest in its welfare. In this connection it will be of interest to quote from a letter, "in trembling, feeble hand and the last he ever attempted." After the introduction he says: "This reminder (of the approach of the semi-centennial of the Medical Missionary Society) impresses me deeply—'only surviving member' (founder) of the Medical Missionary Society. Yes! the founders of the Medical Missionary Society are all mortal, and soon, very soon, not 'one' will remain! But I rejoice to know that the Founder of Medical Missions, whose command was, 'Go ye into all the world and preach the gospel and *heal*

the sick, etc., will *never die!* In the beginning was the Word with God, and the Word was God, possessed of all power in Heaven and earth. The words of the Founder, 'Go preach the gospel, and heal the sick.' The years of this Institution are not recorded by centuries, but are *eternal.* This consists of two parts—'*preach* the gospel, and heal the sick.' What God has joined together let not man put asunder. Would that before I die I could say a word that should call this *union* of aims in the Medical Missionary Society into prominence! To be the instrument or agent of opening blind eyes, and of unstopping deaf ears, and rescuing from pain and death, is a glorious privilege, but when these exceed *our* skill, and we come to point the dear patient to one who can do *all* things, this is blessed!"

Dr. Parker, born in Massachusetts in 1804, died at the advanced age of 84 years.

"*Blessed are the dead which die in the Lord.....that they may rest from their labors and their works do follow them.*"

Correspondence.

T. P. AND THE MANDARIN PRIMER.

DEAR SIR:—The April number of *The Chinese Recorder* contains a letter signed T. P., which I should have preferred to pass over in silence if I did not feel it a painful duty to a number of your readers to expose T. P.'s presumption as a warning example for others.

I do not claim any authority, but I shall give you sufficient proof that what I said is well founded.

On page x. of the introduction to the Primer, reference is made to the native dictionary 五方元音. With this standard work I happen to have been somewhat acquainted for more than twenty years. Your readers will find the characters 洒, 生 and 所 under the initial 石, that is *sh*, in this *native* work. If you examine K'ang-hi's dictionary the result will be the same. T. P., however, tells us: "The speaker who adopts the *sh* would be constantly misunderstood." T. P., of course, knows better what the Chinese understand than the Chinese themselves. I know very well the fact that the pronunciation of the initial *sh* differs in China, not only in one province, but it may be even in different villages of one and the same district. The pronunciation of the initial *s*, however, differs too, and these two kinds of initials have to remain in two distinct groups. But T. P. tells us "that Hupeh and Kiangsi beggars, boatmen, teachers and mandarins" all pronounce those characters with an initial *s* and not *sh*. One might almost feel tempted to envy

T. P. for his extensive acquaintance among about 80 millions of human beings in two large provinces, to which some tens of millions between the North bank of the Yang-tse and the South bank of the Hwang-ho have to be added. Such humbug a Chinaman would call 大話. If T. P., however, had really had any opportunity of speaking with mandarins, he would have known the fact that, as a rule, mandarins come from other provinces, and that their language is not free from localisms according to their respective native places.

天堂 is a specific Buddhist term; its meaning is very different from our Christian notion of Heaven and Paradise. For Paradise, 西土 would even be a better Buddhist equivalent.

念書 means, in Chinese schools, reciting a lesson from memory by a boy with his back turned to his teacher. 念經 means, in Chinese heathen worship, the chanting of portions of sacred writings. The *sing-song* way of chanting is essential to it, and many superstitious ideas are connected with the usage. If T. P. has the reading of his "Sunday lesson" done in a way of Buddhist worship, 念 is, of course, the very word for it. Perhaps other missionaries will, like myself, prefer the use of such a term as 讀, which is understood as well as the other, and is altogether unobjectionable. See Mand. Version Matt xxiv. 15, 讀這經的人; 1 Tim. iv. 13, 專心宣讀聖經, though in other passages 念 is used.

In Rev. Doolittle's Vocabulary and Handbook, Vol. I., you find under *watch* or guard, several terms, but *not* 警醒; under *awake, wake*, there are given several combinations of 醒; and under *rouse*, or *waken*, you find 警醒. You doubtless know that Doolittle's is a Vocabulary of the *Mandarin* language and not of Cantonese. If you take up a Mandarin version of the Bible you will find 儆醒 (儆 is the same as 警) used to translate "sober" in 1 Peter i. 13 and in chapter iv. 7. But T. P. knows better—"Whatever else it may mean, in Mandarin districts [only in very few passages translated by foreigners, E. F.] it means, as the Primer has it: 'Watch?'"

Thus T. P. says further on: For 熱心 let your readers compare the Mandarin of Bridgman and Culbertson, Mr. John's *Wen-li* and Mandarin, also Foochow colloquial editions, John ii. 17, and see where E. F.'s "zeal" stands for the above characters. I suppose T. P. felt quite triumphant in citing so much authority against E. F.'s "zeal." Alas for T. P.! Half a grain of intellect might have induced him to learn what Chinese term is used by those translators for "zeal" in passages as: Rom x. 2, Gal. iv. 17, Phil. iii. 6, etc., where the Mandarin versions at my disposal have 熱心. Translators and speakers of Mandarin, after having read T. P.'s denunciation, will fear and tremble!"

T. P. again informs your readers that in Mandarin districts, usage has sanctioned and Wells Willams in his dictionary has adopted, "I beg your pardon," and thus allows us to leave *rigid* literality and use "excuse me," "allow me," as reasonable renderings of 得罪. T.P. does not favour us with a single

quotation from the half-a-dozen Mandarin and *Wen-li* versions he makes a show of in other places. The confession of the prodigal son will suggest itself to every reader —Luke xv. 18, 21. The Mandarin version reads 我得罪了天, etc. T. P.'s *reasonable* rendering would be: "I have begged Heaven's pardon," or "Heaven has allowed me."

This same T. P. evidently intends to sneer at me in writing: "It may be that in such a place as Canton, as things were in the beginning, they are now, and ever shall be." I sincerely regret that T. P. has not even so much Christian feeling and good sense as to guard himself against such profanation of the doxology which is sacred to every true worshipper of God.

That 耶穌教 cannot be used in any other sense but that of "Protestantism" should be understood by any missionary a few weeks after arrival in China. That T. P. should think "Christian religion" decidedly preferable will only cause a smile among those who know anything about it.

Your readers will certainly feel quite astonished to find that not one of T. P.'s items in the least affects E. F.'s statements with regard to the Mandarin Primer.

It is my sincere wish that no other reply of this kind may be required within the pages of *The Chinese Recorder*.

Yours sincerely,
ERNST FABER.

DR. J. K. MACKENZIE'S CORRESPONDENCE.

DEAR SIR:—Wherever the news of the death of this devoted servant of Christ is read throughout China and England, it will be received with feelings of surprise and sorrow, for he has been taken home suddenly in the flower of his age and in the midst of his abounding labours. His name was a tower of strength to the cause of Christianity, and had become almost a household word in the North of China; while his consecrated life seemed in the eyes of his numerous admirers that of an ideal Medical Missionary.

Many loving tributes to the worth of his character and the great value of his labours, will doubtless appear in religious and secular journals during the next few months. But these, like the beautiful wreaths laid upon his newly-made grave, will fade, and it is felt that the record of so noble a life deserves to be perpetuated in some more permanent form—that the scattered leaves should be gathered into a book which shall worthily hand on to others the precious legacy of his holy example.

To obtain such scattered memorials is the object of the present appeal. Readers of the *China Medical Missionary Journal* know that each of the five numbers already published was enriched by contributions from Dr. Mackenzie's pen, but he was never fond of writing reports, and the time devoted by him to correspondence was very small. In view of this fact, every thing that he ever wrote is now invested with a double sacredness and value. The undersigned would, therefore, feel specially grateful if friends possessing letters of the deceased—extracts from which they would not be unwilling to see published—would kindly forward them without delay. Any reminiscences

of interviews, notes of addresses, paragraphs and articles from home journals, or memoranda which throw light upon the events of his life and more especially reveal the secret of his power, would be very welcome. These would in every case be very carefully preserved, and returned if so desired. A short memorial sketch of the life of Dr. Mackenzie, reprinted in pamphlet form from the columns of *The Chinese Times* will be forwarded to every one who responds to this appeal. Please address as under:

THOMAS BRYSON,
London Mission,
Tientsin, North China.

April 12th, 1888.

PROPOSED GENERAL MISSIONARY CONFERENCE.

[*Communicated by Dr. Williamson.*]

THE question of the proposed General Missionary Conference was brought up and discussed at the monthly meeting of the Shanghai Association on the 3rd inst. The President of the Association, Ven. Archdeacon Moule, said he understood that about 480 circulars had been issued and only about 150 replies received, and that in these circumstances we ought to obtain the mind of the remaining 300 before we could proceed in any satisfactory way. Dr. H. W. Boone said he knew from experience how difficult it was to obtain answers to circulars from missionaries, and believed the silence was occasioned solely by the want of consideration. Dr. Williamson believed that Dr. Boone had given the true reason; but that in view of the desirability of perfect unanimity in any invitation which might be sent from Shanghai, he thought they had better accede to the Archdeacon's suggestion, and send out another circular, limiting the time for reply. After further conversation in which several took part, some remarking on the representative and weighty character of the answers which had already come in, it was ultimately agreed *nem. con.* that a fresh circular should be addressed to those who had not replied, and answers requested before 1st June.

Dr. Williamson then proposed that Mr. Murray, Secretary of the Association, be asked to undertake this labour; and after some further discussion this also was agreed to.

SHANGHAI, 18*th April*, 1888.

ANNOUNCEMENT.

I REGRET to say that the sounds, etc., in my "System of Phonetic Symbols," as represented in *The Recorder*, are unintelligible through typographical errors. But having 100 extras on hand, I will gladly send a corrected copy to those who may request one by addressing me at Chefoo, China.

English speakers pronounce the word dog, not "day," in six different ways (see page 109.)

T. P. CRAWFORD.

天地三介十方萬靈眞宰

DEAR SIR:—To what extent in China is a tablet bearing above inscription worshipped, and what is the precise *meaning* and *history* of these words? IGNORANCE.

GIVING AWAY OF CHRISTIAN BOOKS.

DEAR SIR:—At T'ien Hua's suggestion I venture to trouble you with a single line.

By all means let us *sell* our books—whether religious or scientific. If ever there was a time for gratuitous circulation, it has now gone by. May it never return! As a rule, we do not enhance the value of our Christian literature in the eyes of the Chinese by diffusing it among them "without money and without price." "Giving away," as a theory, sounds nice, and all that; in practice, it is demoralizing, and ought, therefore, to be eschewed. The fact is that in China a book is read and prized according to its cost. T'ien Hua ought never again to "give freely to all comers." It it satisfactory to learn that his mind is "by no means free from doubt" as to the wisdom of his old habits.

Yours truly,

J. W. W.

"THE DRINKING HABITS OF THE CHINESE."

DEAR SIR:—I have been deeply interested in the article bearing the above title, and also in the letter headed Communion Wine which appears in this (April) number of *The Recorder*. It seems to me that the best cure would be to set before them a good example. The Chinese are grand imitators not only in workmanship but also in character. I have been greatly cheered of late with the success of a work in a new district. There my argument holds good—the newly received members are imitators of the evangelist who has been the means of their conversion. He neither drinks wine nor smokes tobacco, and several of the Christians before entering the church gave up drinking wine and smoking tobacco. He fasts upon certain occasions, and in this particular also they copy him. Now if the missionaries and helpers in the various stations were both total abstainers and non-smokers I believe the Christians would follow their example and we should no more have to grieve over the drinking habits of the Chinese Christians.

I am, Dear Sir,

Your sincerely,

J. J. COULTHARD.

THE TEN BEATITUDES.

THE Hebrew and Greek Scriptures are full of parallelisms like the well-known wall and door mottoes of the Chinese. The ten beatitudes or conditions for happiness in the Sermon on the Mount (Mat. v.) make five sets of mottoes.

Will our friends who understand the Chinese give us these five couplets before another Chinese New Year.

The accurate literal translation of the first is also wanted: Happy the beggars for the spirit because of them is the rule of the heavens.

The exact sense in Chinese is wanted. The couplet can have more liberty. Its parallel is, Happy the meek ones because they will inherit the earth.

J. CROSSETT.

GIVING AWAY OF CHRISTIAN BOOKS.

DEAR SIR:—Until I read "T'ien Hua's" letter in this month's (April) *Recorder* I was under the impression that the gratuitous distribution of books was no longer made by missionaries. I thought that the evil of it had been pointed out again and again, and except

upon special occasions — such as the triennial examinations at the provincial capitals—no one was unwise enough to grant or engage in such a distribution. Quite recently I have had another proof of the folly of giving away books, and upon a special occasion too. One of the colporteurs employed by the British and Foreign Bible Society was instructed to distribute 5,000 copies of the "Word of God" (portions or gospels) among the poor in the inundated district in Honan. Perhaps such a grant was intended for the whole of the inundated district, but as a matter of fact seven-eighths of the books were given away within thirty *li* of headquarters. Everyone knows how easy it is to give away books; men, women and children, mostly the illiterate, crowd to obtain them, since the books make good soles for shoes or may be sold for a few cash. Shortly after this distribution—and we are waiting to see a report of it in the B. and F. Annual volume—some of the inhabitants of a certain village sent a request that the books, which they had carefully collected in a heap, might be taken away. They said that the colporteur had thrown down a lot of books and then ran off. I suppose the fact of the matter was, the colporteur was surrounded by a crowd "hungering for the Word of God" (!!) and that to save himself from molestation he disposed of his books in a hasty fashion and beat a more hasty retreat.

Such a distribution is not only unwise but decidedly wrong; since, where the distribution was made the Word of God is not only lightly esteemed but has been dishonored, and future sales will be greatly hindered. I could wish that the aim of the Bible Society was not to circulate a colossal number of books and make a good report, but to distribute fewer in a wiser and more thorough manner; then one could with greater confidence expect the Divine blessing to rest upon their efforts.

Yours sincerely,

道五.

Glimpses into Chinese Homes, by Miss Elizabeth U. Yates, who spent some years in the service of our Woman's Foreign Missionary Society in China, is a book of 134 pages in which the author gives in an informal way some of the facts and occurrences which came under her observation while thus engaged in missionary work. It is an unpretentious volume, and though the proof-reader should have done better work it will be acceptable as affording, in a pleasant way, information to many readers who will never get the same through large and more labored literary productions.—*North Christian Advocate.*

We have received the Constitution and By-Laws of the Chinese Anti-Opium Society formed in Peking, of which Rev. F. Brown is President, and Rev. W. S. Hobart, Treasurer. It is proposed to extend the influence of the society to other districts. The pledge is not to eat, drink, or smoke opium; not to cultivate or help others to cultivate the poppy; and not to buy or sell, or help others to buy or sell opium. Pledge cards with the seal of the Society affixed will be sent to those willing to join, the cost on thin paper being three cents, and on thick paper twenty cents.

Editorial Notes and Missionary News.

THE GREAT WALL NOT A MYTH.

We take pleasure in publishing the following from Mr. C. F. Hogg of the China Inland Mission. No one who has ever seen portions of the Great Wall has any question about its being more than a myth, as maintained by Abbe Larrieu:—

"On the road from Si-ngan the first sight of the Great Wall is obtained after crossing a low hill about seven miles (twenty *li*) to the east of Lanchow. It borders the high road on the South bank of the Yellow River, not on the North as in the Catholic survey maps, recrossing the river about five miles from the West gate.

"It is built throughout of loess and is not continuous, the longest piece without a break is perhaps a mile (English) long. It averages twenty feet high and fifteen feet across at the top. The natives are unanimous in calling it the "Wan li ch'ang Ch'eng." It will hardly last many years longer as its material is apparently much in demand for building purposes.

"Mr. G. Parker tells me he has seen the wall at Ninghsia, Si-ming, Kan-chou, Liang-chou, and Su-chou. At these places it is in much the same condition as the portions the writer has seen.

"Mr. A. D. Vaseneff, a Russian gentleman in business here, has seen it at Chia-yü kuan, 25 miles (70 *li*) beyond Su-chou. There the wall ends and for a mile or so of its length is built of large *chuan*. He has also seen it at various points along the route from Su-chou to this city—a three weeks' journey. So much for the Great Wall in Kan-suh. It has nothing in the shape of turrets that I have seen."

The Rev. J. H. Roberts, of A. B. C. F. M. Mission, Kalgan, has also an article in the *Missionary Herald* for March, entitled "The Chinese Wall a Fact," in which he says: "This wall is no more a myth than are the Pyramids of Egypt, or Bunker Hill Monument." He notes eight different places, besides Kalgan, where he has crossed the wall along a line of two hundred and sixty miles, and he suggests that M. Larrieu "may have ridden through the pass in a mule-litter, the windows of which may have been too low to give one a sight of the mountains," or "may have been too absorbed in reading a book." He speaks of an ancient branch of the wall, near Kalgan, which "can be identified at any place by the towers near it, and by its habit, so to speak, of following the divide, and of climbing the most inaccessible peaks." He concludes by saying, "Of the Chinese who live close by the Great Wall, under its shadow if you please, there are two classes of people who never know it, or see it, namely, those who are blind, and those who are very busy—too much absorbed in their business to study the mountain tops. But neither class would think of pronouncing the Great Wall a myth."

NEWS FROM UPPER SIAM.

The following paragraphs are from the Rev. S. C. Peoples of the

Presbyterian Mission to the Laos, dated Lakawn, November, 1887:—

We had a delightful time in our lonely station during the early part of this month. Presbytery met at our place and the brethren at Cheung Mai came over in a body, and many Christians from Cheung Mai came along upon invitation, so that we had about forty strangers on our place during the week of the session of Presbytery. It was fortunate that we happened to have an attic to our little house for the accommodation of our brethren; all available space, including the board shed, was employed for the accommodation of the native Christians.

Presbytery convened Thursday evening, November 3rd, and adjourned Thursday morning, November 8th, meeting each day except Monday which was taken up with the business of the Mission Meeting.

The close proximity of our outward relation, in all being crowded into one little house, was only a symbol of the warm brotherly Christian spirit that pervaded all our meetings.

We determined to set on foot what we hope will be a permanent plan for training evangelists, and will eventually grow into a Theological School for the Laos. We also decided to add two more to the four Laos churches in our Presbytery, in two new Provinces, Cheung Hai and Cheung San—two provinces to the north of Cheung Mai and Lacawn. In one of the above provinces we have some twenty adult Christians, and in the other about forty.

Sabbath morning we held our monthly communion service, at which time we had the pleasure of receiving two new members into the little circle of the Lacawn Church; making four accessions within the last three months. In the afternoon we had a sermon by Dr. McGilvary, on Foreign Missions, when the people were reminded of the prayers that were going up on their behalf on that very day in the Christian lands. Our statistical report is somewhat as follows: *Added this year*, Adults 109, Infants 108. *Aggregate*, Adults 432, Infants 292, Sabbath School 450, Contribution 280 rupees.

HOSPITAL REPORTS.

We acknowledge with pleasure the receipt of Reports from the Soochow Hospital under Dr. Park, and of the Margaret Williamson Hospital at Shanghai under Dr. Riefsnyder. We leave a fuller notice of them to the *Medical Missionary Journal*, but we must give the following extracts regarding the spiritual work.

Regarding the Soochow Hospital it is said:—

> Chapel preaching to the dispensary patients is also very satisfactory. They are quiet listeners, and if there are those who disturb us while we are preaching, some one generally asks them to be quiet. We hear no slandering or abuse behind our backs, and they mostly treat us with much politeness and show their friendly way in general. Not only they say the doctrine is true, but they often tell others about it.

Miss Reifsnynder says:—

> Hundreds come, hear the Truth, perhaps understand it, go away, are never seen afterwards; others come again and again, in fact the majority do so—and there is no question but what some knowledge is gained in reference to the True God. What the result of all this seed-sowing—for the most of the teaching is but such—who can tell? The Bible Reader, who speaks daily to the waiting patients, is a woman of rare abilities, and has the faculty of speaking most simply, yet forcibly. After the Dispensary patients are gone, she goes into the wards, and

by the bedside continues her Gospel work. The day's work is begun with prayer at 8 a.m., while a Bible Class meets every Friday night. These services the house-patients usually attend, if able, but attendance is entirely optional. The class was organized for the benefit of the Christians in connection with the Hospital; gradually the patients joined, until it has become almost a privilege to be one of the number.

THE TRACT SOCIETY OF HANKOW.

THE Twelfth Annual Report of the Central China Religious Tract Society speaks of emerging from "the obscurity in which it usually carries on its operations, in order to present to its friends and supporters a brief account of what it has been able to accomplish during the past twelve months."

Evidences are given that the literature furnished chooses a middle course and proves acceptable both to scholars and ordinary reader Books have been sent into "nearly all of the eighteen provinces of China, and to her dependencies, also to Japan, the Straits Settlements Hongkong, and even to Australia and the United States."

Two new publications have been added to the Society's Catalogue during the year, viz., a tract on "The God of Thunder," by Rev. T. Bramfit, and a sheet Calendar. Regarding the external appearance of the publications, the Report says:—"Our book tracts have been brought out in bright-coloured covers, a change which has been much appreciated. It is intended, however, to publish all our tracts in a more taking form."

The total circulation was 349,-315, of which 115,486 were book tracts, 130,544 sheet tracts, 95,285 calendars, and 8,000 publications of societies and private individuals. The proceeds of sales amounted to Tls. 754.54, while the grants from the London Tract Society amount to Tls. 1,226,72. The total expenditure for the year was Tls. 2,446.36.

Notes of the Month.

A CORRESPONDENT from Tientsin gives the following particulars about the death of the greatly beloved Dr. Mackenzie, whose loss will be more and more felt:—"Pleuro-pneumonia set in on Friday, and at 4 a.m. on Easter Sunday he was with his Lord. He never lost consciousness, and was able to speak faithfully to each of the students and dispensers who were allowed to see him, and sent loving messages to all his friends. Mrs. Lees and one of the medical students were watching him when the end came, and he simply ceased to breathe while he was sleeping quietly for the first time for five days."

WE note with interest a pen and ink drawing in *Wesleyan Missionary Notices* by Rev. Dr. Macdonald, of the Ruins of a Buddhist Temple in the Spirit Valley, Nanking, one of the most remarkable buildings in all China, which strangly survived the Taiping chaos.

THE remains of the Rev. John Butler and his little son, John Scovill Butler, who both died of cholera near Chinkiang on 12th October, 1885, were removed to Ningpo and interred in the foreign cemetery on the 31st March. Ser-

vices in English and Chinese were conducted at the grave by Rev. W. J. McKee and Native Pastor Zi, a goodly number of foreign residents and also of native Christians being present. The Chinese Christians connected with the American Presbyterian Mission at Ningpo, in token of their appreciation of Mr. Butler's eighteen years of faithful service in their midst, have of their own accord subscribed twenty dollars, and have asked the privilege of applying it toward the purchase of a monument.—*N. C. Daily News.*

THE Rev. J. B. Thompson, of the A. B. C. F. M., Tênchow Fu, Shansi, writes:—"There is a growing demand in this neighborhood for Christian books, and there seems to be quite a strong desire on the part of many to learn the doctrine. The Sunday audiences are good. Five are to be baptized in a Sunday or two."

WE learn from Mr. C. F. Hogg, of Lanchow, Kansuh, that Mr. Geo. Parker left there for Kuldja, to meet Dr. Lansdell, early in March. Mr. Hogg reports the settlement of a Russian merchant in that place, who has a branch at Sining, and says:—"I think we have less opposition in these parts, as foreigners, than most of the brethren along the river. Provisions, too, are good and cheap."

ERRATA.

MR. *Bryant* desires us to correct an error in the April *Recorder*, page 191, which he properly characterizes as "egregious." The Donations of his Agency should have been given as Old Testaments 15, New Testaments 40, and Portions 74.

On page 190 of the same, 10th line from top, col. ii., for "Probationers 2,179," read "Adherents."

THE Rev. Mr. Bryant, Agent of the Brit. and For. Bible Society for North China writes us *en route* for Corea, where he hopes "to sojourn for a few weeks and gather further knowledge of the people and country, and the prospects of doing more than we do at present toward bringing the word of God into the hands and hearts of the people."

THE 107 adult Chinese Christians of the Singapore Presbyterian Mission gave during 1887 for Mission purposes $885.00—which was certainly very creditable liberality.

Contemporaneous Literature on China.

Chinese Jottings, State Deities, etc. LITTLE'S "Yangtsze Gorges," "London and China Express," 27th January, 1888.

Die Chinesischen Zukunfts-Eisenbohnen. Von GUSTAV VON KREITNER. "Revue Coloniale Internationale," Oct., 1887.

Die Elegische Dichtung der Chinesen. Von A. PFITZMAIER. Wien, 1887.

Gospel Ethnology. By S. R. PATTESON, London: R. T. Society. An answer to the question—"Is the Gospel suited to all mankind?"

Hsin-Kuan Wên-Chien-Lu. Text-book of Documentary Chinese, with a Vocabulary, for the special use of the Chinese Customs Service. Edited by Dr. F. HIRTH. Vol. II. Shanghai, 1887.

Korea nach seimen wirthschaftlichen und Cultur-verhältnissen. "Revue Coloniale Internationale," November, 1887.

Le Texte Originaire du Yik King, sa nature et son interpretation. Par C. de HARLEZ. Paris, 1887.

Notes explicatives sur les accusations portées contre les missionaires et les Chrétiens victimes des massacres et les désastres causés par les lettrés en Annam et au Tonkin. By Mgr, PUGINIER, "Revue Française," Feb.. 1888.

Pékin: Souvenirs de l'empire du milieu. Par M. JAMETEL. Paris, 1887.

Reisebericht über Indien, Birma und China. Von S. RINMON. Leipzig, 1887.

The Calamity in China. "The Spectator," January 14th, 1888.

The Language of China before the Chinese. Researches in the language spoken by the pre-Chinese race of China Proper previously to the Chinese Occupation. By Prof. TERRIEN DE LACOUPERIE. London, 1887.

The Origin of Chinese. "The Athenæum," 16th November, 1887.

The Population of China. "Royal Statistical Society's Journal," December, 1887. London: E. Stamford.

The Shifted Cardinal Points. By Prof. DE LACOUPERIE. "The Babylonian and Oriental Record," January, 1888. An attempt to prove that Chinese Civilization had its origin in South-Western Asia.

Turning the British Flank in Asia. "Times" Weekly Edition, January 28th, 1888.

Work for the Blind in China. By C. F. G. CUMMING. London: Nisbet. Cr. 8vo. 1/6.

Zur Conchylien Fanna von China. Von V. GREDLER. Mit Illustrationen. Wien, 1887.

Diary of Events in the Far East.

January, 1888.

20th.—A girl 18 years of age carried away by tigers from the district of Hinghwa, Foochow.

February, 1888.

19th.—Engagement between Spanish troops and Sulu insurgents; Spanish lost six men killed and twenty wounded. Insurgents lost about 200 killed and wounded.

March, 1888.

1st.—Several thousands of natives at Manila sign a document requesting the Government to take prompt and active measures for the expulsion of the Archbishop and all the "Frailes" from that place.

4th.—A boat belonging to a Japanese man-of-war at Yokohama capsized; nine lives lost.

12th.—Village fight at Foochow; one man killed and several wounded.

14th (about).— The Chinese government directs the Thibetan troops to evacuate Sikkim.

16th.—Eruption of the Mayon volcano at Albay; several lives lost.

18th.—S. S. *Hyakan Maru* destroyed by fire in the Japan Inland sea; fifteen lives lost.

19th.—Farewell address and testimonial presented to Mr. G. Thomsett, Harbour Master, by Hongkong residents, on the occasion of his departure for home.—Rebel Sulu forts attacked by seven Spanish men-of-war.

20th.—Stockade of the Thibetans captured by a small British force of the Sikkim expedition.—Slight shock of earthquake felt at Tientsin.

23rd.—Great fire on Mount Koya, Kü Province, Japan; a large temple and 130 buildings distroyed.

24th.—Fire broke out afresh in another shrine at Mount Koya; forty houses, police station and post office destroyed.

26th.—Railway accident on the Tokio-Yokohama line, Japan; four carriages broken up; no lives lost.—Man cut to pieces on the Yokohama-Shinboshi line, Japan.

29th.—Congratulatory address presented to Mr. Russell Robertson, H. M.'s Consul, by merchants of Yokohama, on his return from England. His death occurred a few days later, of heart disease.—Severe hail storm in Shan-ching fu, Kwang-tung; several oxen killed and crops greatly damaged.

April, 1888.

1st.—Seven leading newspapers in Tokio, Japan, fined for publishing the substance of a political address in their advertising columns.

3rd.—M. Wagner, new French Consul-General, and family, arrive in Shanghai.—Burglary at Hongkew, Shanghai; $60 and other valuables stolen.—Strike of wheelbarrow coolies in Shanghai, owing to an increased tax being levied upon them.

6th.—Préa Samdack Naradaun the first, King of Cambodia, paid an official visit to Saigon.

6th.—Large fire at Peking; several shops and about 200 dwelling-houses destroyed.

9th.—Destructive hail storm at Swatow; passenger boat capsized, seven lives lost.

10th.—The Emperor of China performs the annual ploughing ceremony.—The Coreans leave Peking.

14th.—Land slip at Kowloon, four Chinese killed.

15th (*Sunday*).—Tamchow and Taiyushan Mining Co.'s smelting works formally opened by Mr. Ho Amei in the presence of 500 foreigners and as many Chinese.—H. E. Senhor Da Roza, Envoy extraordinary for Portugal to Peking, leaves Shanghai for Tientsin for ratification of the new treaty between China and Portugal.

18th.—S. S. *San Pablo* stranded, and becomes a total wreck near Turnabout Island, during dense fog; no lives lost.

22nd.—Shock of earthquake at Nanking.

23rd.—Barbarous punishment inflicted upon two old prisoners in the Che-hsien's jail, Shanghai, for levying blackmail upon a new prisoner; after having received 2,000 and 3,000 blows each, their ankles were broken with an iron hammer.

Missionary Journal.

BIRTH.

At Lan-Chow, Kan Suh, February 20th, the wife of C. F. Hogg, C. I. M., of a son.

MARRIAGE.

At Shaohing, March 20th, by the Rev. J. D. Valentine of the C. M. S., James Amor Heal to Matilda Carpenter, both of the C. I. M.

ARRIVAL.

At Tientsin, April 2nd, Rev. C. M. Stanley, and family.

DEPARTURES.

From Chefoo, April 2nd, Rev. R. H. Mateer, also Rev. H. D. Porter and family, for U. S. A.

From Foochow, April 9th, Rev. R. Van Someren Taylor, wife and two children, of the C. M. S., for Europe.

From Shanghai, April 13th, Rev. J. H. Morgan, C. M. S., Ningpo, for Europe invalided.

From Shanghai, April 13th, Rev. John Ross, wife and child, of the U. P. Mission, Moukden, for Europe.

From Shanghai, April 13th, Rev. M. L. Taft, wife and infant, of the M. E. Mission, for U. S. A.

From Shanghai, April 17th, Rev. J. M. W. Farnham, D.D., for U. S. A.

From Shanghai, April 20th, Mr. and Mrs. W. C. Noble and three children, for San Francisco.

From Hongkong, April 20th, Rev. C. R Hager, for U. S. A.

THE

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AND

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Chinese Epitaphs.

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ANYONE hunting for "sermons in stones" should not neglect grave-stones. Here the sermons are short but yet serious and full of interest. Even in China is this true. Nothing could be more formal than the Chinese epitaph, but no amount of conventionality can conceal the thoughts of the heart behind it and from which it issues. The few words, rarely over four, are enough to disclose the highest ideals the living entertain in regard to this life, and their best hopes for that which may be beyond. For the real religion of any people, do we not get our most direct and reliable testimony from these tablets of stone, on which in terse summary is recorded humanity's past experience and future hope?

The following inscriptions are copied from my note-book, and were all gathered in the vicinity of Kalgan. It would interest the writer to learn how these compare with those found in other parts of the Empire. The following represent with reasonable completeness those to be found in the locality just mentioned, and if one could judge from their frequent recurrence there, they must pretty well represent all China.

Those presented may be thrown into general groups, as follows.

(1) 百世流芳—*His fragrant name shall flow down to a hundred generations,* or

(2) 萬古流芳—*to ten thousand ages.*

Really this does look a trifle strained when applied to the average celestial, even though his family be affluent enough to provide for

him a cheap stone. Nor is this seeming exaggeration relieved when we "consider the text in the original," for the 古 translated exactly would be *antiquities*, so that these four innocent-looking characters ask us to believe that the distant future shall have receded back into ten thousand past and hoary ages before the name of this individual shall have ceased giving forth its fragrance to the world! We commend this inscription, for his sober deliberation, to the minister who recently said that he regarded an ounce of taffy as worth a ton of epitaphy. This is one of the many things in China that must be reversed before the required equilibrium can be established.

(3) 永垂不朽—*His name shall descend forever and never perish.* This is exceedingly common on all kinds of memorial stones. This word "forever" also seems to be a great favorite with all people not mathematically trained, for expressing the idea of indefinite duration, and the Chinese certainly are no exception to this rule.

(4) 億萬斯年—*His years shall be* 1,000,000,000.*

(5) 千萬斯年. This is more modest than the last and only allows ten thousand years of immortality. Now as to expressing any such expectation as these words might seem to imply, of course everybody recognizes them to be fine-sounding but empty phrases. But indirectly, and therefore most genuinely, they witness to the deep and imperishable longing of the human heart to not perish from the land of the living, from the thoughts of men. The man may be buried under the stone and, as in China, buried very deep, but such expressions as these are among the evidences that show how the hope for something better than death refuses to die out of the heart.

(6) 永言孝思—*Forever shall be mentioned the filial piety* (of his descendants).

(7) 春秋展孝思—*Spring and autumn will the children remember to perform their filial duties.*

(8) 以時祭祀—*Will sacrifice at the appointed times.*

The first of these seems to mean the same as the two following, but just what *they* mean is really undiscoverable. For wealth of ambiguity is there any language to be compared with the Chinese? The uppermost thought here may be that the posthumous needs of the departed will be supplied. Or perhaps an exhortation to the children to remember their duty in sacrificing is the first idea. Or is it that such was the virtue of the deceased that he won for all time the living regard of the future generations?

* Williams says: "Laudatory expressions are rare, and quotations from the classics or stanzas of poetry to convey a sentiment entirely unknown"—*Middle Kingdom*, revised ed. Vol. II., p. 255. This observation clearly needs revision. Nearly all the inscriptions given in this paper are laudatory and Nos. 4, 5, 6, 9, 20, are from the *Shih Ching*.

Amidst such abundance it is our own fault if we do not find some sentiment that pleases us.

But the general import of these epitaphs is clear enough, and the sacrifices they refer to, every Chinaman knows by heart. The times for sacrifice to the Spirits are at least six every year. In China, men minus fleshly bodies are popularly supposed to enjoy their festivals as do their corporeal friends, that is, if they are properly supplied with the necessities of existence, *i.e.*, wine, or in case deceased belonged to a temperance society, tea; food, paper clothing, cash, silver and gold. The seasons for sacrifice are: the birthday of the deceased, the day of his death, the *Ching Ming* which comes 106 days after the winter solstice, that is, at the end of the 2nd moon, or the 1st of the 3rd; the 15th of the 7th moon, and the 1st of the 10th. These three last are called 上元, 中元, and 下元. These five festivals the spirits celebrate by themselves, only requiring of their earthly friends their provisions and specie, but the sixth and greatest, which might be termed All Souls' Day, is that of the New Year, when all in the heavens or on the earth, or in it, meet under the same roof and rejoice together as well as possible under the circumstances. Because the welfare, if not the existence, of the departed is so dependent upon the offerings of the living, these epitaphs, assuring them of the children's undying remembrances, amount to something very like the *Requiescat in Pace* of other lands, though with the difference of heaven and earth in their philosophy and faith.

(9) 克昌厥後—*Able to prosper his posterity.* This is from Wu Wang's eulogy of his father in the *Shih Ching*, and seems to be the leading thought of the ode. It is interesting to notice how often, as compared with the writings of Confucius and Mencius, this thought reappears through the older classic. This has its analogy in the Bible, if we compare the times of Moses with those of the later prophets.

(10) 光前裕後—*He sheds luster on his ancestors and will prosper his descendants.*

(11) 厚德載福—*His deep virtue holds blessings.*

(12) 垂裕後昆—*Sends down prosperity to his descendants.*

(13) 百世其昌—*Will prosper one hundred generations.*

(14) 祖德宗功千年澤子承孫受萬載興—*The virtue of our ancestors holds a thousand years of good; and the children shall receive prosperity a thousand years.*

(15) 德啟嗣後—*His virtue shall expand his posterity.*

That this is considerably the largest class is not from accident. It is because the private teachings of the moral nature regarding the good of virtue, and the evil of its opposite, have been emphasized and enforced by the Chinese sages who have stood at the head of the

nation as its representatives and teachers. No doctrine is more explicitly stated. Both the *Tao Tei Ching* and its distant relative the *Kan Ying P'ien* give this sentence: 善惡之報如影隨形—*The awards of good or evil follow them as the shadow the substance.* Now let this conviction become firmly rooted in the mind of a man who is utterly ignorant of any other world besides this, and who has happened to notice that men by no means always get their deserts in this world, and there is left no possible theory but that the surplus of good or evil deserved but not received by the individual must go down to the children and children's children; that is the theory which appears in the class of epigraphs above. This philosophy is tersely expressed in the *Scripture to Awaken the World.* 近報在身遠報子孫—*The near award is upon one's self, the distant goes to the children.* Or, as a more popular saying has it, 爲善不昌, 祖父有餘殃殃盡則昌爲惡不絕祖父有餘德德盡則絕—*When one does well and yet fails to prosper, it is because the ancestor left a surplus of evil; when this surplus is exhausted the prosperity will come. When one does evil and does not come to his end, it is because of the ancestor's excess of virtue; when this is spent the end comes.* The likeness between the thought of this class of epitaphs and the conclusion of the Fourth Commandment is apparent. Likewise the gulf between the two. How the Chinese mind, holding so firmly to and making so much of moral law, has yet been so contented with its ignorance concerning the law-giver, is a problem beyond—well, we will say, the scope of this article.

The inscriptions that follow are miscellaneous.

(16) 永受皇恩—*May his family always receive Imperial favor.* This seems to be a prayer that among the descendants there may always be officials.

(17) 恩榮—*Received Imperial honor.*

(18) 覃恩—*Ascended one grade.* This marks a new Emperor's ascension or his marriage, or the birth in the Imperial family of a son, on each of which august occasions a universal 覃恩 takes place.

(19) 木本水源—*The tree has its root, the water its spring.* Written on the stone of the oldest ancestor.

(20) 本支百世—*May his clan be prospered a hundred generations.*

(21) 具世嚴慈—*A whole generation our father and mother.*

(22) 貽厥孫謀—*Left to his grand-children an example.*

(23) 篤瘞先澤—*We have completed the burial and sacrificial rites (repaying) the kindness of our ancestor.* (?)

(24) 先天聖母后土皇帝—*The holy mother of the ancient heaven. The rule of the rear.* (?)

These are rare and obscure. Can they be those of one of the sects? The first suggests the Pa Kua Chiao.

The following are always to be seen in every completed burial place.

(25) 后土之神位—*The place of the god of the rear.* This is explained by the location of the stone on which it is written, this always being in the corner of the lot and at the rear. Sometimes this inscription gives place to the less common 神祇之位—*The place of the gods of heaven and earth.* With all their agnosticism the Chinese do not neglect to mention the gods, and one of these is as sure to be seen as the *Dis Manibus* on the Roman urn.

(26) 明堂之神位—*The seat of the god of the Illustrious Temple.* This is always engraved in large characters on the stone standing before the graves, and which represents what was, in the times of Wen and Wu, the place of the ancestral temple. This Ming Tang corresponds to what is now the 太廟. The change from the temple to the open space was made probably after the time of the famous geomancer Kwo P'oh.

(27) 穀旦—*Lucky day.* This is always on the stone. It assures all concerned that a fortunate day was chosen for erecting the slab, though in what direction this good fortune is supposed to radiate is not easy to guess.

In conclusion. Between such epigraphs presented and those of the western world there are broad differences. In general the Chinese is much more formal and cold. In not one of those given do we have the least hint as to the personal character, still less the characteristics, of the individual. It would be hard to imagine a more complete exhibition of practical stoicism than that presented in the inscriptions noted. We look in vain for those expressions of the human heart that death everywhere else calls out. Words of tender pity, of affection for wife or child, laments over the cruelty of death, attempts to follow the departed in thought into the future world, all these may be felt but never are expressed in the cold, formal sentence that satisfies the Chinese heart. Anything resembling a pleasantry or pun might as well be looked for in the *Peking Gazette.* In general, the style of the epigraph accords very exactly with the state of the departed as that is regarded by the living, *i.e.*, to all intents and purposes, dead. Of course these observations would be utterly worthless if deduced only from the few specimens presented, but a moderate amount of inquiry and a total failure to learn from any source of any different sort, strengthens in the writer's mind the conclusions already reached.

When we bring into contrast Christian inscriptions, the contrast is yet more painfully evident. In the one is expressed trust

in a merciful Being; in the other, only the blind hope that under impartial law the assumed integrity of the departed will bring forth worldly good to the descendants, and secure continuance to the name, and sacrifices to the shade of the dead. The one has the virtue of humble faith in the Creator: the other boastfully puts its faith in the virtue of the creature. The Chinese believe in Heaven—meaning by that term Law—but do not believe in a compassionate Heaven. In no one of the epigraphs above have we the least sign of any turning to Heaven as gracious and merciful. The only Heaven for the deceased is that which his own good deeds make for him. What a turning of thought must take place before this offensive laudation shall fade out of sight in the great light of the cross!

The New Testament in Chinese.

Paper II.

IN a former paper reason was shown for holding that so far there is no adequate translation of the Word of God in Chinese, or at least none in the hands of Protestant Missionaries. In this paper further evidence will be adduced in support of that conclusion by the citation of mistranslations in the existing versions—errors of sense and symmetry hiding alike the beauties and truths of the Word of God, and in every way defrauding the Chinese Christian of what they pretend to give him. All this is true of every version of the Scriptures so far, though that issued from Hankow is much in advance of any of the others. Still it is far from what even a very ordinary version should be.

What shall we say of work that wilfully, without either rhyme or reason, changes the very words of Scripture in many passages? Only by comparison of Scripture with Scripture can we hope to understand what was written for our learning, and the ideal translation is that which places all the material for comparative study at the disposal of the student. Ex. qr. compare 2 Chron. xx. 7, Isa. xli. 8, Jas. ii. 23, with Prov. xvii. 17, xviii. 24, John xv. 13–15, and note Psalm xxxviii. 11 for accurate translation. A similar case, but this time more absurd if not so serious, is that of the Hebrew word *tamar*, transliterated in no less than three different ways in Bishop Schereschewsky's Old Testament (Gen. xxxviii. 24, 2 Sam. xiii. 1, Ezek. xlvii. 19) and for the same word as the name

of a tree we have the English word "palm" boldly transferred in the Chinese text!—(Psalm xcii. 12.) Could incongruity have gone further? How much more useful, how much more symmetrical the word would have been, had the person, the tree and the city, one word in the original, been represented by the same term.

Perhaps the most evident canon of interpretation, but one that our translators either overlook or deny, is that what is said is meant. Others, too, have shared their spirit, as Burns, for example, when he makes Interpreter say that 人受了感化好像重生一樣. This is not what the Master thrice impressed upon Nicodemus, nor what His disciples taught (1 Pet. i. 23, Jas. i. 18), but a wilful and unreasonable destruction of truth whereby nothing is gained and much is lost. This expresion 感化, than which none is more common in preaching, conversation and literature, and which our translators have attached so frequently to the name of the Third Person of the Trinity in Acts and in the Epistles, represents nothing in the original. It is thoroughly unscriptural and out of harmony with the teaching of Christ to say that the Holy Ghost "influences" or "changes" a 人 or his 靈魂, so making hin a Christian—a member of Christ. On the contrary, Nicodemus was told that we must be "born," not "changed"—not an operation on the flesh or on the spirit, but "a new creation" (Gal. vi. 15, 2 Cor. v. 17) is necessary to life. When a native reads the *Sacred Edict* in the streets his wish is professedly to 感化 men. Are we to teach that the Spirit of God does what a man can do to his fellows or what the good example of Ch'eng Pao's family did for his hundred dogs?

From first to last the Pekin version appears to have been written for the colporteur and not for the church—for which only the scriptures are intended. That it was not necessary under any circumstances to weaken the expressions is sufficiently evidenced by the inconsistency of the translation. *Cf.* Acts ii. 4 with iv. 31 and viii. 15; 1 Thess. i. 5 with verse 6. If Dr. Hugh Broughton "would rather be torn to pieces by wild horses than impose such a version (that of 1611) on the poor churches of England," how would his righteous soul be vexed for China!

Another instance of the application of the toning down principle is to be found in 1 Thess. iv. 13, where Paul tells his converts that they must not grieve for their dead in Christ, that these but sleep and will awake at His shout. The word is "sleep" in Greek and should be "sleep" in Chinese, but the Pekin committee, following the Delegates, must needs correct its author and rob the church of a wonderful thought, giving notice of the dishonesty in a marginal reading. There is an element of absurdity about some of these

marginal notes from which even Mr. John has not escaped. Here, for example, and in the fourth verse (*cf.* chap. i. 10) we are told that the original has a certain term which can be translated, then why introduce something different? Why not give what is in the original? To what man is given the option of retaining, rejecting or altering one jot or one tittle of the Word of God? Throughout the New Testament the departed believer is never spoken of as dead, he is either "asleep" or "dead in Christ." There are expressions in our Bible which, "if not rendered with fearless literalness *will* seriously lower the standard both of privilege and practise in the Christian Church in China," and this is one of them. To the Christian, "dissolution is but an early incident in his career, a victory over death" to be manifested at the parousia of Christ. Paul calls it sleep; so did Jesus at the bedside of the Jewish maiden (Mk. v. 39), and so He taught his disciples to call it ere they went to the bereaved home. (John xi. 11–13. *Cf.* also Acts vii. 60, 1 Cor. xv. 18.)

Nor is this the only muddle that has been made in 1 Thess. iv. 14–18. The apostle writes that διὰντου Ιησου, God will bring with Him those who have fallen asleep, but both Mr. John and the Pekin committee follow the authorised version and revised version (but note margin) in the exceptional rendering of an ordinary form. *Cf.* Eph. ii. 8, John i. 3., etc. Again, the third 耶穌 is commentary —however good—where translation only has any right to appear. Here is an instance of ambiguity in the original which could have been transferred into the Chinese. Αὐτος should be rendered by 他. Still further, "we who are alive and remain until the presence (revised version margin) of the Lord" appears with παρουσια, represented by 降臨, the term that covers καταβαίνω in the next verse. Liddell and Scott define this word—which occurs twenty-four times in the New Testament—as "a being present, presence;" and Young gives "a being alongside." Obviously 降臨 has nothing in common with παρουσια—*Cf.* 1 Cor. xvi. 17, 2 Cor. x. 10, Phil. ii. 12.

It can hardly be questioned that a thorough acquaintance with the Word of God can only be obtained from the original; for however faithful the translation, it must have many shortcomings, not necessarily dependent upon the translator, but arising from the very nature of the work; and this notwithstanding that "the Bible is the most translatable of books." A good example of what is lost to the English reader is found in the concluding phrase of Jas. i. 17, though the revised is an immense improvement on the older version. The Southern Mandarin in *loc.* gives a translation of the English, not as the Committee of 1611 intended it, but as we

moderns usually read it. For this, of course, the translators of the *Wen* are answerable—an evidence that even with their English Bibles they had no very intimate acquaintance. More recent versions have certainly rendered the authorised version more exactly; that they have caught and transferred the idea is doubtful. To the Jew, God was a sun (Psalm lxxxiv. 11, Isa. lx. 19), and the apostle makes an advance on the prophet. "God is like the sun in the zenith, casting down light but no shadows; and not only so, but God's zenith is everywhere . . . shining down equally in all places, and always present everywhere with the same beneficence and the same power. St. James' meaning is, that God is One to whose eyes all is seen, and all seen alike; One whose view can be subject to no deflection; One to whom none of His creatures, whether they live for His mercy or His judgment, can ever be in the shade, ever seen untruly."—*Lumby.*

A typical instance of the importance of the very words of Scripture is 1 Jno. v. 16, where we have two Greek words rendered in Mr. John's and the Pekin version by one term, 求. The first of these is *αἰτεω*, as in verse 15, the second is *ἐρωτάω* as in Jno. i. 19. Broadly, the former means "to ask" and is used of man's request of God; the latter, "to question," "to ask," and is never so used save in John xvii., a most noteworthy exception. In other words, *ἐρωτάω* is used only of the intercourse of equals (Jno. xii. 21), and in this instance has the force of 論 rather than of 求. A recent writer suggests, "I do not speak about that (*i.e.*, the sin unto death) in order that he should ask questions" as to the force of the passage, citing Deut. xiii. 14, LXX., as a grammatical parallel.

An important fact of which we must never lose sight is that the Greek of the New Testament is "not classic Greek but Greek acquired through conversation, and modified by being made the vehicle of thought which the language had never before conveyed." Men whose minds were moulded by Old Testament teaching, whose memories were stored with Old Testament phraseology, whose everyday language at least approximated to that of David and the prophets, penned the history of Jesus of Nazareth and wrote of his salvation. The Greek of the New Testament, then, requires not the Greek of Homer or of Plato to explain it, but the Hebrew of the Old Testament and the Greek of the Septuagint *(cf.* 2 Tim. iii. 15.) "Paul's mind is so thoroughly saturated with the teaching of the Old Testament that he can hardly write a single chapter without directly or indirectly borrowing largely from it. It would give a very inadequate idea of the way in which his epistles are literally steeped in Old Testament phraseology were we to be content with

merely counting up the acknowledged quotations. It is only a thorough familiarity with the letter of the Old Testament that can enable us to grasp the extent to which it has coloured and moulded St. Paul's thought and diction, and to realize how largely he is indebted to it both for doctrine and language." There is an interesting example of Paul's method in 1 Thess. iv. 1, where he exhorts the converts "to walk and to please God." Evidently he has Enoch and Noah in his thoughts as he writes, for the Seventy rendered the Hebrew verb to walk by the Greek verb to please, the very word that is used here but with a prefix—*cf.* Heb. xi. 5, 6. Our translators' sympathy with their author may be judged from their treatment of this passage.

Remembering this dependence of the New Testament on the Old, we may consider the word *ψυχή* and its renderings, but space will not permit anything like an exhaustive treatment of the subject. Etymologically the word means "breath, animal life," and according to Liddell and Scott the Homeric use is "a departed soul, spirit or ghost which still retained the form of its original owner," and this is the sense in which Mr. John and the Pekin committee, following the *wen*, have read it. Their predominant rendering is 靈 魂, a word suitable nowhere in the New Testament. A comparison of the passages in which it is used in this one book would be sufficient to determine its meaning—a meaning more evident still if the Hebrew *nephesh*, for which it is used, had been considered—*cf.* Lev. xvii. 11, xxiv. 18. Perhaps no word in English so completely covers either as "self" does, for both are used to emphasize personality—*cf.* Psalm iii. 2, Matt. xi. 29, 2 Cor. xii. 15.

Of the renderings of *ψυχή* in Chinese—if we can say that *ψυχή* has been rendered at all—靈 魂 is the most unfortunate and the least accurate. In some passages, Acts xxvii. 37, Heb. vi. 19, for example, our translators were shut up to the right words. These passages, too, are exceptions to the rule that where the English authorised version has "soul," both Mandarin and *wen-li* have 靈 魂; where the authorised version has "life" Mr. John has 命 or 生 命 throughout; the Mandarin has the same term varied with 性 命, save in one place where 靈 魂 has been resorted to. (Acts xx. 10—*cf.* verse 14.) This is, to say the least of it, a remarkable coincidence which would be altogether unaccountable had a Greek Testament been used. Note Matt. xvi. 25–26. Compare the translation of "I was a wandering sheep" with Gal. ii. 20, and note how little they have in common. Neither Paul nor any other writer in the New Testament speaks of salvation other than as of the whole man—

never of a part. If the hymn, and Heb. x. 39, Jas. i. 21, 1 Pet. iv. 19, etc., are correctly translated, why did Paul write 1 Cor. xv., and why are we not told that our Lord laid down his 靈魂 for the sheep? The passage in Hebrew just referred to affords a good example of this mistranslation. In an exhortation to patience and courage, Paul quotes Habakkuk that "the just shall live by faith," emphasizing "live" here as he emphasizes "just" in Romans and "faith" in Galatians. But, he warns them, "if he draw back my soul—my life—I shall have no pleasure in him" *(cf.* Est. iv. 13, Heb. and Psalm cxxxi. 1. 2, for illustration of this Hebrewism). Warning is never Paul's final word, so he adds the encouragement, "but we are not of those who draw back unto perdition, but of them that believe to the saving of the ψυχή"—of the life, that is, here, as in the earlier part, an idiomatic substitute for the personal pronoun. Before we leave the passage we may compare it with Luke xiii. 5, and discover another proof that what we have in Chinese is simply the English authorised version reproduced.

The more closely his work is examined, the more convinced we are that Mr. John must very early have forgetten his second and somewhat Utopian rule (*Recorder*, Vol. 16, p. 382.)

Another word denoting life, but always in a different sense, is ζωή. It is frequently rendered in both styles (Matt. xviii. 8, 9) by 永生, where the adjective is not only superfluous but destructive of the sense. The same error underlies this translation and that of Col. ii. 13, Eph. ii. 1, etc., already noticed. Man is dead. In Gen. ii, God told Adam that to eat the fruit would mean death. The devil contradicted God—Adam believed the devil and died. Hence Paul tells the Roman Christians (viii. 6) that the mind of the flesh is death (not 必要死 nor yet 體情欲死 be it noted), and our Lord proclaimed that the believer has passed from death to life. His mission was to give life to a dead world—Jno. x. 10, *cf.* 1 Jno. iii. 14, 15, 2 Tim. i. 10.

John x. affords a good example of the uses of the two words. "The primary meaning of ζωή here, in the framework of the parable, is ordinary life as opposed to ordinary death, and this life not individualised; but in the verses that follow—11, 15, 17—the individualised life of the Good Shepherd is denoted by ψυχή. 'I lay down my ψυχή that I may take it up again.' This 'it' stands, of course, for τηνψυχήν; accordingly we may observe that the contrast here between ζωή and ψυχή is not a contrast of heavenly and earthly life, but of substance and individualisation." "It seems clear that ζωή is the abstract, general word, ψυχή the particular and concrete." *Cf.* Psalm lxvi. 9, 1 Sam. xxv. 29, LXX.

As a rendering, *ψυχή* has at least eight representatives in Mandarin, but *ζωή* appears throughout as 命 or 生命, an excellent term were it confined to *ζωή* and an equally appropriate word found for *ψυχη*. The most sanguine could hardly expect to find one to suit in every place, but much may be done to secure uniformity of rendering where there is similarity or identity of thought. Could not 性命 be used as in the *Sacred Edict* (chap. 16, *Kuan-hua* commentary) and in the *Due Medium*, for the life of the individual? It would not be new at least in the Mandarin, where it has already been used in a number of passages (Matt. ii. 20, etc.) 生命, whilst it has not, of course, the exact force of *ζωή*, can have that force given to it, and be used in such passages as Eph. iv. 18. How unfortunate that in this place the Mandarin should speak of God's doctrine of life; and Mr. John is only a whit better. Both have either mistaken their author or considered that his expression was not quite suitable. 道理 is another of those words that are hindering "the privilege and practice of the Christian Church." The Church has to make its vocabulary in China, as it had to do in Corinth, in and Italy in England. Compare *French* on *ἀγαπη* in his work on synonyms.

John iii. 36 next suggests itself. In the New Testament, "life" and "age-long life" are not spoken of as blessings reserved for the future, but as the present possession of the believer. "He that believeth on the Son *ἔχει ζωὴν αἰώνιον*, he that believeth not shall not see life,"—another declaration of man's present condition from another teacher. Mr. John's translation is faithful and successful, but the Pekin committee have deliberately altered the Word of God, giving a future sense in both terms. Such trifling more than borders on blasphemy. Compare Rom. vi. 21 with verse 22 for another instance, *τελος* being properly rendered in the first and differently and wrongly in the latter. Why was not the parallel retained and the true sense given? As it is both in the easy *wen* and in the *kuan-hua*, the parallel is gone and the sense is altered.

Nor has the parallelism of 1 Cor. xv. 42, 43 been reproduced, as it might have been, particularly in the second pair where 無榮 is the most obvious translation. How much would be gained in beauty and symmetry were negatives in Greek rendered by negatives in Chinese without reference to the English. (Heb. vii. 16, 1 Tim. vi. 16.)

In their handling of Biblical expressions do our translators disprove Collridge's dictum "that a true believer will neither attempt to divert nor dilute their strength?"

In Paul's epistles there are few more important phrases than that rendered "in Christ." I will not attempt to say how many representatives it has in Chinese. Quite a sufficient number, however, to show that no attention has been paid to consistency. Mr. John has a happy rendering in 2 Cor. v. 17, but, unfortunately, a less appropriate because a less accurate term has been used in the same epistle, chap. xii. 2. The study of the names of God and our Saviour as they are used thoughout the Bible offers a rich field to the student. Were due regard paid to the uses of Elohim and Yahveh in Genesis, for example, we would hear less of the two document theory, and the translators of the Swatow colloquial version would not have been guilty of the stupid alteration in Gen. i. 1—a disgrace to the work.

The too varied rendering of Greek words is not always the rule. For example, under 僕 in the Mandarin we have no less than six terms of very different meaning, and in Mr. John's work it covers five; notwithstanding that each word, having its own value, is used for its meaning in its own place. The English authorised version of Acts x. 7 might have prevented 僕 being used for a domestic; but the most disappointing passage is 1 Pet. ii. 18. A comparison of Acts iv. 27, with Matt. xii. 18, in the original, discovers another evidence of the influence of the English authorised version with our translators.

John v. 24 now claims attention. Here *κρισις* is rendered "condemnation" in the authorised version, "judgment" in the revised. A colloquial but unambiguous and accurate rendering of the phrase in which it occurs would be, "shall not stand in the dock." Green defines "the act of separation," Liddell and Scott "a trial," but the ordinary idea, and obtained naturally from the authorised version and so the idea of the Pekin committee, is rather that we, believing in Christ, shall come off scot free at the Great Judgment, whereas our Lord tells us that we shall not even be tried! How poorly we represent the salvation of God! The law terms of the New Testament are well worthy of close study, and he will do yeoman's service who carefully investigates them and discovers their equivalents in Chinese. As to the word before us, it may be noted that Green (Handbook to Grammar of Greek Testament, R. T. Society, London) gives a list of thirty-one compounds and derivatives of *κρινω, to separate,* used in the New Testament.

Mr. John has given a fair rendering of John v. 24, but has elected that when James (v. 12) said "judgment" he meant "sin." He is wrong, of course, as an examination of the passage would have shown him. The rule that what is said is meant, applies here

also. As usual, confusion has arisen through the authorised version, or rather through forgetting that the English language has altered and developed since the sixteenth century—partly through the ambiguity of the word "fall," but perhaps mainly through the erroneous translation of the preposition ὑπο, which means not "into" (εις) but "under." Literally, and in the order of the Greek, we have, "lest under judgment ye should fall," or, in paraphrase, as the English authorised version, "lest ye fall into condemnation," as a man does who falls or fails under judgment. But Mr. John, following the Delegates and the Pekin committee, gives what is neither paraphrase nor translation, merely filling up the space with something that may be right and cannot be very far wrong. Note Mr. John's translation of 2 Thess. ii. 12. Here there is an apparent contradiction, for, it may be urged, if we are not to be tried, how can we fall under judgment. There are five judgments at least spoken of in the New Testament:—of angels, 1 Cor. vi. 3; of Israel, Luke xxii. 30; of nations, Matt. xxv. 31, 32; of the wicked, Rev. xx. 12, Rom. iii. 6; and of the saints—the judgment seat of Christ, when members of the body shall be judged for the deeds done in the body—2 Cor. v. 10; but not a word is anywhere spoken of a judgment to separate believers from unbelievers. Let these, particularly the latter two, be carefully distinguished, and the difficulty vanishes. Note the interpolated and erroneous 衆 人 in 2 Cor. v. 10, and compare the passage with Rom. xiv. 10 for a strong argument, if not in favor of a "one man translation," at any rate against the plan pursued by the Pekin committee.

Passages might be multiplied indefinitely, but those referred to are sufficient to draw attention to a matter that has not received the care undoubtedly due to it. Throughout these papers, reference has been made only to those passages in which fundamental truth is hidden or distorted, save, perhaps, in one or two instances. Multitudes of obscured texts of proportionately minor importance might easily be adduced to show that proper care and thought were not given to the translation—proportionately minor texts, for it must never be forgotten that no jot and no tittle of the Word of God can be unimportant—that the whole is symmetrical and consistent, that to alter a part is to spoil the whole.

How are these inaccuracies and inconsistencies to be accounted for? The men who did the work did it because they believed the Bible to be the revelation of the One True God, suited to all mankind, and necessary alike to European and Asiatic. Yet they have wantonly warped and weakened it, and that with a startling unanimity. History utters loud and unmistakable warnings, but

they are unheeded. "A very painful but deeply instructive treatise might be written on the injuries to nations and even to whole ages, which have resulted from the appeal to words supposed to be immediately inspired, which have been in reality nothing but erroneous renderings of the original, or which have come to connect a whole range of conceptions of which the original was entirely innocent."

What is the reason that in the epistle to the Romans, for example, the work of translation has been done in such an awkward manner that we have a heterogeneous collection of sentences instead of a complete and consistent treatise—"the most profound work in existence" having "a complete and cogent consecutiveness in the argument" (Coleridge).

Bias has contributed, of course, as it did in the German Bible, the Septuagint, the authorised, and in other useful translations of the Scriptures. Unconscious bias, perhaps, and different to that which swayed Luther—bias that would be impossible to the man who rigorously obeyed the injunction to "try all things and to hold fast that which is good." "Ye investigate the Scriptures," said our Lord to the Jews; but in our Chinese Bible we have every evidence that what the translators had been taught they had taken unquestioned long after the age at which authority, however wholesome in earlier years, has no longer any claim to be heard; long after the age at which we are bound to examine and either affirm or correct all that authority had given us. The versions of the Scriptures—Old and New Testaments—in Chinese, show us, as other translations have shown, how men can be "misled by the ceaseless influence of bias against which every sincere translator should be unsleepingly on his guard."

Perhaps a few words in conclusion on Mr. John's leading rules for translation (*Recorder*, Vol. 16, p. 382) may not be out of place. His aim has not been accomplished, as we have seen, though his work is full of encouragement to any who may be led of God to endeavour to succeed where he has failed. Between his work and the Mandarin, or the version of it in *wen* recently issued from Pekin, no comparison may be instituted either of style or of matter. Mr. John has shown himself to be the man for the work so far as Chinese is concerned; it only remains for him to make himself more thoroughly acquainted with the book to be translated.

To the second law, reference has already been made—it is, moreover, virtually included in the first. The third has not been honoured as it should have been, as we have seen in the treatment of negatives. Four and five are one; to carry them out, a knowledge of the sense and a determination to admit it however it interferes

with theological opinion, are absolutely necessary. Where the sense is not clear, a literal translation should be without alternative—the rest belongs to the exegete.

Appended are some of the principles upon which Dr. J. Anderson, M.D., wrote his valuable little work, "What saith the Scriptures" (London, Hodder & Stoughton.) They will commend themselves and will doubtless be helpful to future translators.

"The literality of interpretation to the fullest extent possible consonant with reason, common sense, and a due regard to the analogy of Scripture."

Our comparison of Eph. ii 1, with Col. ii. 20, iii. 3, showed us how much such a law as this was required. Translation also should be "according to the analogy of the faith" (Rom. xii. 6.)

"The grammatical construction of a passage of Scripture allowed to determine the meaning thereof, to the extent of superseding all preconceived theoretical dogmatical and ecclesiastical interpretations that may be proved to be erroneous."

"The careful investigation of the root meaning and the applied meaning of important words in the original Hebrew and Greek, with due regard to their synonyms and equivalents, and the help afforded by the Septuagint, Syriac and Latin Vulgate versions."

"The attentive study of the context, both near and remote, in connection with any given passage, and allowing such context to have its due weight in determining the sense and meaning thereof."

"In confident yet humble reliance upon Divine help" this paper has been written, "with the earnest prayer that the gracious Lord may be pleased to use it for the furtherance of His own glory, in calling greater attention to the importance of such real, earnest study of the Bible as a whole, and such searching of the Scriptures in detail," as to issue in a more complete making known "through the Church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord," thus rendering help "towards the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ."

H.

The Books of the Modern Religious Sects in North China.

BY REV. J. EDKINS, D.D.

Being a paper read at a meeting of the Peking Missionary Association, December, 1887.

THE smaller religious sects in China have all, it is to be hoped, one good thing in common. They spring, partially at least, out of a common desire felt to know the infinite and the eternal. The stirred-up soul puts out feelers, and these cross the void which separates us from the unseen, and take hold of the being or beings beyond. Not only do men who rank as philosophers feel after God; many of the weary combatants in the battle of life, familiar with poverty and hardship, also feel inexpressible longings to know what and who God is. Such men have founded and developed the various so-called "secret" sects of China, and by their manifest faith in what they teach have drawn into the communities which they lead a multitude of followers. There is another way of looking at the sects. This is the sympathizing and favourable view. But all is not so bright.

By the kind aid of Messrs. Richard, James and Jones, of the English Baptist Mission in Shantung, I have obtained copies of about sixteen different works used as a sacred literature by the sects in that province. Of these I propose to give some account, and shall add such particulars as I have been able to collect of other similar productions. Such books constitute to the people of these sects standard text books of their creed and practice, and are to them what the Bible is to Christians, the Koran to the Mohammedan, the Vedas to the Brahman, the Zendavesta to the Parsee. They deserve some attention on this account. Though not of world-wide fame, these books are the chosen guides of a certain number of religious persons pursuing with more or less sincerity the search after truth.

I.—First may be mentioned *Kwan-yin Chi Tu Pen Yuen Chen Ching* (觀音濟度本願眞經), The True Book of Kwan-yin's Resolves to Save. The preface professes to be by Kwan-yin herself, and is dated in the year 1416. This work being a chief text book of the sect called the Mi-mi-chiau, we might attribute an antiquity of 470 years to this sect, but this would be too hasty. It purports to have been brought from the Island Puto from a Buddhist monastery there. The preface says that if the lower classes are to be benefited the style of teaching must be adapted to

their comprehension. Language ought to be simple, and the subject and aim of the writer easily understood. The religious teacher Kwan-yin, in this book aims to save men, and despises worldly glory. Born a princess, she is bent on self-reformation and the cultivation of the moral nature. In the course of the sufferings to which she has been subjected she has received the help of powerful beings, and, thus aided, her soul has gone to the palace of judgment in the lower regions of the earth. Having witnessed the administration of justice in the invisible world, she has returned to the world of day. In a mountain retreat she completed her preparation to become a teacher, and undertook to instruct mankind by this book.

The story is allegorical. Kwan-yin, when a princess in the royal family of the Hing-lin kingdom, at sixteen years of age resolved not to marry. Her father commanded her to do so, but she replied with Buddhist doctrines and aspirations. He sent her to the monastery of the "White Magpie." Here the monks failed to persuade her to obey her father, and he directed a regiment of soldiers to destroy the building by fire, with the priests in it. More than 500 of them were burnt to death, but the princess escaped. Her cruel father then ordered her to be beheaded, but the power of Buddha prevented this catastrophe. She was afterwards strangled with a single cord, and was taken to see the punishments of hell. Afterwards she returns to life and is led by the planet Venus and the Yellow Dragon, two powerful divinities disguised as an aged brother and sister, to the Mountain of Incense. Here she resides as a nun till an opportunity is afforded for her to induce her mother, her two sisters, her brothers-in-law, their husbands, and her father, when punished with a painful disease, to become Buddhist believers. What the book teaches is the emptiness of worldly glory, the superiority of the monkish life to that of the world, the nobleness of self-sacrifice, the certainty of future punishment awaiting all cruel parents, all enemies of Buddhist images, and all destroyers of Buddhist priests and temples. The princess rides on a tiger in this story just as Una in the *Faerie Queene* rides on a lion. The story is half in prose and half in verse, and the verses rhyme and have ten words in each. The work is a religious novel, and belongs to that period in Chinese literature when novels and plays had been in vogue about a century. As a work of art it is more like the *Faerie Queene* than the Pilgrim's Progress. The moral conceptions are beautiful, but the style is poor and wants polish. The Tauist divinities are introduced and act their parts as if they were as much believed in as Buddha and Kwan-yin, but Buddhist

conceptions form the staple and fibre of the thought throughout the work.

A Buddhist tone is so prominent in this treatise that we must view the sectaries that use it as more Buddhist than Tauist, although Tauist ideas are not wanting. These sects are all complex in texture. Their warp may be Tauist and their woof Buddhist. Buddhism strongly emphasized the sentiment that man has in himself a valid religious principle, sufficient for knowledge and for guidance. The Chinese mind accepted this view and applied it in a new way not intended by the Buddhists. They selected what principles they liked best in Buddhism and in Tauism and wove them together into a new system of their own.

Before leaving this work it may be remarked that it has a preface purporting to be by Bodhidharma, of the 5th century, another by Lie-tsu, of the 8th, and a third by a Tauist who calls himself the Soul of the New Moon (yuè-pè 月 魄) The date of these prefaces is 1726, when the two eniment ascetics whose names are given are supposed to have come down from heaven on the back of a phœnix to write these prefaces. One goddess mentioned is the "Golden Mother." She is seated in the Wu-chi palace when the princess is led to her. The princess adresses her as the Golden Mother of the Green Crystal Fountain (Tau ch'ï), the honoured one of heaven, blessed with unmeasured happiness. The goddess replies "The Ship of Mercy obeys my commands. While multitudes are the victims of delusion you come to sit with me on my lotus throne." The princess replies, "I humbly thank the golden mother for her favour." Then the goddess orders the yellow dragon, the golden boy and Jade Maiden to conduct this young princess, Miau-shan to see the prisons of hell where the merits and crimes of human life are visited with retribution. "When she has seen them you are to lead her back to the world of light where men reside in order that she may urge them to repentance. When after a time her meritorious acts are complete I shall have other commands which you will receive respecting her."

This golden mother is a favorite divinity in the books of the modern sects. Gold means the west and this goddess is the Si-wang-mu of the Chan-kwo and Han periods, and the Istar of the Babylonians. The Babylonians fabled of Istar that she went herself to the infernal regions and returned after drinking of the water of life. The Chinese after meditating for many ages on the heavens and hells of the Buddhists and the paradise of the early Tauists, expanded it in the Chinese age of romantic invention into the representations of this book.

II.—*Chï Hiuen P'ien* (指玄篇), Explanation of the Mysterious Principle. It professes to be written by Lü chun-yang, or Lü tsu, born A. D. 755, but this is an instance of a false authorship being assigned to a book in order to increase its reputation. In the text ascribed to Lü tsu the phrase *Sien-t'ien*, "former heaven," is taken from *Shau Yau Fu* of the 11th century, and this shews that the book is modern. Its date is A. D. 1667. Its aim is to exhibit the power of the golden elixir by which men are renovated in their nature. The word *hiuen*, "mysterious," "deep," is taken from the *Tau Te King* of Lau chiün, where it is used as a quality of Tau. The search after the medicine of immortality originated the school of alchemists among the Tauists, which existed probably in the second century, and certainly in the third and fourth. This school elaborated the idea of a moral elixir which can change the ordinary man into an immortal and secure his admission to paradise. To describe this process is the object of the "explanation of the mysterious principle."

The object of moral renovation is to escape from life and death and enter the gate of I-hi-wei, where he sees, hears and grasps what cannot be seen, heard or grasped. This is an allusion to the I-hi-wei of the *Tau Te King* which is declared to be a trinity in unity, and is probably the Babylonian trinity. The book professes to aim at delivering the deluded multitudes of mankind from their errors and conducting them to immortality. There are sixteen sections. 1.—Delusion. 2.—A Tauist teacher appears. 3.—The principles Yin and Yang develop the green dragon riding on fire through the palace of the lotus, and the white tiger raising waves and issuing from his cave. 5.—Fu-hi appears at the Meng-tsin ford on the Yellow River and receives there a horse with a dragon's head. On his back was the Ho-t'u puzzle, which counts fifteen every way. From this as a basis he invented the Pa-kwa. 6.—The phœnix is introduced as the secret harmonizer. 7.—Alchemical processes produce a gilt Buddha. 8.—Instruction leads to the green crystal fountain. Here the Heart Classic of the Buddhists and the Yü-hwang Classic of the Tauists are cited with the Ta-hio and the Chung-yung. They are adduced only to be thrown aside in favor of the inward immaterial light which is called "spiritual fire" (神火). This is pronounced to be better than all the rest. 10.—The alchemist manufactures the sword that scares demons, and the ladder that reaches to heaven. 11.—The good Tauist can, after ascending to heaven, return at will to earth, because he has become one of the flying genii. 12.—He escapes from the metempsychosis and resides outside of the visible universe. 13.—Such men obtain the breath of

the earlier heaven, which is the source of life and holds the sceptre of the world. It is the most immaterial of all things, and it is exemplified in the Buddhist phrase, "(form) matter is vacancy, and vacancy is matter (form)." 14.—The mysterious principle meant in this book works in a way the converse of what is common. The common order produces men and things. The converse order produces the immortal genii and the Buddhas. 15.—The true plant of immortality grows in the human breast. It is said to be produced in the tiger's den of the North Sea. A man must know the time to gather it and the proportions to be employed in mixing from it the elixir. 16.—The last section says, "Make good use of your time. We awake to the importance of this principle of immortality. It is always revolving in your own bodily frame. Seek it not outside. Anxiously wait for the first rising of the tide of the northern sea. Water the roots of the old tree of the East Mountain. This mysterious principle is now with a full sense of its importance revealed to mankind. While I play my harp it is requisite that I meet with such disciples as can distinguish my melodies."

This sketch will shew imperfectly how the doctrine of the old Chinese alchemists has received a moral interpretation since the Sung philosophers, so as to be adapted to the uses of a religion for a village population. Their opinions led to the amalgamation of the doctrines of the Book of Changes, of the Tauists and of the Buddhists. This book, "The Explanation of the Mysterious Principle," shews what the outcome of this mixture was when the idea of the elixir of immortality and the paradise of the genii became the chief feature. The sect which uses it is in consequence called the "Society of the Golden Elixir," and they give to the elixir exclusively a moral interpretation.

III.—*Lü Tsu Sien Shï Tiau Kwei* (呂祖先師條規) The Rules of the Immortal Teacher. This is a little book of eleven pages. The rules are five.

1.—In following out the philosophy of the sages and continuing the work of its promoters, the three religions have to be combined, and the hidden meaning of the ancient teachers brought to light. Those who have true insight and knowledge act in accordance with the doctrine they follow, obtain the key to its mysteries, and can be invested with authority in its teaching. Disciples who penetrate to its pith and marrow will have one grade of authority less. Those who reach the flesh and bone will be assistants. Those who arrive at the skin and hair will belong to the crowd of followers. But as to such persons as are not changed and are not true disciples, it would be better to let the fire of the incense die out than entrust to

them our rules of abstinence or communicate to them those doctrines which tell what gods and men practise and which are not to be transmitted to men of a low grade. Let there be mercy, diligence, anxious care and extreme strictness in propagating our religion.

2.—Having received authority from Buddha we together enter on the monastic life, and practise benevolence as a duty. Having perceived the delusiveness of riches and worldly beauty we enter on the observance of the Buddhist and Tauist rules, in all respects practising modesty and moderation. All the disciples must learn to distinguish the Heaven of Reason and the Heaven of Vapor, the Great Extreme, the diagram of the Yellow River and that of the Lo River, as also those of the Yi-king. Thus our people will not fall into empty, unfounded talk. They must know the histories and the works of the philosophers, as well as the various branches of Buddha's teaching and that of the Tauists. Thus they will be secured from all flagrant errors of teaching and practice.

3.—As Ch'eng-tang and Wen-wang fell into misfortune, so also did Confucius, and so, too, the honoured name of Cheng-tsï was inscribed on the tomb of sectaries, and that of Chu-tsï was used to shelter the sorcerer while one of his disciples was beaten to death, degraded and died on account of his misfortunes. The philosophers Lu Siang-shan and Wang Yang-ming, illustrious as was their teaching, were bitterly attacked by sectarian literati and charged with teaching Buddhism. Some scholars really wise have been punished by the government or by prejudiced magistrates. Others have been slandered by men of the class of scholars. All our people should, therefore, act and speak as if treading on thin ice at the edge of a precipice. Let them be humble, pitiful, gracious, forgiving. Let them draw on themselves no suffering on account of pride and pretension. So they will be able to bring back the favour of heaven, and slanders will cease.

It may be here noticed that there is the spirit of the gospel in some parts of these exhortations, suggesting that the writer knew the Sermon on the Mount. The resemblance to Christianity is most striking. This fact may have had much to do with the conversion of multitudes of the religionists called Mi-mi-chiau, or Chin-tan-chiau to the Christian religion, Catholic and Protestant.

4.—The state of society has grown worse, and luxury and pride abound. The human overtops the Divine, and Buddha's commands are perverted and changed to what they now are. All the adherents of our religion should aim at realizing the true and the real. Let them be on principle moderate and abstemious. Let each sincere disciple try to instruct a few others so that they may come to the

consciousness of the Buddha nature. Let no one be left quite alone. Let all be careful to avoid luxury and waste. If any one cannot write he may present his desires to the gods (Shen-ming). The books to be read are *Kan Ying Pien, Yin Chi Wen, Kwan Yin Sin-Ching, Pei Teu Ching, Chin Kang Ching, Ch'ing Tsing Ching,* and the like. Let new disciples read these works that they may learn to avoid the evil and seek the good, and thus attain the consciousness of truth. The Book of Odes in the Shau-nan and Cheu-nan sections, shows that reformation begins with the female portion of the family. Let much attention be given to this.

5.—In the treatment of new applicants who may be accustomed to a luxurious life and are high in position and knowledge, they should be made to take a solemn oath to abandon heartily their sinful acts and habits. They must be carefully instructed in doctrine. They must not be hastily raised to any office in the religious community. Let them support themselves, practise the duties of self-reformation, show their gratitude for the guidance afforded them, and it is certain that if they have real spiritual insight they will be spontaneously desirous to enter on a course of meritorious duties.

During the past three thousand years the Confucian doctrine of the Sages has fallen into decay, Buddhist priests cease to keep their rules, while the Tauists also have declined. After the appearance of our instructors Chow and Ch'eng, the doctrine they transmitted became bright and dark by turns. Those who attended to the cultivation of the inner nature became very few. The prophecy of Buddha is fulfilled. There has been a millenium of correct teaching, a millenium of forms and images, and now we have reached the millenium of the last times, to be followed by the revival of the correct teaching. Buddhas and patriarchs came in the first millenium. The higher classes in society yielded their support and faith in the second. In the last age religion is taken up for selfish and worldly ends. Therefore in these days the unborn, unbeginning, ancient mother has herself come down into the world and made herself known in China.

The Wu-sheng lau-mu is stated to be the same as the ancient classical Shangti. Formerly the Supreme Ruler was called Ti, as being Ruler of all. He is now by these religionists called mother, because he created and produced heaven, earth, man and all things.*

IV.—Among the books of a sect called the Hung fu-chiau, or "Religion of Great Happiness," is one called *Wan Shan Tung Kwei*

* As these sects make great use of the Kwan-yin liturgical books, it is likely that Kwan-yin, being often feminine, they have been led in consequence to view God as predominently a mother.

"All the Good Methods Arrive at One Point." This name indicates that the object is comprehension, and the comprehension intended is that of the three principal religions of the country, Confucianism, Buddhism, and Tauism. This work is adapted for chanting. The lines have chiefly ten words each, and they are divided into three groups for singing. The people sing in unison, following the leader. The tune is slow and the notes do not run together. In this way the simple air is easily learnt. Two groups of three words are sung slowly and then a group of four. Some attention is also paid to tones. A long narration with pathetic touches in it is made up of lines forming couplets of ten words each. The last word in the first of these lines is in the rising or descending tone. The last in the second is in the even tone. Then they have also two groups of three words, followed by three groups of seven, or four groups of five rhyming together. These rhythmical narratives are based on the Gathas of the Buddhist Sutras. The wide diffusion of Buddhist books in the Sung dynasty was much aided by the invention of printing. This led, as the producing cause, to the foundation of the Chinese romance school, beginning with the novel founded on the History of the Three Kingdoms. Somewhat later it led to the literature of these modern sects. The Buddhists taught their doctrines from the first in two forms, the one prosaic and the other rhythmical. That is to say, the one was in the language of common life and the other in a meter for chanting. So it is in the literature of the modern sects. Part is plain prose and part is adapted for chanting. Near Peking the Lau-jen-hwei and the Tai-shang-men both make use of a sort of congregational chanting. So also does the Hung-fu-men.

This book represents the ancient emperors Yau, Shun, Yü and T'ang as Buddhas of the class of Jan-teng-fo, or Dipaukara, that is to say, Buddhas of the second class.

[*To be Continued.*]

Soochow: The Capital of Kiangsu.

BY REV. HAMPDEN C. DU BOSE.

[*Continued from page* 207.]

The Pagodas.

THE seven Pagodas in and around the city are the ornaments of Soochow. The Methuselah is the South Gate Pagoda, built A.D. 248, aged 1,640 years, nearly twice as old as the Antidiluvian. The Tiger Hill Pagoda stands second in rank among the Patriarchs; built A.D. 600, aged 1,300 years, or nearly one and one-half the age of Jared. The Twin Pagodas, Seth and Enos, were erected about A.D. 1000, and are 900 years old. The Great Pagoda, built A.D. 1160, has worn its crown for seven centuries. The Ink Pagoda is quite in its youth,—it is only 300 years of age.

The venerable monument of antiquity at the South Gate, which bears upon its lofty head the weight of sixteen and one-half centuries, was much injured by the Taipings. Ten years ago Governor Wu headed a subscription with Tls. 10,000 for repairing the Pagoda. After about Tls. 50,000 had been expended, and the new spiral crown blown down by a typhoon, the work was abandoned. The erection of the scaffolding is said to have cost $10,000.

The Tiger Hill Pagoda is built near the grave of Hoh Lü, our first Soochow king. According to history, 600,000 men were employed to prepare his grave and attend the funeral. This Pagoda is the "leaning tower" of Soochow. It is much out of the perpendicular, and seems to have been so from time immemorial. From this knoll, which takes its name from the story that three days after Hoh Lü's death a white tiger was seen crouching near the grave, a fine view of the city is obtained, stretching as it does, including the suburbs, seven miles to the south-east. There is a pool on the hill, 50 feet long by 20 wide, called the "sword pool," where it is said She Hwangti whetted his sword when he attempted to slay the tiger and rob the grave of Hoh Lü. The flat rock beside the pool is called the "Thousand Men Rock," as it is supposed that number can stand on it at one time. Near by is the "Nodding Rock." "It is related in the History that on one occasion, when a noted Buddhist missionary was expounding the law to the people, so eloquently did he preach that a stone in front of the temple nodded to the priest in recognition of the power of his oratory."

The Twin Pagodas, standing near the Examination Hall and exerting a fine influence upon the aspiring genius of the candidates

for literary honors, are models of architectural beauty, and seem, as a *pair*, to be unique among China's towers. The tradition is that some centuries ago it was found that the *fung-shuy* was not good. A professor skilled in determining the influences of the wind and water was called in. "Why," said he, "do you not see these Pagodas are like pencils (pens); of what use is a pen without ink?" and so the Ink Pagoda was built,—a large black tower about 25 feet square and 120 feet high.

The glory of the capital is the Great Pagoda, the highest in China, and so the highest on *terra firma*. Stand near it and behold one of the great wonders of the world! Count the stories, note the verandahs, see the doors as so many pidgeon-holes, and men as pigmies on those giddy heights! Consider the foundation, and what a quarry of hewn stone supports that mighty pile of masonry which rises with its spiral column to nearly 250 feet in height. Walk around the base, which with the shed room on the ground floor is 100 feet in diameter or 100 yards around. Note the images in *basso relievo* among the clouds, carved on the stones, seated upon the roof, hiding in the niches, and sitting majestic upon the shrines; Buddhist gods inside and Brahman divinities without—200, all told. The name of the Sir Christopher Wren who planned this tower has not come down to us, but we can admire the skill of the master hand which drew the lines. The walls are octagonal, one wall within and one without, or a Pagoda within a Pagoda, each wall ten feet thick, the steps rising between them by easy gradations with a walk around before the next flight is reached, the floors being paved with brick two feet square. There are eight doors to each of the nine stories, and with the cross passages the halls are full of light. And what wonderful proportions! Sixty feet in diameter at the base, it tapers to forty-five feet on the upper floor; each story slightly lower as you ascend, each door smaller, each verandah narrower. Walk around these porches; see the city lying at your feet; the Dragon Street running South to the Confucian temple; the busy North-west gate; the pile of buildings constituting the City Temple; the Great Lake to the West; the mountains and pagodas; the plain dotted every one-fourth mile with hamlets. See that Pagoda to the South—it marks the city of Wukiang. Follow the Shanghai canal, glistening in the sunlight to the east, till your eye rests on that hill —that is Quensan. At the foot of that mountain, 30 miles to the North-east, is Changsoh, a city of 100,000 inhabitants. Look North-west up the Grand Canal 30 miles—that is Mount Weitsien. There is Wusieh, with a population of 150,000, and within this radius of 30 miles are 100 market-towns of from one thousand to

fifty thousand inhabitants, and probably 100,000 villages and hamlets,—five millions within the range of vision!

Temples.

The centre of religious worship in the Kiangsu province is the Uön Miao Kwan or City Temple, which is under the control of the Taoists. The first building was erected about A.D. 300, so pagan ceremonies have been conducted on this spot for sixteen centuries. There are two main temples with thirteen other temples on the right, left and in the rear—a city of the gods where five or six hundred are assembled to be worshipped. Among the larger groups are the 60 cycle gods, with cocks, squirrels, rats and snakes rising from their brains; the 72 doctors or teachers, the 56 star deities, and the 36 ministers of Heaven. From all parts of the country deputations come to engage in peace and thanksgiving services; besides, here is the gate of Tartarus, where the affairs of the dead can best be transacted. The Soochowites often speak of Heaven as "just like the City Temple." The late Banker Hu, of Hangchow, gave some $40,000 or $50,000 for its repair, but he went into bankruptcy before the work was completed. The Temple to the "Three Pure Ones" has large pillars to support the massive roof, and the three gods seated upon pedestals *fifteen* feet high have been several years in construction and are not yet finished. The bronze censer in the court is twenty feet in height. The temple in the rear, three stories high, with its roof ornamented with Dragons, has been pronounced the finest temple in mid-China. The central figure on the lower floor is the Pearly Empress, the wife of the King of Heaven, and, with her four female attendants, is almost veiled from sight. On the upper floor, where sits the ruler of gods and men, the gilded throne, the handsome shrines, the ornate decorations, and the rows of gods, are such as to impress the heathen imagination with ideas of the majestic.

Around the large building in front is the famous picture gallery of the city, with pictures of gods and goddesses, mountains and trees, gardens and flowers, ladies and children, tigers and birds, some in gilt and all in bright colors; "fine specimens," a fair young amateur pronounced them, "of decorative art." The temple grounds are the centre for pleasure-seekers. There are mat sheds for the hundreds who drink tea, toy-shops and stands for the sale of porcelain, confectionery and trinkets of various kinds. Beggars frequent these sacred precints, so do thieves and pick-pockets and all the riff-raff of the city, as well as the "lewd fellows of the baser sort." There are Punch and Judy, peep shows and puppet shows, bear shows

and rope dancers, jugglers and sleight of hand performers,—truly a "Vanity Fair."

The Cheu Wang Miao (or Jade Stone Temple) is near the North-west gate. Here are sold in the forenoon cats' eyes and jade ornaments. With its noise and bustle and scores of importunate salesmen, the visitor finds it a regular pandemonium. The temple where the punishments of the lower world are to be seen is not far from the South Gate.

Near this also stands the Wu Liang Dien, or Beamless Temple, so called because it is arched above and below and has no wood work. The walls are ten feet thick. The central dome is very handsome. The building looks like a foreign house, and was designed as the fire-proof archives for the Buddhist Classics. All the cornices and ornamental work are of the most beautiful description, and as it is different from any Chinese building, it is probable the model was brought from the land of the "Heavenly Bamboo." As near as has been ascertained, it is about 800 years old; some of the neighbors say it was built by the celebrated artisan gods, Lu Pan and Chang Pan, and some of the priests think it might have been erected during the fabulous reign of the Five Emperors.

There are, all told, from 200 to 300 temples, and from 50 to 100 nunneries in the city. The Taoist priests number about 1,000, and the Buddist priests about 2,000. These religions are well represented within the city walls. In the southern part of Soochow is the park, surrounded by a high wall which contains the group of buildings called the Confucian Temple. This is the Dragon's head—the Dragon Street, running directly North, is his body, and the Great Pagoda is his tail. In front is a grove of cedars. To one side is the hall where thousands of scholars go to worship at the Spring and Autumn festivals—this for the gentry alone, not for the unlettered populace. There is a building used for the slaughter of animals, another containing a map of the city engraved in stone; a third with tablets and astronomical diagrams, and a fourth containing the Provincial Library. On each side of the large courts are rooms where are placed the tablets of the 500 sages. The main temple is 50 by 70 feet, and contains the tablet of Confucius and a number of gilded boards with mottoes. It is a very imposing structure. On the stone dais in front, a mat shed is erected for the great sacrifices at which the official magnates exercise their sacerdotal functions. As a tourist beheld the sacred grounds and the aged trees she said, "This is the most venerable-looking place I have seen in China." On the gateway in front, the sage is called "The Prince of Doctrine in times Past and Present."

The Yamens and Public Buildings.

There are ten principal Yamens, all except two situated in the south-western corner of the city. The Governor, the Provincial Treasurer, the Criminal Judge and the Imperial Taylor reside here. They manage the affairs of 21,000,000. Besides these, the Prefect, the three Country Governors, the Generals and the Chief of Police have their respective Yamens. When "New China" is fully established, no doubt finer public buildings will be erected.

The Palace is a building of note in the central part of the city. It is a one story hall, the walls of yellow, with a high, handsome roof and a court of three or four acres kept in fine repair. Here the Mandarins go and kneel to receive an Imperial messenger. The Examination Hall near the Twin Pagodas is about 250 yards long. The benches and tables are narrow, and the chancellor can, from the rostrum, see the face of each young competitor.

There are four camps in Soochow, each supposed to contain 500 soldiers, for whom pay and rations are drawn. One is outside the North-west gate; another near the Governor's residence; a third at the South-east corner of the wall, beautifully situated on the Grand Canal. The most important one is on an open plateau in the central part of the city, formerly the Palace grounds of the Kings of Wu. The soldiers drill according to foreign tactics and are provided with European munitions of war.

The Gardens.

There are four noted gardens in Soochow, and another is in process of construction. Some of these are said to cost $200,000, not to mention higher estimates. The entrance fees to these pleasure resorts is 3, 5 and 7 cents. There is also the "Lion Forest," the largest rockery in central China, but for want of custom it is not kept in repair. The Chinese deserve credit for their ability to provide a wonderful diversity of design within a limited space. Give a European a couple of acres and he has a lawn, a few select trees, some choice flowers, an arbor and a conservatory. Let a Mongolian landscape-gardener have the same space and he will furnish an Oriental Paradise. There is the lake with its winding bridges, and the lotus, the chosen emblem of the Buddhist heaven, unfolding its beauteous flower, while underneath its green leaves the gold fish play hide and seek. The rockeries, made of lime rock cemented with lime and iron filings, with their labarynthian caves and winding stairways, and surmounted with tall cavernous stones and petrified wood, in color like the fawn, standing as sentinels, are as surprising in their design as they are unique in their execution, and the pavillions which cap their summits give to

the visitor a charming resting-place. The halls and tea-houses, with chairs and tables made to suit the special apartments, face courts and hills and trees and lakes. The roads, or covered galleries, are all meandering, the object being to mystify the traveller, and the ornamental designs in the open-work walls are all of different patterns. At every turn there are placed mirrors to reflect the changing scenery of the grounds. Here is a deer; there, in a cage, a Bengal tiger; again, a company of storks is seen, while views of the bamboo groves and flowering trees, and roses of varied hue climbing the walls, feast the eye.

It is quite natural to pass from the gardens within the city to

The Hills

without. What mountain is that standing out alone on the plain? asks the traveller. It is the Lion Mountain, and if viewed from the North bears a striking resemblance to a mighty lion crouching on the ground.

The Fan Fen Hill, the tomb of Soochow's great statesman and historian, is the prettiest picnic excursion from the city. A "quick boat" to the end of the canal, a walk or a ride up the hill in a chair, through a tunnel and down again to a grove; then a climb up the precipitous mountain with the pretty temple nestling on its side, through the narrow passes between the boulders, on to the rock, from which a fine view of the lake is obtained, and then to the summit.

The Witch's Hill, crowned with a Pagoda, beside the Stone Lake to the south-west of the city, is another fine jaunt. The fish ponds below mirror in the sunlight the willows which stand upon their banks. Here reside the "Five Holy Ones" or the gods the witches worship. And fearful gods they are! Let us take a practical example. A few months since a young man who lived at the foot of the mountain, and whose father had been a warm friend for twelve years, called to see me. I said, "I am very sorry to hear of your father's death." "Yes, he died two months ago. The last thing he said was that if you could get him some medicine from the Hospital he could get well." "You, yourself, I hear, were married last year in the second moon, and your bride died five months afterwards—that is so, is it not?" "Yes, she died. The Five Holy Ones took her for their wife. They are extremely fierce and cruel." This, alas! is but one case in a thousand.

Mount Seven Sons, about 800 feet high, is another sacred hill. The history puts the height of the Mohdoh hill, where king Hoh Lü had his summer palace, at 3,600 feet, by measuring up the curving road. The Pagoda has eight stories, is 150 feet high, and 900 years

old. There is not a rock or boulder or cave or eminence on its summit that is not historic, for the kings of many dynasties have visited this famous headland. The Arrow Creek running direct to the Great Lake was opened by Hoh Lü. Opposite is Mount Yao Fung where the Emperor Shanshe, the first of this dynasty, who ascended the throne 1644, spent the last ten years of his life in a monastery.

Mount Kyiöng Lung, fourteen miles from Soochow, once had temples containing 5,040 rooms, and is a wealthy place under the Taoist directorship. Boats stop at the Good Man's Bridge. The grove is fine and the view superb. It is about 1,100 feet in height. The rich from the city and the poor from the country make semi-annual pilgrimages to this holy mountain. There is a tradition that B.C. 2700 a rain priest resided here and sought for the elixir of immortality.

Kwang-foh, a town beyond, is the prettiest place on this vast plain. On the shores of the Lake, Uön-Mo Shan is a celebrated monastery. Around these hills winds the Imperial Highway, twelve feet wide, paved with brick and faced with stone, now in fine order, which was built by the Emperor Kien-lung, who "sent his messengers before his face to prepare the way" when he visited Soochow a hundred years ago.

Benevolent Institutions.

That the benevolent institutions of this land are not five per cent. compared with those of protestant countries is readily conceded, yet they constitute a distinct feature of Chinese civilization. They are of five classes. 1.—Foundling asylums, one of which has 400 children let out to poor families, who are paid for their maintenance, and the orphans are generally kindly treated. 2.—There are two homes for old women. 3.—The old men's home, covering several acres, near the Tiger Pagoda. The veterans are supplied with one meal a day, and those who are able, go out and ask for alms. 4.—The general distribution of clothing and food to the poor in the winter by wealthy families and benevolent societies. 5.—Quite a number of free schools. One of these, on the Yang Yoh Hong, has six grades and is a well-conducted native school.

Hongs and Manufactures.

The great trade of Soochow is silk. In the silk stores are found about 100 varieties of satin, and 200 kinds of silks and gauzes, and as they are unrolled for the inspection of purchasers the sight is splendid. Here merchants come to supply the markets of the great cities throughout the provinces. When a silk robe was considered too great a luxury for a Roman Emperor, the Soochow scholar wore his gown

of this material. In plain Anglo-Saxon, there have been more fine clothes worn in this city than in any other place in the world. The weavers are divided into two guilds, the Nankin and Soochow, and have together about 7,000 looms. Thousands of men and women are engaged in reeling the thread. The looms are in little houses of one story, and are worked by the feet treading on rickety bamboo rods; each loom has a hole in the ground, and underneath the chickens and the children play, but, *mirabile dictu*, from them come silks and satins with the most delicate colors of all descriptions. Great skill is displayed in weaving the figures. An artist lays off the warp, and arranges certain perpendicular threads at which a little boy perched above pulls while the wearer's shuttle flies to and fro, and here is finished a magnificent pattern of embroidered satin.

In and around the city, embroidery employs 100,000 women. Mandarins' robes, ladies' dresses, and the stage actors' apparel are al embroidered. The Imperial Taylor twice a year sends on 1,000 trunks of embroidered clothing as tribute for the use of the Emperor's household. In this yamen 1,000 men sublet the jobs to the women. The embroidery in gold or flowers is simply exquisite, and they will execute any design that is given them.

Several streets are devoted to furniture. The wood is highly polished, and substantial tables and chairs, sofas and wardrobes, are on hand. The handsomely carved sets of furniture, inlaid with marble, where the princely bedstead includes bureau and sets of drawers, would do credit to any mansion. There is much fancy work done in the fine kinds of wood. The pawn-shops have a capital of many millions; the clothing stores obtain their stock of goods from these. Rice is one of the principal exports, and the Soochow "fragrant rice" is considered the finest. The North-west corner of the city is almost entirely given up to the manufacture of jade ornaments. The native drug stores are very extensive establishments, and there are two or three foreign apothecary shops. The book business is a large one. As in every part of China where such a large number are annually carried to their last resting place, the coffin trade is prominent. Imported wood is on the hills cut the length of a dead man.

Silversmiths have a prosperous business where the gentle sex is so fond of bracelets and head ornaments. "Your trade is an extensive one," I said to one of this calling. "But it is a very sinful one," he replied. "Wherein consists the sin?" I inquired. "We adulterate with brass." There are also workers in iron, brass, pewter, and in various other metals. The fur trade in winter and the fan trade in summer are both large. Lime kilns are numerous. There are large establishments for the sale of pottery which is made West of

the Great Lake, whence also comes the famous "Soochow bath tub." The city has no large manufacturies with the smoke curling from the tall chimneys, but here in thousands of shops are made hats, shoes, drums, musical instruments, idols, paper goods for exportation to Hades, and the infinite variety of articles manufactured by the 360 trades.

The traveller is struck with the number of eating shops. The fruit-stands so temptingly arranged are loaded ten months in the year. Fish in endless variety abound. In the meat shops are pork and mutton, tame fowls and "wild chickens" (pheasants), ducks and geese. The bakeries and travelling kitchens furnish bread and cakes, and bean curd and soups; and fine feasts with all kinds of dainties seasoned with special reference to the Chinese palate, may be ordered from the restaurants. Confectionery is a speciality of our city.

The import trade is immense and Soochow is becoming a great *entrepôt* for foreign goods, and is destined to be a great wholesale market. Foreign silver is the established coin. Iron and steel have driven the native articles away. Tin and zinc are largely used. Shirtings, prints and broadcloth have the largest sale. The colored handkerchiefs which adorned the heads of the African "maumas" in the South in *anti-bellum* days are now used by Chinese gentlemen to wrap up their cash. Petroleum is the cheapest light known, as it sells for less than a shilling a gallon. California flour is becoming popular, and tin milk is widely used. Shops for the sale and repair of watches and clocks are surprisingly numerous. In the line of "fancy goods," many of the establishments make a fine show, and this, perhaps, is the most attractive department to native purchasers. The foreign trade is yearly increasing, and unless new channels of enterprise are opened for the Chinese, whole classes of native goods will be driven from the market, and whole sections of country financially ruined.

The Population.

What is the population of Soochow? is a question constantly asked. It is surprising how near the estimates of the foreign residents agree with the figures of the census. The Pao K'ya Joh or Tithing Office, which has charge of the police, taxes, public works, etc., does not take the census so much with a view of obtaining the number of inhabitants, as of accounting for every man in the city. They put up a leaf on each door and keep a duplicate in their book. They do not take the census of the "official residences," which numbered 2,648 in 1886, and 2,348 in 1887, and which, as seen above (from the first figure—the second having been recently obtained), contain about 40,000 people by taking the average of 15, which is not a high one

for the Mandarin's family, his servants and his retainers. The large boating population, and the large *floating* population, is not included in the figures given, and might be put down at 20,000. The census is only a proximate one, but fairly trustworthy. A leaf is placed on each door, so if there are two doors the family counts as two. On the other hand, there should be a leaf for every family mounted on the front door, but in the tenement houses where there are from 15 to 30 families, it is not probable they are very accurate, and it is likely the numbers are much greater than represented. The city is divided into six wards or "Roads." The following is the number of families:—

	1886.	1887.
South Ward	10,564	12,464
East „	13,642	13,295
Middle „	15,685	17,547
West „	16,878	16,382
North „	18,354	17,116
Suburbs—Two West Gates	17,233	11,327
	92,356	88,131

Multiplying families by five, they stand 461,780 and 441,655. Adding the 40,000 and the 20,000 above mentioned it makes the population 500,000. This is computing a family at five, but a family in China consists of "Noah and his wife, his three sons and their wifes" and all the grandchildren—so five is a small figure. The opulation my with safety be put down as a half million.

[*To be Continued.*]

In Memoriam.—*Dr. J. K. Mackenzie.*

April 2nd, 1888.

BY REV. JONATHAN LEES.

ON the banks of the Peiho is mourning to-day,
And in Tientsin homes there is fear and dismay;
For the Angel of Death has appeared with the Spring,
And the city lies hushed 'neath the gloom of his wing.

II.

He has chilled the warm heart, which for others has thought;
He has palsied the hand which oft healing has wrought,
And in vain do the sick listen now for his tread
Who to Christ, the Great Healer, each sufferer led.

III.

Ah! no wonder the road to God's acre is thronged,
While they weep for their loss to whose life he belonged;
For nor they nor their children in future shall find
A physician or friend more unselfish and kind.

IV.

Far away in the hamlets of Chihli's vast plain
Will "Mackenzie is dead" be a message of pain,
And for many long years shall his memory be
Dear to China's rough "braves," in the camp and at sea.

V.

Not in vain the fair wreaths which so quickly must fade,
Nor in vain on the bier courtly guerdons are laid;
Earthly honours and love are a precious reward,
Though to him but as nought who is now "with the Lord."

VI.

For the sorrow of earth is the gladness of Heaven,
Since again to weak man grace Divine has been given;
And in duty found faithful, by trial unmoved,
All his heart-wounds are healed by the Master he loved.

VII.

Who will walk in the path that Mackenzie has trod?
Who will consecrate all to the service of God?
By Thy servant's life, speak Lord,—so many shall hear,
And in their lives, in turn, shall Thy glory appear.

Correspondence.

THE TRANSLATIONS OF THE NEW TESTAMENT.

SIR:—A sanguine writer, who, unhappily, does not give his name, suggests that a little effort and a little mutual confidence would in a few years secure to us that desideratum, "the Bible in Chinese." He quotes me, amongst others, as having complained of existing versions.

If I have done so it was to deprecate, rather than encourage, immediate attempts at emendation. I would, at any rate, heartily join him in pleading with contemporary translators *to go slowly*.

I do not believe in the existence of any very strong national prejudice that would prevent, *e.g.*, Englishmen working cordially with Americans. But I greatly doubt whether many of us, English, American, or German, would accept H. as an authority on such a really difficult question as the *text* to be translated. He says, "Let us have the "Revised Text" without doubt;" as if he had reason to know that its conclusions would never be gone back upon, and that its corrections of the Received Text, so far as they go, were final.

Perhaps H. is a specialist in such matters, and if so, probably the only one in China. If he is not I am afraid I shall, for one, persist in preferring the opinion of Dr. Scrivener, who *is* a specialist, to that of H. Dr. Scrivener, writing of the text edited by Drs. Westcott and Hort, says: "Since barely the smallest vestige of historical evidence has ever been alleged in support of the views of these accomplished editors, their teaching must either be received as intuitively true, or dismissed from our consideration as precarious and even visionary." The text in question is, with slight variations, that of the N. T. Revisers; and with such a weighty adverse criticism in view, even if Dr. Scrivener stood alone, I for one should urge, *for the present*, the retention of the Textus Receptus as the basis of translation in China, leaving it to commentators and expositors to point out corrections which have been substantiated by historical, as distinct from intuitive, criticism.

Meantime, in view of the daily increasing perplexity of versions, I would join H. in pleading for *delay*, until, in the course of four or five years, something like a deliberate examination of existing versions—the leading ones at least—has been made by some such committee as he suggests. He is sanguine on all points, as I judge, and not the least on the possibility of making a book which, like the Bible, has its unfathomed depths whether read in the original or a version, intelligible at sight throughout, in Chinese (see p. 216, last lines). On the other hand I am more sanguine than he is, in so far as that I hold that *we have the Bible in Chinese*, with blessed results "for doctrine, for reproof, for correction, for instruction in righteousness." That same Septuagint, on which Dr. Farrar is eloquently severe, did good service

in the adorable hands of our Lord, and in the hands of his Apostles.

Your obedient servant,

G. E. MOULE.

HANGCHOW, 11*th May*.

GIVING AWAY OF BOOKS.

DEAR SIR:—道五's letter on the Giving Away of Christian Books has given rise to some little astonishment. Doubtless the B. and F. colporteur referred to will be able to put 道五's singular story in a different and altogether more probable light. In any case, most of your readers will think that 道五 has not acted a manly part in making a serious charge against a brother-worker over a *nom de plume*. The gibbeted colporteur may or may not be possessed of courage; but certainly 道五's epistle goes far to show that he himself would not be overburdened with a further supply of the same useful quality.

In regard to the main question, perhaps 道五 will inform your readers when and where he has seen or heard of our books being turned into "soles for shoes" by the Chinese. Is this remarkable statement made on the ground of personal knowledge? I know well enough that our books have, on several occasions, been burned or otherwise destroyed by unfriendly natives; but in the whole course of my experience I have not so much as heard of them being utilized in the way mentioned by 道五. It will be news indeed for some missionaries to learn that the illiterate classes in Honan are destitute of reverence for printed or written character. And, of course, this is what making use of our books in the way alleged would mean.

道五 and I are at one in condemning the gratuitous dissemination of Christian literature as unnecessary and unwise; but until he proves in some reasonable manner that the Chinese have really used our books for making "shoe-soles," the present writer, at least, must be allowed to take his bold assertion with "the proverbial grain."

Yours faithfully,

J. WALLACE WILSON.

HANKOW, 19*th May*, 1888.

P. S.—The *Daily News* tells us that Mr. Archibald J. Little has, in his book, made an assertion similar to the one made by 道五. But, Sir, strange as it may seem, not even Mr. Little's book, which is a curious mixture of fact *and* fancy, is sufficient to make me alter the opinion expressed above.

J. W. W.

SEVERAL QUESTIONS.

DEAR SIR,—It has recently been stated in English that *there is no mention of substitutionary sacrifice in Chinese literature*. Is this correct?

From what Chinese writing is the phrase 格于皇天 taken? It is on page 427 of Williams' Dictionary, under the the explanation of 格.

Is there a Christian Hymn Book in Chinese in sufficiently good style to be acceptable to learned men?

Will some one kindly furnish a list of Christian books and tracts suitable for use among the literary class?

Is there a catechism in existence calculated to *attract*, and to teach the Christian religion, without giving offence or provoking the disgust and hatred of the reader? A *constructive* and *attractive*, rather than *destructive* and *repelling* book is what I have often needed and wish to discover.

May I suggest that some gifted friend prepare an *illustrated* book on "Ancestral Worship," showing how the people of various lands manifest respect for their departed friends, with a chapter devoted to the object of convincing the Chinese that Christianity retains all that is *good* in Chinese ancestral worship and only discards what is *useless*. Is there not a very great need for such a book?

Also, a little help for those of the Christians suffering persecution, with some such title as: "Counsel and Comfort for the Persecuted." F. H. J.

THE TRIENNIAL EXAMINATIONS.

DEAR SIR:—The Triennial opportunity of bringing Christian truth before the educated classes in China is again approaching, and will, no doubt, have come under the consideration of many missionaries in the provincial capitals, but as no mention has been made of it in *The Recorder*, may I report the resolution of the Hankow Tract Society's Committee as a reminder to those brethren who have it in their power to do something for the 150,000 *Shiu-tsai* who congregate at the provincial capitals during the eighth month (Sept.) of the present year? That resolution was to the effect that selections be made of Rev. E. Faber's work on "Civilization, Chinese and Christian," and that these be reprinted and published in the form of one small volume of thirty or forty pages, and distributed amongst the students as they leave the examination hall.

Such is the proposal entertained by the Hankow and Wu-chang missionaries for the present year,—a proposal worthy to be pondered by brethren in other cities.

The following chapters have been suggested by the author as those most suitable for the occasion,—

Chap. 12.—Good feeling to Enemies.
„ 30.—Worship. Truth.
„ 39.—A happy family life dependent on Personal Morality.
„ 44.—Value of Purity and Cleanliness.
„ 46.—Chinese Classical Learning and Western Theology.
„ 62.—Church Organizations unknown in heathen religions.
„ 63.—Missionary Societies.

Having, in past years, distributed Mr. John's "Gate of Wisdom" and Dr. Martin's "Evidences of Christianity," and a little tract entitled "The Mirror of Conscience," the proposed circulation on the present occasion of Mr. Faber's book, which bears upon the practical outcome of Christian truth and teaching, is peculiarly appropriate.

It is true that but little fruit has hitherto been gathered from our efforts on behalf of the literati, but as they form that class of the Chinese which is the most difficult of any to win, so is it evident that repeated effort will be necessary before this citadel is taken.

Besides the distribution of Christian literature, other methods have been employed in the past. In one instance the following plan was adopted:—1st, Prizes were offered

for the best essays on certain given subjects; 2nd, A house in the provincial capital was specially rented for the reception of the students, and the missionary himself resided there during the two months of the examinations, and received the visitors who called upon him; 3rd, Various *Kiao-kwan* (教官), Prefectural and District, were interviewed, and an attempt made to open friendly intercourse with them. These, and doubtless other methods, have been adopted in the past, but every examination brings to a ready and inventive wit new resources and new appliances, and those who make such known may render invaluable assistance to the brethren who are labouring in this special field. But from all our brethren we may request the higher help of intercessory prayer, that for the glory of God and the good of souls, these triennial efforts may year by year prove increasingly successful.

Believe me, Sir,

Yours faithfully,

DAVID HILL.

P.S.—Mr. Faber's work is printed in seventy-four parts, any of which may be had in Shanghai.

Our Book Table.

文件字句入門 *Wên Chien Tzŭ Chü Jü Mên.* NOTES ON THE CHINESE DOCUMENTARY STYLE. By F. Hirth, Ph.D. Messrs. Kelly & Walsh, Limited, 1888.

THIS work has been so fully noticed by others that it would be superfluous for us to say much about it. Dr. Hirth, who is an indefatigable worker and a most industrious student of Chinese, has rendered good service to all who are trying to master the documentary or business style of the Chinese language.

These Notes are to used in connection with the two volumes of the *Hsin-kuan Wên Chien-lu* (新關文件錄), which were previously published by order of the Inspector-General of Customs, for the special use of the Customs' Service.

This brochure, though printed at the American Presbyterian Mission Press, and published by Messrs. Kelly and Walsh, also owes its origin to the liberal encouragement of Sir Robert Hart, K.C.M.G.

Dr. Hirth does not wish these Notes to replace a complete grammar, but his object is rather to assist students to make grammatical observations themselves.

We fully agree with and entirely endorse what the author says about the importance of this branch of Chinese study, and would commend the following from the Preface of the work before us:—

"Students having managed the spoken language to a certain extent, and being able to express their thoughts fluently, frequently get disgusted with the difficulties of the written language, and are only too ready to take refuge in that *Pons Asinorum*, the native writer, who will interpret the sense of difficult passages in plain colloquial without being able to analyse the construction of even the simplest sentence.

"The danger of becoming dependent upon the intelligence of a native assistant is obvious, and cases in which a student who has done good work because he has enjoyed the benefit of having a clever Hsien-Shêng at his side, finds himself suddenly in great distress when he has to work with a less intelligent man or without any such help at all, are too frequent to need any further comment."

The Introduction to the Notes is mainly a reproduction of the views of that able and learned sinologue, Mr. T. T. Meadows, who was acknowledged by Dr. Wells Williams to have been "one of the most competent linguists in China."

Others besides the members of the Customs' Service will find these Notes most helpful and very useful in enabling them to understand something of the laws that govern the grammar of the Chinese language in general, and the business style in particular.

Most of the examples given are from the Documentary Papers published in 1866 by Sir Thomas Wade, K.C.B., and it is assumed by Dr. Hirth that this work is in the hands of every student of the business style.

Even to those students who doubt whether there is such a thing as grammar in Chinese, we can recommend this small volume; and we congratulate Dr. Hirth in having succeeded in making the study of a subject which is usually considered dry and obstruse, more easy, pleasant, and interesting.

D. P. J.

We note with interest Mr. E. L. Oxenham's *Historical Atlas of the Chinese Empire*, in twenty-two maps. It is a series of maps from the earliest times of Chinese history down to the Ming dynasty, "Giving in Chinese the names of the chief towns, and the metropolis of each of the chief dynasties of China;" published by Kelly & Walsh. The modest preface disarms criticism, but it is evidently a work of the greatest value to every student of Chinese history.

We also acknowledge the receipt from Kelly & Walsh of Dr. Hirth's *Ancient Porcelain—A Study in Chinese Mediæval Industry and Trade*. We are incompetent to examine critically Dr. Hirth's views as to the age of Porcelain in China, the Principal Classifications of Ancient Porcelain, the Color Ch'ing, the Real Old Céladons, Céladon Imitations, etc. etc., but it is evident that we have here a reliable and learned introduction to Chinese Ceramic Art.

THE DAWN OF THE MODERN MISSIONS: Lectures delivered in connection with the Duff Missionary Lectureship, in Edinburgh, Glasgow anp Aberdeen, duringthe years 1884–6, by Rev. Wm. Fleming Stevenson, D.D. 182 pp. Macniven & Wallace, Edinburgh.

DR. STEVENSON was well fitted, in head and in heart, to write upon the subject of missions. He had personally visited all the chief mission fields, had read extensively books descriptive of missions, and was an active and earnest worker in their behalf.

The book which is before us does not deal with the missions of the present century. It tells, rather, of the missionary heroes who labored amid manifold difficulties and dangers,—but labored bravely and faithfully,—before the

nineteenth century came with its numerous societies and thousands of missionary workers, cheering each other on by their reports of the good success which God has been giving them. It tells of missionaries whose names are little known to the Christian world, but whose lives were of thrilling interest, and whose faithful labors did much to arouse the Christian Church and bring about the *Dawn of Modern Missions.*

Dr. Stevenson, had he lived to prepare this work for the press, might have altered and improved it, but his lectures were carefully prepared, and the book seems to be thoroughly reliable, as well as full of interest. It will help any one to read it, and the Christian missionary will arise strengthened and encouraged to toil on more faithfully and more hopefully in his work for the Master.

J. A. S.

Editorial Notes and Missionary News.

VOLAPÜK.

We have been slow in noticing this invention of our day, but the receipt of Mr. Van Aalst's pamphlet entitled "Introduction to the Universal Language Volapük," brings the subject before us. We confess to some want of enthusiasm regarding it, from the improbability of its being to any sufficient degree adopted to make it a medium of communication more available than one or other of the languages already so world-wide in their use. But as fast as this difficulty is removed, the probabilities, it must be confessed, increase of its being a useful instrument for communication between men of various speech.

The idea is not at all a new one. Bishop Wilkins, of England, in 1668 published an "Essay towards a Real Character and a Philosophical Language," of which Max Müller says: "His work seems to me, as far as I can judge, to offer the best solution that has yet been offered of a problem, which, if of no practical importance, is of great interest from a merely scientific view" (Lecture II., Second Series). And the celebrated Leibniz, a short time before his death, devised a universal language, which he called his *Specieuse Générale*, which he maintained could be acquired "without a dictionary and with comparative ease," regarding which Max Müller remarks: "That such a language should ever come into practical use, or that the whole earth should in that manner ever be of one language, is hard to conceive. But that the problem itself admits of a solution, and of a very perfect solution, cannot be doubted." It may, therefore, be conceived as possible that the scheme devised by Rev. John Martin Schleyer may be at least a step toward the realization of this interesting idea.

The author is, we learn, a native of Germany, and a priest of the

church of Rome, having been a curate in several parishes, though now a resident at Constance; a man already eminent as a student of languages, and with a "prodigious talent for work." The first edition of his Grammar and Dictionary were published in 1881. Mr. Van Aalst's statement that the students of Volapük "to-day number greatly over a million," hardly consists with the fact that at the last annual meeting of the French association for its propagation the secretary stated that the disciples could not be reckoned at over 40,000. The president of that association announced an International Volapük Congress to take place in Paris the coming year, which will no doubt give further impulse to the cause. Mr. Van Aalst may be rather premature in saying: "It may confidently be said that the future belongs to Volapük, and that future is not far;" but it is evident that it is a very interesting movement, the future of which may assist the progress of humanity by facilitating intercourse between men of varying speech.

We cannot, however, entirely suppress our queries as to some of the problems presented. In the first place, are the sounds as simple as they are represented to be? The sound of *ü* is one which the average Englishman finds it very difficult to make; and we notice that different authors give different sounds to the same vowel. Schleyer says the sound of *e* is the same as in *fell;* Seret says, the same as *a* in *sale,* while Aalst says it "has the sound of *ee* in *indeed,* or *e* in *met!*" Schleyer bids us pronounce *i* as in English *lip,* while Aalst says "always as *i* in *marine,* or *ee* in *see.*" Nor is the trouble confined to the vowels. Schleyer makes *v* as in English, while his English editor Seret makes it like *w* in *wish.* In view of all these instructions, how are we to pronounce the very initial word "Volapük;" and if there be such possible diversities of pronunciation, what becomes of the vaunted universality and usefulness of the language?

Nor is this all. The grammatical structure of the new language presents many difficulties, as shown by Mr. Addison Hoge in *The Nation.* Nouns have four cases, but the question will still be, to harmonize the conceptions of these case relations as held by different nations. And, as might be expected, it is in the verb that there is the greatest difficulty, as shown by Mr. Hoge, regarding the imperative and subjunctive moods. The use of conditional sentences in Volapük is said by this friendly critic to remind him of the answer by a college student on an examination—"*Lucid* is when a thing is turbid with light."

But more fundamental than all these troubles;—to our minds, the great danger is that young students will tend to be unsettled in their studies of the actual languages of the world, and may become confused as to the laws of speech; that while learning to communicate after an artificial fashion with men remote, they may lose their power of using their own mother tongues correctly and forcibly. We trust this danger will be carefully guarded against.

We have thus far avoided criticism of the uncouth and repellant

euphonic combinations of sounds, which is, of course, a subordinate matter, though one to which the promoters seem oblivious. To express ourselves fully, we cannot imagine that a language better fitted to become the medium of general intercourse can be invented than the English, providing its present unfortunate spelling should give place to a simple phonological system; and it is hopeful that there is a manifest tendency of this kind among the users of the language.

THE CHINESE IN SIAM.

THE Rev. E. P. Dunlap, Presbyterian missionary at Petchaburi, in a recent letter communicates the following interesting facts:—

"Just now the Siamese are discussing the propriety of restricting the Chinese immigration. To give you some idea of their views of the question I will quote from an article in Siam's leading newspaper: 'More than one million Chinese are here, and they are coming by thousands annually. Their sole object in coming is money. They do not intend to stay. After gaining great wealth they take it all back to China. If they die in the attempt, they are not willing to leave their bones in our soil. In order to gain wealth they have established great systems of gambling and are thus degrading and ruining the Siamese. They care not whether the Siamese prosper or are ruined, have happiness or trouble—their only object being to take our money. Trade and industries they seek to monopolize, and they are also grasping after government positions in that they are crowding out the Siamese. If no restriction is placed upon them, before many years the country will be filled with Chinese, and Siamese will be scarce indeed. The United States, for self-protection, has forbidden the Chinese; England has taken the same course in Australia, whilst Siam simply requires not $1 per head per annum, which gives them protection in their pursuits, and frees them from draft for either military or government service. We should for our own protection impose a tax of at least $24 pol Chinaman annually.'

"The above is the gist of the article, and probably expresses the views of many of the Siamese of rank."

"THE CHINESE RECORDER."

WE do not often reproduce the words of praise we receive, so that we shall be pardoned for sharing the following paragraphs with our various friends who so kindly assist by articles, letters, and items, in making *The Recorder* what it is. Five hundred and fifty copies are now printed monthly.

The Rev. Wm. Campbell, of the English Presbyterian Mission, writes:—"I do not happen to know the worthy brother who is editor at present, but it is only right that every fitting opportunity should be taken of expressing our deep appreciation of the services he is rendering; and it is on this account I would bear my humble testimony to the importance and value of that service."

The editor of the *Christian Advocate*, Syracuse, New York, under the heading "Statistics of Protestant Missions in China for 1887, says:—

We are indebted to Mr. Gulick, the American Bible Society's agent in China, and editor of *The Chinese Recorder*, for the full statistical tables of the Chinese missions of all societies and independent work to December, 1887, corrected from the tables which appeared in *The Chinese Recorder* for January, 1888. We give the footings only. We looked for the "decrease" column, but *there was none.* There is no item represented in the above totals but shows an increase over the statistics of 1886. They are the figures for thirty-seven societies besides "independent workers." By the way, why do not more of our people subscribe to that admirable monthly, *The Chinese Recorder?* It is now permanently enlarged to forty-eight pages monthly, and the price is $3.00 per year. It is published at "The American Presbyterian Mission Press" at Shanghai, to whom remittances may be made.

THEY WERE ALL WITH ONE ACCORD.

It is with some surprise that we first learn of the following most happy arrangements between the Church Missionary Society and the American Methodist Episcopal Mission in the province of Fukien, from the home papers, and not directly from the field. Why should *The Chinese Recorder and Missionary Journal* be deprived of the privilege of making original and early announcement of this and many other important missionary matters occurring in our own field, and be obliged to cull from journals on the other side of the globe notices of events in our very midst? Permit us, brethren, once more to appeal to your love of your brethren, and to your interest in *The Recorder*, for frequent and early mention of facts, as we very much desire to make our monthly messenger a fuller record of missionary news. We clip the following from that valuable periodical, *The Gospel in All Lands:*—

In the three Missionary Societies represented in Foochow, there was, many years ago, a division of territory made, each society agreeing to work in certain districts or counties.

Afterward, other members of the Church Missionary Society arriving in Foochow from England, refused to be bound by a contract made by their predecessors; and the result was, that they went into the Hing Hwa and Ing Chung districts, where the Methodist Mission was already strongly represented, and as the years passed on they gathered congregations and dedicated chapels throughout these districts.

But news of recent date from Dr. Sites informs us that our mission (in Foochow) had just received a communication from the Church Missionary Society's representatives in Foochow, saying:—

"In consequence of the final decision of the Parent Committee of the Church Missionary Society in London not to occupy the districts of Hing Hwa and Ing Chung with a resident foreign missionary, etc., therefore, the Fookien Sub-Conference of the Church Missionary Society recommends the entire withdrawal of the Church Mission from Hing Hwa and Ing Chung."

In response to this communication Bro. Sites was on his way to these districts in company with Archdeacon Wolfe for the purpose of taking over from him their congregations and church property. Bro. Sites adds, "We are to concentrate more force here, while they advance to the north, east, and north-west parts of the province. Surely this is a token of fraternal unity betokening the "one accord" of apostolic times. The forty years of preparation in Fukien are now to be followed with a glorious harvest for the Master. But where are the reapers? Oh that the young men of the Church might realize how glorious are the times in which we live.

MISSIONARY CONFERENCE IN MEXICO.

We learn from the missionary periodicals of a conference held in the city of Mexico, January 31st to February 3rd, which was called "The General Assembly of Protestant Missionaries in Mexico." It was attended by nearly 100 missionaries, representing eleven different Protestant denominations.

As missionary work has many points in common in different lands, we cannot do better for our work in China than to lay before our readers the following summary of the more important points recommended by the assembly, from the pen of Rev. David Morton, which we find in *The Gospel in all Lands*:—

1. A new version of the Scriptures in the Spanish language was recommended and the Assembly offered to assist Bible Societies in this work.

2. It was agreed that the missionaries composing the Alliance should recommend to the several Boards by which they are employed that hereafter the missionaries of but one denomination should be sent into towns of less than 1,500 inhabitants, and that where two or more denominations are already in such towns an arrangement should be entered into whereby all but one should withdraw. A committee of arbitration was provided for, by whom all questions growing out of this agreement are to be settled.

3. The establishment of a Union Preparatory School was recommended, and provision for its organization was made.

4. A memorial was ordered to be sent to the Mexican Congress, asking for the passage of a law prohibiting bull-fighting and cock-fighting within the limits of the Federal District and of the Territories.

5. The preparation of a Union Hymn-book was ordered.

6. A committee of five was appointed to represent before the Governments, State and National, the victims of persecution.

7. Provision for another Assembly within four or five years was made.

8. A book containing the proceedings of the Assembly and the essays that were presented will be prepared and published, under the supervision of the Missionary Editors who reside here.

9. It was agreed that no preacher or member shall be received from one mission into another without a letter of dismissal from the body which he leaves.

10. The native workers who were members of the Assembly presented a vote of thanks for themselves and their fellow-countrymen to the Churches of the United States, for their efforts in behalf of the conversion of Mexico, and also of the sacrifices made by the foreign missionaries in their labors in this Republic.

11. In recognition of the indebtedness of Protestantism to the laws of reform adopted in 1857, a committee was appointed to solicit subscriptions from evangelical Christians throughout the Republic to aid in the erection of a monument to the father of these laws, Benito Juarez.

Notes of the Month.

THE Kinhwafu, Chehkiang, Baptist Church has recently dedicated a new Church building, seating two hundred and fifty persons. It is like a C. I. M. missionary,—Chinese outside, European inside. This Church has five out-stations, one of which is self-supporting.

WONG TS'UEN-SHAN, a member of the Kinhwafu church of the A. B. M. U., has given thirty dollars for the extension of the work into neglected districts. Work has been begun in Wu-ni Hien, a city on a branch of the Tsien-tsing River in Chehkiang.

THE Romish Church is manifesting unwonted activity in Central and Western Chehkiang, in seeking to proselytize native Christians of the Protestant faith. They diligently visit the houses of the converts, and argue, offering many substantial rewards in return for adherance to the Catholic faith. The priests do not hesitate to add falsehood to argument.

AMONG the recent graduates of the Woman's Medical College in New York City, is Kin Yu-mei, a Chinese girl who has taken the highest position in the class. She is an accomplished scholar, able to converse and write accurately in five languages.—*Exchange.*

A MISSIONARY teacher on her way to Chi-nan Foo, China, writes from Shanghai that there the first shade of apprehension had vanished from her mind, and that she was happy that her lot had fallen in China; although she adds that she would like a diver's apparatus that could communicate with the undefiled upper air.—*N. Y. Evangelist.*

CHINESE DELEGATE TO THE METHODIST GENERAL CONFERENCE.

THE Rev. Dr. Sites, who accompanied the Chinese Delegate to the Methodist Missionary Conference, has reached San Francisco. The Rev. N. J. Plumb sends us the following interesting item from Foochow:—"We have received information by a recent mail that our Delegate to the General Conference in the United States, Sia Sek-ong, has been permitted to land at San Francisco. The question of allowing him to do so was under debate for some time before the Commissioner, with much uncertainty as to the result, but finally a favorable reply was given, with the understanding, however, that this was not to be considered as a precedent. They evidently do not intend that we shall flood the country with Chinese Methodist preachers, although they might find there a wide field for their labors.

WE see it stated in the home papers that a son of Dr. Happer, of Canton, now at home, is about establishing a newspaper for the Chinese in America.

DR. CHAS. P. MERRITT, of Pao-ting Fu, writes: "I have been very busy this winter with large clinics, but God has blessed the work."

WORK has been started in Lao-ho Kéo by Mr. Geo. King, of the China Inland Mission. "We have good cause," he writes, "to rejoice that Lao-ho Kéo has been added to the number of Protestant mission stations. It is a great rendezvous for the trade of the North-west with all the other parts of China, and, as at Hankow, people from almost all parts of the empire are here. We have many reasons to hope that a good work will spring up here in time."

ONE of our missionary sinalogues writes: "I should like to see a translation of Romans by brother 'H' (I don't know who he is) executed on the principles laid down by him, and then I should like to find out how many in China would accept his version. I do not think that there is a Chinese scholar in China, among either the natives or foreigners, who would entertain the thought for one moment of adopting the terms suggested by him for *σαρξ* and *πνευμα*."

A LITTLE boy was told that the Rev. Mr. Goforth, [missionary of the Canadian Presbyterian Church to North China] would be the only Christian minister in charge of a district having as many people as are in the whole of Canada. "My!" he said, "won't he have to holler!"—*Toronto Globe.*

The United Presbyterian Mission establishment at Chefoo has, we learn, passed into the hands of the China Inland Mission,—Church building, Hospital, Residences and all. The purpose is to occupy these premises besides all the other school and medical establishments, which the China Inland Mission already possess in Chefoo, which will be the more advisable for that the different localities are several miles apart.

We would remind our readers that the General Conference on Foreign Missions meets in Exeter Hall, London, from the 9th to the 19th of June, with delegates from more than one hundred Foreign Missionary Societies of England and America, besides those from the continent of Europe. Let us remember them in our prayers.

The Anglo-Chinese College at Foochow numbers over ninety students —thirty more than at any time previous in its history.

Rev. Griffith John writes that he expects to finish his New Testament in the Central Mandarin by the end of the year. We see by English papers that Mr. John has been suggested as Chairman of the Congregational Union for 1889, and it is hoped that such an election might be considered by him as a call to visit the home lands with the concurrence of the Directors of the London Missionary Society. Such an election will be quite as much to the honor of the Union as to Mr. John.

A line from Rev. J. A. B. Cook, Singapore, announces his departure with wife and child, for England, on the 17th of April, on furlough, after six and a half years' service in the English Presbyterian Mission. He hopes to return to work again among the Chinese.

On the 15th May, Rev. R. W. Stewart and family left Foochow for England *via* Shanghai. The cause of their departure is the very poor health in which Mr. Stewart has been for some time past.

We have received with much pleasure the circular of the "Home for Eurasian Girls" at Hankow, under Mr. and Mrs. Foster. "The pecuniary needs of the home will from time to time be made known by the publication and circulation of reports, or by advertisements, but no subscription lists will ever be sent round the communities, and no personal appeals for funds will be made." Where the friends of children are able to do so, payment will be expected, but where the children are practically friendless, no payment will be asked. Children are preferred over whom permanent and entire control may be exercised, but any applications will be considered. Such an institution must enlist the sympathies of all, as it will meet a great need among us.

The Woman's Christian Temperance Union of Shanghai, at its April meeting commenced a subscription to aid in the erection of a Temperance Temple in Chicago, which is to cost $600,000;—an enterprise which is exciting much enthusiasm among the temperance women of America.

Diary of Events in the Far East.

April, 1883.

17th.—Town of San Fernando, Philippine Is., almost totally destroyed by fire. —Several Hunan "braves," entered a nunnery at Wenchow, and after gagging the nuns, carried off everything of value.

18th.—H. E. Senhor da Roya, special envoy of H. M. King of Portugal, arrives at Peking.—Corean mint of seventeen machines commences work.

22nd.—Slight earthquake at Chinkiang. —Serious fight between Russian sailors and Japanese policemen, Kobe; several of the latter wounded.

24th.—Large fire at Hongkong; six hongs destroyed.—Terrible clan fight in Hunan: about fifty people killed.

25th.—Strike of cargo-boat, coal, and street coolies in Hongkong.

28th.—Chinese ram-bowed man-of-war, No. 2, colides with the S. S. *Kwangchi*, off the Public Gardens, Shanghai; the *Kwangchi* beached to prevent her sinking.

29th.—Severe earthquake at Yokohama, three minutes before ten a.m.

30th.—New Treaty between China and Portugal ratified at Tientsin.

May, 1888.

1st.—Seven highway robbers beheaded outside Peking city.

2nd.—The Empress selects a number of young women from the daughters of banner-men for the harem of the youthfull Emperor of China.

8th.—The new Privy Council of Japan inaugurated.

20th.—The *Moyune*, the first tea steamer of the season, leaves Hankow.

22nd.—Mail per S. S. *Parthia*, via Yokohama, received in Shanghai in less than 21 days from Vancouver.—A typhoon raging to the N. N. W. of Luzon.

Missionary Journal.

BIRTHS.

At Tsing-chew Fu, Shantung, April 20th, the wife Mr. R. C. Forsyth, of a daughter.

At Moukden, 10th March, the wife of Dr. D. Christie, U. P. Mission, of a daughter.

MARRIAGES.

At Tientsin, April 7th, Mr. C. T. Studd to Miss P. L. Stewart, of C. I. M.

At Shanghai Cathedral, April 11th, Mr. A. Langman to Miss Mary Williams, both of the C. I. M.

At Kiukiang, May 10th, Mr. J. J. Coulthard to Miss Maria Hudson Taylor, both of the C. I. M.

ARRIVAL.

At Shanghai April—, Marie Hallep, M. D., for Am. Epis. Mission, Wuchang.

DEPARTURE.

From Shanghai, April 6th, Rev. and Mrs. F. W. Baller and child, and Rev. and Mrs. G.W. Clarke and two children, of C. I. M., for England.

THE

CHINESE RECORDER

AND

Missionary Journal.

Vol. XIX. JULY, 1888. No. 7.

Another Chinese Phonotypy.

BY REV. HARLAN P. BEACH.

DR. CRAWFORD, in the March number of *The Recorder*, describes his method of phonetically representing the sounds of the Chinese language. In so doing he has called attention to an important subject. Perhaps few would take so strong grounds as he against the existing character; certainly, until Dr. Crawford invents a new polysyllabic language for China, or induces her to accept some existing Western tongue, very few students grappling with the problem of the homophony of this language would wish to dispense with the valuable aid of its ideographic symbols. If we could in a moment outdo Ch'in Shih Huang, and doom "to that bourne from which hieroglyphics never return" the entire system of complicated symbols, and adopt instead the most perfect method of phonetic representation conceivable, it is a question whether we would not find that we had left the frying-pan only to enjoy the felicity of the fire. Fancy a student reading a book phonetically printed. He comes to a word he does not understand, and turns to his phonetic dictionary to learn its meaning. We will suppose the sound to be *chi, (ch'ü shêng)*. In Williams' Dictionary, which is a mere hand-book of the language, there are (in Pekingese) seventy-eight characters having that sound and tone, to say nothing of the remaining one hundred and seventeen of the same sound but different tone. Probably the student's patience would be exhausted after he had looked over the full definitions of some fifty of these words, and the dictionary would be thrown aside ere the desired word was found. A scholar of the old style would be able to look up the character in a moment by the aid of the radical key. In our opinion, with the present paucity of distinct vocables,

China would not be benefitted by abolishing her revered character.

Yet there undoubtedly is need of a phonetic system in addition to the ideographic one. The success of Romanized books in the South is proof that this need is real and not fancied. Dr. Crawford's system has met with some favor, and is an improvement on the Romanized book. Better still might be a collection of *ts'ao tzŭ*, or *hsing shu* characters, one character for each tone of all the vocables in use in a given district. Thus every tone and sound current in any locality could be read at once by scholars, and taught to the ignorant in a comparatively brief period, though much longer than would be required for learning Dr. Crawford's method. More scientific than his system would be an adoption of the symbols of visible speech; but its scientific character would be an objection to it in the view of the Chinese, where inability to comprehend phonology anyone may prove by asking a graduate to explain the phonology of K'ang Hsi's prefaces.

The system described below is another attempt in the same direction as Dr. Crawford's, though made without a knowledge of his prior efforts. It was devised to meet three felt needs: one, that of the writer, who knew of no other way by which paragraphs in *kuan-hua* discourses of native masters of style and rhythm could be transferred to a note-book for after study; a second need was that of theological students with whom the writer has to do, and who take notes of lectures so slowly that much time is lost to both student and instructor; a third was the vastly broader need of the lower classes, who, unless some phonetic system is employed, have neither the time nor the money to spend in acquiring even a rudimentary education.

The first and, thus far, the only book published in this character, is the 眞理問答, issued by the American Board Press, Peking, in November last, and containing besides the Catechism, a full explanation of the system, together with a full list of all the vocables heard in Peking colloquial. It was printed by direction of the North China Mission of the American Board, after a full discussion as to the advisability of using Romanized books in our work for women. Its advantages over the Romanized book were felt to be:— 1, its adoption of an idea already familiar to the Chinese, viz., the *fan ch'ieh* of their dictionaries; 2, the far greater ease of teaching the sound of initials and finals, than the powers of each letter of the Romanized word, thus making it quite possible for natives to teach the system; 3, the greater legibility and distinctness of the phonetic character, seen at a glance if a line of the Romanized be placed beside a line of the phonetic character; 4, its simplicity, making it

well adapted for writing, not only with greater ease than the Romanized can be written, but also with a speed greater than that of any native *hsing shu*, or any foreign system of writing Chinese yet published; 5, the shorter time required for its acquisition, whether taught by the alphabet or the word method.

As anyone will see at a glance, most of the symbols employed are those common to all Western systems of phonography, though equivalents for the symbols are not the same in many cases. The fact that it employs such symbols may prejudice against it those who only know of phonography through David Copperfield's sad experiences in that line. It may be a still greater objection to those who have spent a few hours or days in trying to acquire shorthand. To such we would say, that this system is far easier than anything that they have attempted, in that the stroke for any given sound is always written in the same direction. Moreover, as each word is made up of only two strokes, an initial and final sound, there is no difficulty in joining the strokes, as there is in Western languages. Another advantage which Chinese shorthand possesses is, that in Pekingese only about 300 of its 421 vocables are in constant use. Hence a writer gains a facile use of it in a much shorter time than is possible in Western stenography.

The system is not strictly phonetic, no more so than the orthography of Sir Thomas Wade, which orthography has here been reproduced as being familiar to all in the North, and as, on the whole, the best system for the Romanization of the Pekingese yet published. The English equivalents placed at the right of the symbols given below, have the same sound as in Wade's works, and the same (in Pekingese) as the initial or final sound of the Chinese character placed at the left of each symbol.

Twenty-six initials and twenty-nine finals have been employed, the 五方元音 list of twenty initials and twelve finals being insufficient to determine accurately the sound of many words, while the list in Williams' Dictionary is too full for Northern Mandarin. In addition to these initials and finals, there are a number of vocables having a *u* sound in the middle of the word. To avoid adding a number of new elements, this *u* medial is represented by a short straight line written at right angles to the beginning of the initial symbol, as shown in the fifteen initials under *u medial* of the list. Three exceptions are also to be noted:—*eh* of *yeh* is written like *ieh* final; *en* of *yen* is written like *ien* final; *rh* of *êrh* is written like *ih* final. A list of eleven complete words has also been printed below, though they have been previously given as initials or finals simply.

A word as to reading and writing the system. As a mnemonic aid to the foreign learner, the English equivalents for each symbol have, in most cases, been so written as to imitate the symbol in some part; *e.g.*, the first stroke in *l* and *t*, and the last stroke of *p* and *êng* resemble their respective symbols. The initial and final sounds of each word are written connectedly without removing the pen from the paper. The characters are written from left to right and horizontally as in Western languages. Unaspirated and aspirated pairs of symbols, *e.g.*, *p* and *p'*, *k* and *k'*, are the same, but are written with heavy or light stroke to correspond with the sound. Perpendicular strokes are written downward; horizontal strokes, to the right; inclined strokes, toward the right, be it upward or downward. A few strokes are to be written in the direction indicated by the arrows placed by the side of the symbols, *e.g.*, those for *ao* and *iao*.

The tones need not ordinarily be indicated, being as useless as Hebrew vowel marks to a Jewish reader. They are indicated, however, in the Lord's Prayer (Mat. vi. 9–13, Mandarin version), given below as a sample of phonetic writing, and would need to be printed in all books. The method of representing the tones is a graphic one for those who use them as in Peking. The first tone, *shang p'ing*, being a high even tone, is represented by a horizontal stroke written above, or at the top of a word; the second tone, *hsia p'ing*, being a high ascending tone, is denoted by a dash inclined upward; the third tone, *shang shêng*, being circumflex in character, would properly be represented by that accent, but lest it be mistaken for the word *a*, an inserted caret has been employed instead; the fourth tone, *ch'ü shêng*, being a lower departing tone, is represented by a triangular mark written at the bottom of the word, with the acute angle outward to indicate the vanishing character of the tone. Should anyone care to indicate the tones in ordinary writing, a dot written above, at the right of, or below the character, may represent respectively the first, third and fourth tones, the second tone being indicated as before. Other works are used as in ordinary Chinese books.

Suggestions that may prove useful in teaching the system to the Chinese are given in the introduction to the Catechism above referred to, and need not be mentioned here. Should this exposition of the system fail to make clear any point, additional information may be had by addressing the writer at Tungchow, near Peking. To anticipate inquiry, we would say that while the system has been prepared especially for Northern Mandarin, it may be modified to meet the requirements of other parts of the Empire.

Initials.

阿 ∪ a
巴 ⌐ b
怕 ⌐ p
乍 ⌐ ch
茶 ⌐ ch
大 | t
塔 | t
根 \ k
肯 \ k
人 / j
拿 ⌣ n
撒 ⌒ s
四 ⌒ ss
法) f
西 (h
沙 ⌒ sh
贊 ⌒ ts
蠶 ⌒ ts
拉 ノ l
馬 ⌐ m
哈 ⌐ h
瓦 ⌐ w
牙 ノ y
子 - tz
此 - tz
恩 ∪ ê

Finals.

偶 ∪ ou
恩 | ên
哼 ノ êng
愛 \ ai
之 / ih
藍 ⌐ an
安 ⌐ n
通 ⌣ ng
民 ⌐ in
名 ⌣ ing
面 ⌐ ien
阿 ∪ a
家 ∩ ia
街 ⊃ ieh
美 c ei
主 ∧ u
羞 ∨ iu
凡 ∨ iung
許 ∨ ü
選 ∪ üan
雲 ∧ ün
德 ∩ e
多 ∩ o
老 ノ ao
了 ノ iao
大 ⌐ ang
匠 ⌐ iang
意 ∘ i
尋 ∘ ün

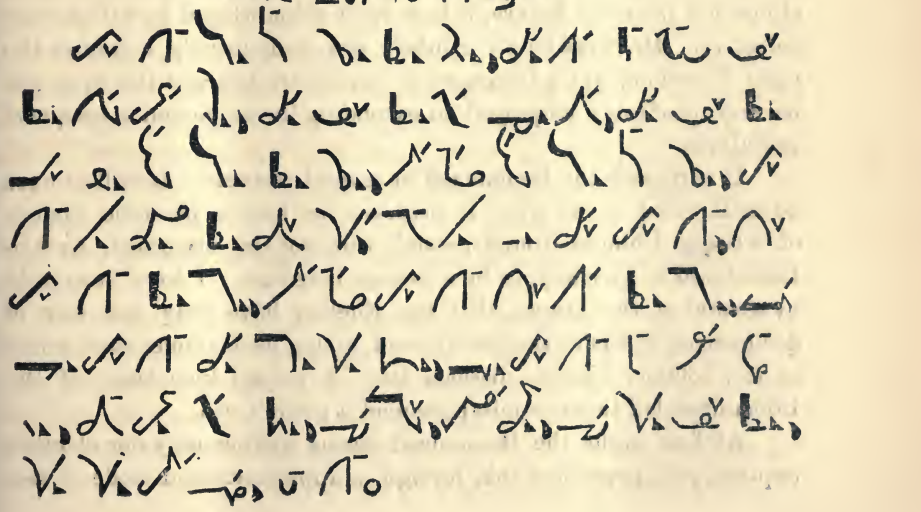
UMedial.

專 ⌐ chu
穿 ⌐ chu
歡 ∂ hu
轉 ノ ju
官 \ ku
寬 \ k'u
亂 ノ lu
暖 ⌣ nu
拴 ⌒ shu
算 ⌣ su
段 ⌐ tu
團 ⌐ t'u
鑽 ⌒ ts
篡 ⌒ ts'u
用 ∂ yu

Complete Words.

阿 ∪ a
愛 \ ai
昂 ⌓ ang
與 ノ ao
訛 ∧ ê
意 ∘ i
惡 ノ o
偶 ∪ ou
四 ⌒ ssŭ
子 - tzŭ
此 - tz'ŭ

The Lord's Prayer.



It would be obviously improper for the writer to further laud his system in opposition to others. It is, therefore, submitted on its own merits to the missionary body in China, in the hope that it may be useful in solving problems that have arisen in our common work. Its imperfections no one knows so well as the author. He could have wished that an accomplished stenographer like the Rev. S. C. Partridge, of Wuchang, had undertaken the work instead of himself. Yet, as the writer of II. Maccabees has said, "If I have donewell . . . it is that which I desired; but if slenderly and meanly, it is that which I could attain unto."

Dr. Crawford's Phonetic Symbols.

BY MR. DUNCAN KAY.

I READ with much interest Dr. Crawford's letter in the March *Recorder*, giving us the results of his labor on a phonetic system of writing Chinese sounds. I, too, have been studying this subject for some time, and have given it more direct attention since reading the correspondence appearing in your paper last year in regard to Romanized Mandarin.

Roman letters have been almost the only means used by missionaries to spell the dialects in China. If that system has not altogether proved a failure, it is at least acknowleged by all as very defective. Dr. Crawford's symbols are undoubtedly a step in the right direction; yet a few more of his leisure hours, I think, would be very profitably employed in extending its scope and consequent usefulness.

It surpasses the Romanized in several respects. It will at once be understood to be what it professes to be,—a phonetic system of writing Chinese sounds,—and will not be supposed, as the Romanized is by many, to be a foreign language. I have been told by several of the literati that the English have only one way of deciphering words of the same sound, giving as examples such words as ice, soldier, biscuit, disease, etc. A partial knowledge of the Romanized led them to misapprehend a great truth.

At first sight the Romanized seems neither easy nor elegant, requires pen, paper and ink, foreign in appearance and mode of use,

and reverses the order of writing. No one who knows China could hope to see her readily make such a departure from old paths. The new system obviates all these difficulties.

The Roman alphabet cannot be made to express all the articulate sounds of the Chinese dialects without the addition of aspirates and other disfigurements, in the use of which, each individual is at liberty to assert his own judgment. The initials and finals are native, and the ingenuity with which Dr. Crawford has subdivided the symbols for both parts, might well form the basis of a Chinese phonetic alphabet.

My difficulty with the system is the infinitely small number of possible combinations,—at most four hundred. The tone signs would certainly multiply this number to from 2,000 to 3,000; but these I consider to be a decided hindrance to phonetic writing. Tones, while distinctly spoken, are not known, the literati only distinguishing between the '*p'ing*' and '*tseh*' of Chinese poetry. If two 'Siu-ts'ai' living in one city, who had learned the alphabet of this system, were asked to transcribe the same few verses of Scripture in phonetic writing, the impracticability of using tone signs would at once be apparent. Out of a dozen words there would be a discrepancy in the tone marks. The Siamese and Burmese have almost dropped these inflections of speech, and I have no doubt but that the Chinese tones will in due course be lost in that bourne to which Dr. Crawford has consigned her hieroglyphics.

With the alphabet given us, and the few additions which might be made, I see no reason why a perfect system could not be devised for writing the Mandarin dialect, so easy and attractive that it would at once gain the favour of, and be propagated by, the Chinese themselves. To accomplish this, it is not the multiplication of symbols that is wanting, but the union of syllables. Our dictionaries still show the marks of this process in the past. To this end either the perpendicular and horizontal strokes must be given up, and the letters written to a continuous line, or the writing must be done horizontally. In this manner any number of syllables may be combined, and eventually recognised as distinct words. Foreign polysyllabic words may also be introduced, and become part of the language.

We often hear the saying in China, 字同音不同. If Dr. Crawford's system were propagated, while it might do good service in helping the illiterate to a knowledge of the gospel, it would eventually divide China into so many sections 字音隨不同. If, however, with a little more labour, the Doctor can devise a method by which the Mandarin dialect can be phonetically written, syllables

united, and foreign polysyllabic words introduced, with an alphabet of initials and finals arranged under well-chosen characters, he may confidently entertain the hope that he has laid the foundation of a system which shall eventually supersede all dialects, and China's teeming millions will be united in one 字同音又同.

HUEI-CHEO-FU, 11*th April*, 1888.

"*The Official Dialect.*"

BY REV. A. SYDENSTRICKER.

I DO not wish to continue the discussion of the subject brought about by the suggestion for Romanizing the Official Dialect; but it seems necessary that I make a few notes in answer to Mr. "Purist's" paper in the March number of *The Recorder*.

1. Mr. P. wishes to know where I got my knowledge of Southern Mandarin. In answer to this question, I beg leave to say that I received it at first-hand, *i.e.*, from Nanking teachers. I resided at Chinkiang, had teachers both from Nanking and Chinkiang, and heard speakers, both native and foreign, in both dialects. So I do not think that the implied charge of ignorance on my part can be maintained.

2. When I stated that Nankingese has many sounds that are peculiar and local, I had no reference, on the one hand, to the constant mixing of the initials *l* and *n*, or the inability to distinguish between final *n* and *ng*; on the other hand, I had no reference to the soft initials *b*, *d*, etc., given by many foreigners. The first of these are mere localisms, and do not seriously affect in most cases the real value of Nankingese; the last, *i.e.*, the soft initials, are not Mandarin at all, and I have never heard them used by native Mandarin speakers, except perhaps in Eastern Shantung, and even there to a very limited extent.

What I had reference to was the peculiar pronunciation of such characters as 錢, 天, 先, etc. The Nankingese give these in pure English spelling *ts'ain*, *t'ain*, *sain*, etc., *ai* pronounced like the same sounds in the English "rain." Again, no distinction is made in Nankingese between final *an* and *ang*. Others might be given. Now, that these sounds are both peculiar and local may be seen, I think, by even a superficial comparison with other dialects and with current Mandarin.

3. That a Nankingese speaker is in danger of being misunderstood in Chinkiang, I have from the witness of (foreign) Nankingese speakers in Chinkiang, and from general observation on the matter of being understood. Of course I mean *natives* of Chinkiang, and not the mixed populations from other provinces, though I have little doubt of its being true even in the latter case. For example, when a Nankingese speaker addresses a purely Chinkiang audience, and constantly pronounces 錢 *ts'ain* instead of *c'hien*, 傳 *c'huan(g)* instead of *ts'oan*, etc., is there no danger of being misunderstood?

4. Mr. P. uses the term "official dialect" in a rather indefinite or uncertain way. But, by comparison of the connections in which it is used, I infer that he means Nankingese stripped of a few localisms. He speaks of the "Nankingese pronunciation or official dialect,"—the "Nankingese official dialect," etc. Now from the best evidence available we happen to know that Nankingese is not the "official dialect" at all. "Pekingese, stripped of its localisms, is the accredited *kuan-hua* of the Empire," and officials throughout the Empire are all expected to learn and to speak it (See Edkins' *Mandarin Grammar*, quoted from memory).

Again, Pekingese commonly goes by the name of the "court dialect." Such being the case, how can Nankingese be termed the "official dialect?" As to the wide use of Pekingese, so good an authority as Wade brings witness to show that it is "perfectly well understood in Hankow," and missionaries living in Nanking itself say that the natives are aping Pekingese even there. My own limited observation confirms to me the wide and increasing prevalence of the Pekingese form of Mandarin.

The Books of the Modern Religious Sects in North China.

BY REV. J. EDKINS, D.D.

[*Continued from page* 268.]

THE next book to be described is 五女寶卷 *Wu Nü Pau Chiuen,* The Valuable Chapter of the Five Women. The five women are characters assumed by Kwan-yin and four other Bodhisattwas. A man goes upon pilgrimage to learn the secret of immortality. On a lonely road he is overtaken by nightfall, hears the roaring of tigers and wolves, and prays to Kwan-yin. She hears him and comes with four other Bodhisattwas to save him. The five goddesses occupy a small house and hang up a pearl which shines by its own light so brightly that the pilgrim sees the light and approaches the house. He remains there. The five women are engaged in spinning, weaving, and embroidery. They give him instruction till morning in the spiritual meaning of their occupations. He sits on a mat near each in succession while she makes her explanations. At last a cup of tea is given him such as is commonly presented to Buddha. This tea can cure the sick, cause the common man to become a sage, and make the man who has merit forever young.

VI.—*Kieu Shï Pau Fa,* The Eighteen Exhortations, or Precious Ship of Salvation. This work is published at Chang-lo Hien near Ch'ing-cheu Fu. It exhorts to filial piety. Daughters-in-law are advised to be very respectful to their husband's parents. Loyalty to the Emperor is very strictly enjoined. Animal food is forbidden. Care in speech is urged on the disciple. He must not utter useless things. He must say much on retribution, making use of the threatened evils of the *Kan-ying-pien.* He must urge moral reformation leading to a physical immortality, and if he persevere he will when old become young. If a woman she will become a man.

At the end is a paper containing the statement of thirteen persons that they believe that in and after the year of a great visitation of cholera, that is 1862, a religious teacher whom they knew, Hia Yung-siang, had at a village called Yen-chia Chwang, to the south-west of Chang-lo city, displayed the most remarkable powers of obtaining happiness for men and warding off misery from them, and was able to foresee what destiny would befall them. His predictions were in all cases wonderfully confirmed. The thirteen

subscribers printed the " Precious Ship of Salvation " at their own expense, having faith in Hia Yung-siang's declaration that it would help in protecting them from all dangers.

We may, therefore, regard this little book, which contains the most earnest moral exhortations, as occasioned by the very alarming visitation of cholera in 1862, and as the composition of the sect whose leader's name is given.

VII.—A Three Character Classic by Hia Yung-siang, printed in 1868. The author boldly asserts that from his youth he has been in the habit of visiting the unseen world. Having also lived through many years of bloodshed and strife in the world of the living, he writes this book to shew that the seen and the unseen worlds are really under one government. When rewards and punishments are incomplete in the actual sphere they are perfected in the future state, and the miseries of the present time are so many distinct predictions of those of the after life. His doctrine is chiefly Tauist and Confucian.

VIII.—*Ch'iuen Shï Chen Yen,* True Words to Exhort the Age. This is a work in four chapters by Hia Yung-siang. Twelve of his disciples append a statement, which is in fact a vow that they will do their best to circulate this work. The author urges all persons to a moral life. He has read the Confucian and Tauist books, and uses their doctrines freely. He also uses Buddhism as far as it suits him, as for example, in regard to the doctrine of retribution and Yama, King of Death. He says there has been a hell from the time of the Emperor Tan, when it first became necessary. He thinks in an atmosphere of moral earnestness, and this is, perhaps, the secret of his influence. He always writes in rhyme for chanting.

IX.—*Kwei Shan Lu,* Record of Return to Virtue. This work was printed in 1861. Several distinguished men of former times contribute prefaces. They are supposed to descend from heaven on a phœnix in answer to the entreaties of worshippers assembled in a certain house in a Shantung village. In this instance, among those who come the first is Chu Ko-liang, of the third century. The next is Fan Chung-yen, of the eleventh century, an opponent of the Golden Tartars in war, and of Buddhism in literature. The book includes the *Exhortations of Kwan-ti* and the *Yin Chï Wen,* of Wen-ch'ang, both of them tracts of the Sung dynasty. To these is to be added a tract of Li Sheu-su, a statesman of the Tang dynasty. At the end it is stated that God has long pitied poor suffering men and was not willing to be to the end separated from them. He therefore caused various Buddhas to come down and travel in the world, or descend upon a phœnix to give instruction. All documents

purporting to have this origin are thus known to be of very recent composition. The idea of distinguished men and divine persons descending on a phœnix to instruct the villagers in secluded tracts of country does not appear to have prevailed extensively more than about two centuries. We do not hear much of it before the reign of Kang-hi. During the commotions of the last thirty years the belief in local divine revelations of this kind has been very powerful. The frightful destruction of human life attending the Tai-ping and Nien-fei rebellions seems to have added intensity to the moral convictions of the writers of these books, and of their followers. The claim to divine revelation attaches itself to all the special meetings held at critical periods to invite the invisible rider on the phœnix to write with the pencil provided for that purpose his thoughts on the evils of the time. In these circumstances, to give the name of the real author would be an impertinence. What is written on the table, or interpreted as if it had been written, is ascribed to some sage-like person or god present though unseen. The pencil moves above the table placed in the room where the revelation takes place, and makes marks on the sand sprinkled on the table. What the common eye could not decipher is deciphered by prophets such as Hia Yung-siang, and from his hand proceeds the manuscript.

In this book the awful calamities of the present are stated to be not the result of mere blind and irresistible fate, but of the anger of heaven for men's sins. Chu Ko-liang, for instance, compares the rebellion of the Yellow Caps at the close of the Han with the rebellions of the last thirty years, and this is the opinion he is made to express.

X.—*San Yi Tan Yuen,* Search into the Principles of the Three Books of Changes. This is a work intended to shew that the favourite religions and philosophical views of the Golden Elixir sect are found in the Book of Changes. The author Wang, I am told by Rev. F. James of Ching-cheu, has long been sought after by the officials as a dangerous man. Mr. James has directed me to the twenty-seventh page as presenting clearly the special views held by the author. He there complains of the three religions of China as all at fault. Lau-tsï, he says, was the helper of Confucius in attaining the rank of chief sage, and in the home of Confucius is transmitted the praise of Lau-tsï as being like the dragon. Lau-tsï went westward on a cow and taught in India. The effect is seen in the arrival of Buddhism in the Eastern Han. Just as Confucius and Mencius were indebted to the Tauists, so Cheu and Ch'eng in the eleventh century drew their inspiration from the Tauist Ch'en-t'wan. Why is it, then, that since the days of Han Chang-li, in the

ninth century, it has been the habit of the literati to censure and decry both Buddhism and Tauism? Was not the grand-nephew of Han Chang-li a very noted Tauist, and as to the philosophical views of Chang-li himself, do they not differ much from the orthodoxy both of the sages who preceded him and of the philosophers who followed him? Then as to opinions of Chu-lu and Lu Siang-shan with Wang Yang-ming, they do not essentially differ, yet the schools into which they have split are very much divided down to the present time.

From this statement it may be concluded that the Golden Elixir sect is a contemporary development of Tauism. The Tauists of the monastery exhibit no living power, but content themselves with the traditions of the Tang dynasty, the golden time of the Eight Genii, but the sect founders of Shantung are not willing to stand still. They are still busy in the work of comparing and searching, and are endeavoring to carry out the doctrine of Lau-tsï to a greater length than has been done before, by comparing the work achieved by the latest Confucian scholars with that of previous ages, as far as they see this comparison can be made helpful to the Tauist cause.

This book shows plainly that the indistinct, mysterious phraseology of the Book of Changes acts still as with powerful charm on Chinese readers. They admire it in proportion to its supposed profundity, and whatever new views they adopt they find in them an agreement with this old book, and generally with the teaching of the sages from which it proceeded.

At the beginning of this book, after an introduction in which we meet with the saying that water comes from metal, and that on this account the Yellow River flows from the Kwun-lun Mountain, and other statements in harmony with this, the author says that Li, "Reason," produced heaven and earth. Therefore he adds that China calls the immaterial principle Shangti, while in the west he is named Tien-chu. He is also called Tau, or the Ruler of all living beings in the three worlds of heaven and earth. God is to his thought the immaterial ruling principle pervading the universe. The order of the universe is to him best expressed in the numerical diagrams known as Ho-t'u and Lo-shu, and in the eight diagrams of the Book of Changes. He has read old books very thoroughly. For example, he is familiar with the doctrine of the Su-wen, which states that the earth rests on the universal ether, and that heaven is underneath it. He adds, "As the ether supports the earth, so the immaterial principle Tau produced heaven.

From these things we may judge that the author is a well read scholar. If we would know where the movement of religious

thought is most active in modern China, can anyone say that it is not among these sects, obscure and despised as they are by the ordinary literati? But we must not forget that the unfavourable opinion of them entertained by the literati is based on political considerations. A Shantung friend to whom I lent this book urged me not to praise the author. They shew in their books their favorable side only. They are really a great source of trouble and alarm to the government. Should Christian teachers from foreign lands favour them, he added, it can do the sectaries no good, and it may do the cause of Christianity much harm. When the present chief secretary, Yen Ching-ming, was governor of Shantung, more than twenty years ago, he took severe measures against them. It was the time of the Nien-fei rebellion. Six thousand of them were killed. The historian wonders at the obstinacy of the people in following their leaders with such eagerness to certain destruction. The books mentioned as special favourites with these religionists who have drawn on themselves such severe punishments from the government are the *Ts'an T'ung Ch'i, Tau Tsang Ta Ts'iuen, Sien-Ling, Pau Lu,* and *Yün Siau Chï Chang.* These are all Tauist works, and it is thus shown that religionists of these sects, officially regarded as dangerous to the state, may use books which, like these, have no political character and contain no evidence of revolutionary designs.

XI.—*Kau Wang Kwan-shï-yin Kieu K'u Chen Ching,* Kwan-yin's True Book of Salvation. The text of this work is like any other Buddhist work translated from Sanscrit. There is an appendix of testimonies personally made by male and female disciples healed in answer to prayers made to Kwan-yin, or resulting from their reciting this book or causing it to be cut on blocks.

XII.—Another *Kwan-yin Ching,* with testimonies.

XIII.—Another work used is 聖門禮誌, Guide to the Ceremonies Used in the Worship of Confucius. Here are found rules, engravings of sacrificial vessels, plans for laying offerings on altars, representations of dancing, attitudes for the use of the dancers at sacrifices. This work seems out of place here. How could it be used by the people of these sects?

XIV.—*Mien Chie Lu.* This work contains sixteen tracts. They are the *Kwan-yin King,* the *Kan Ying Pien,* six of Wen-chang, one of Lü Chun-yang, one of Chung Li-sien-shï, one of Ko-hung in the fourth century, one of Chang-yung, governor of Sï-chwen in the Sung dynasty, one of K'ien Ch'ang-ch'un, a famous Tauist of the Tang dynasty, one of Lien C'hï-ta-shï upon the sin of destroying animal life, some anecdotes of generous acts of charity, a tract

respecting the future retribution of magistrates, exhortations to loyalty, filial piety and chastity.

This collection of tracts makes a hundred leaves, and being in small type it would supply several days or weeks of reading to the studious disciple. We see here exactly what the numerous votaries of the vegetarian sects of North China like to read, or what their leaders think it is well for them to read. Justice, charity, generosity in giving, filial piety, are enjoined and illustrated by many examples. In urging to a virtuous life, the certainty of future recompense is constantly held out as an inducement. If a man gives to the poor it is likely that his children will rise to high positions in the state, or they will become very rich.

Vegetarianism is made a merit of the highest kind; but pigs, sheep, and goats, and the common kinds of fish, are not in this work included among the animals that must not be eaten. The sin of eating flesh is not absolute and exhaustive. It is severely forbidden only in the case of cows, dogs, eels, pigeons, crabs, and the like. That is to say, the animals which are models of industry, gentleness, filial piety and loyalty are not to be eaten.

The statesman Cheng Tsï-c'han is supposed to rule in assigning posts of honour to magistrates in the invisible world. Every one who acts well as a magistrate will be by him elevated to a suitable post as invisible governor of some city. One of the tracts relates that in the year 1850 a traveller visited Li-cheng in Tsi-nan Fu and met a magistrate there engaged in judging causes. The magistrate related that when passing through the native place of Tsï-c'han he had a dream. He saw in a judge's office numerous rolls of causes to be tried piled on tables, and was told by an attendant that this was the ancestral temple of Tsï-c'han, who was intrusted with the control of all magistrates, and the making of all rules respecting the future rewards and punishments of magistrates. He took up a roll. In it every one's name was down. Those who had red marks against them were delinquents. Those who had none were magistrates who behaved well when in office. These good officers would certainly be made city magistrates of various ranks in that invisible world which corresponds to the visible.

The title *Mien Kie* means Exhortations to Avoid Sufferings. The word is the Hindoo *Kalpa*, and, in Hindoo thought, this word points at the irresistible fate ruling in human affairs. The Chaldean astrology gave birth to the wide-spread notion of an impersonal fate controlling the world. Buddhism seized eagerly upon this idea which it found prevailing in India, and propagated it in various countries with the Chaldean astrology. The phrase *Mien-kie* is a

short way of saying, "So act as to avoid the miseries which the Kalpa will otherwise bring."

We have seen of what kind were the religious books printed at Ch'ing-cheu. This is an example of those printed at Tsi-nan Fu, the capital of Shantung. But it must be borne in mind that almost all these sixteen tracts are the common heritage of the orthodox Tauists. The difference found will be in the anecdotes of retribution, the number of which has increased rapidly during each reign of the present dynasty.

XV.—*Yü-hwang Sin Yin Chen Chie,* True Explanation of the Heart Seal of Yü-hwang, the ruler of heaven. Yü-hwang is here supposed to be an instructor, and communicates to men the impression of his inner mind. The idea of *sin-yin,* impression of the heart, is Buddhist, and it means essence, pith or fundamental principle of a system of teaching. It implies esoteric teaching following the esoteric. It is always so. The exoteric precedes. It becomes formal and a reaction against formality is excited. This reaction takes a mystic and esoteric form almost as a matter of necessity, for it is a protest against formal discipleship, and it endeavours to return to first principles.

The author of this book writes at Nanking about 1667. Through his fondness for medicine as a study he left the literati and became a physician. This he did that he might travel and seek for professors of the doctrine of the Golden Elixir, into the depths of which he greatly desired to penetrate. At the same time, by practising as a physician he might heal human ailments and support himself. He met after fourteen years with this book and wrote a comment on its text, thus extending it from fifty sentences into a volume. A Tauist friend told him that by the help of this book he might cultivate his own virtue and at the same time do much good to others, so that both he and they might fly upward to the heaven of purity which they call the Yü Ch'ing Kung. The method he recommends is to think deeply on the mysterious principle, the *hiuen-ki* of this book. Let him wash with fragrant water and reverentially take the substances there recommended, which he must subject to fire, waiting till the action of the fire in purifying and softening is perfect. By expansion and contraction the hard will combine with the soft into the elixir. This he has so to make use of that the evil, corrupt, and mortal nature may be transformed into the good, the pure and the immortal nature of the man who is superior to life and death and can soar upward to the region of the stars.

XVI.—*Lü Tsu Ch'iuen Chie Wen,* Exhortation and Warnings of Lü C'hun-yang.

This work is dated 1694. It was reprinted in 1868. It is a series of moral discourses, and derives a great variety of lessons from the most obvious natural phenomena. It embraces exhortations to filial piety, chastity, diligence in study, diligence in good works, right thoughts about the fixed destiny that directs all things, on the control of the passions, on covetousness, on taking away life, on plotting mischief, on sins of the tongue, on sins of the pen, on a disputatious disposition. Lastly, there is an exhortation addressed to opium smokers, and to those who might become such, appealing to them on the ground of the harm thus done to ancestors, to the opium smoker himself, and to his family.

Concluding Reflections.

Such are the books. They profess usually to be revelations communicated supernaturally by the oracle of the phœnix. This oracular method of teaching has been high in favour during the present dynasty. It has been extremely popular during the present century. For example, when the Nien-fei were devastating Shan-tung, a consultation by oracle was set on foot in the city of Te-cheu by the gentry, because every one wished to know if the city would be taken by rebels. It was appointed to be held in the chief Tauist temple, the Kau Chen-kwan. Two of the principal gentry held up the bow. They also held the hanging chop-stick which was fastened to the bow-string and was attached to a sieve suspended midway, its end protruding far enough to mark the incense ashes which were spread on the platter below. It was they that put the questions and interpreted the writing, and the Tautai of the city was present on one occasion. Some persons were told whether they would succeed or not in some enterprise. Other persons were informed what medicine they should use for their ailments. The modern religious sects have taken advantage of a popular delusion on this subjects prevalent in the north-eastern provinces and in Kiang-su and Chekiang, and have thus obtained a currency and authority for their books as if they had a divine and supernatural stamp conferred on them by these oracles.

The law forbids holding these consultations to obtain answers from the genii. Yet they are held in Buddhist and Tauist temples and in private houses. The law also forbids the books of these sects to be used in teaching or even to be kept in houses. The names of the prohibited sects are the Pai Yang Kiau, the Pai Lien Kiau, the Pa Kwa Kiau, and the Hung Yang Kiau. They are all called depraved sects, but the last of the four is stated to be better than the other three because it does not teach cabalistic words; but

it is condemned as illegal because it, like the others, combines men into a society at the meetings of which Lau-tsï is supposed to come down from heaven to give instruction, and the members kneel down before a teacher.

Yet in these books there is much in favour of loyalty and no word against the government.

Soochow: The Capital of Kiangsu.

BY REV. HAMPDEN C. DU BOSE.

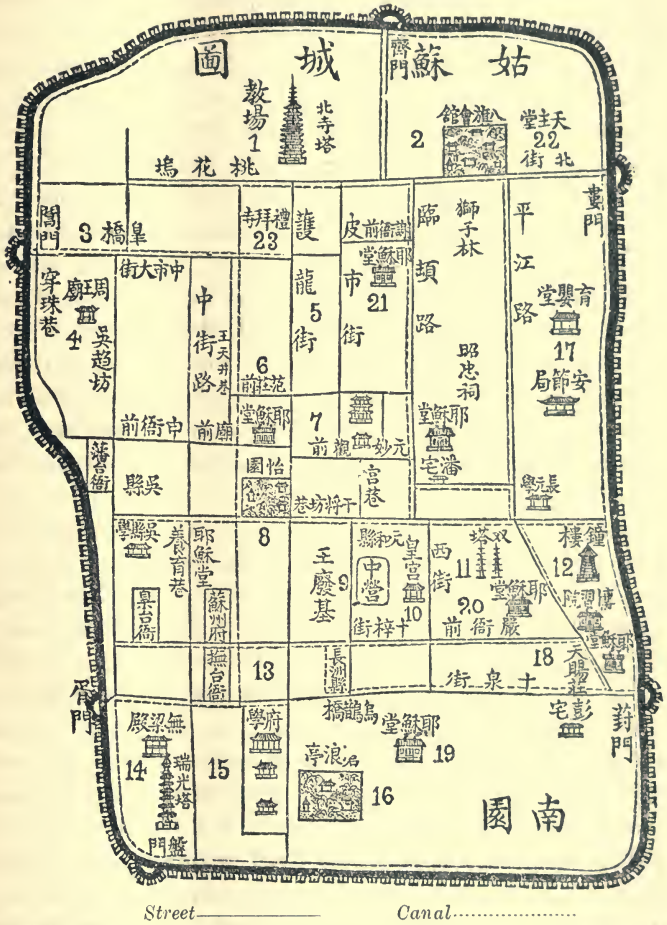
[*Continued from page* 278.]

A Bird's Eye View.

THE fame of Soochow attracts many travellers. From Shanghai the house-boat winds up the Soochow Creek, a beautiful curving river, the highway of commerce between the foreign concession and the people on the plain. Following the telegraph poles for 80 miles, after a trip of thirty or thirty-six hours the visitor arrives at the Le'o Men, or North-east Gate. Let him go first to the Ink Pagoda (12), and for a few *cash* the gate opens. Next to the Twin Pagodas (11). Perhaps he may be able to get into the Examination Hall adjoining. Thence to the Palace (10), the entrance being on the West. It is well to visit the City Temple (7) early in the morning to avoid the crowd. There a supply of pictures may be bought,—the scrolls at the rate of sixteen for a Mexican. On this street the retail shops are specially fine. Next to the Manchu Garden (2). From there to the Pagoda (1). It is well to send a servant ahead and call a constable *(de-fong)* to prevent the roughs from getting in. Five cents for an entrance-fee is sufficient, if the priest does say "one dollar."

Many small manufactories of metallic wares are on the Wang Heaven Well Street, which runs from North to South on the map. The Great Street (3) runs to the North-west Gate, and here are the silk hongs and other large stores. It is a beautiful street. Jade ornaments are found on the bridge outside the gate and at the Jade-Stone Temple (7). Furniture on the Fan Ch'ong Tsien (6). Old embroidery and bronzes on the Dragon Street (5). Here, too, is Soochow's prettiest garden (8). The tourist will go next to the Beamless Temple (14). The steps will be found in the east wall, and, though dark, one may ascend without fear. The only available entrance to the Confucian Temple (15) is towards the western side and through the kitchen, where a small fee may be left. The

Imperial Garden (16) is adjoining. Ladies accompanied by gentlemen may visit the city without difficulty. If few purchases are made one may "do" Soochow in a day. The visitor must not fail to go to the Tiger Pagoda. There is a handsome garden outside the North-west gate.



1. Great Pagoda. 2. Manchu Garden. 3. The Great street. 4. Jade-Stone Temple. 5. Dragon street. 6. Furniture street. 7. City Temple. 8. Garden. 9. Camp. 10. Palace. 11. Twin Pagodas. 12. Ink Pagoda. 13. Governor's Yamen. 14. Beamless Temple. 15. Confucian Temple. 16. Imperial Garden. 17. Foundling Asylum. 18. Methodist Mission. 19. American Presbyterian (North). 20, 21. Southern Presbyterian. 22. Catholic Church. 23. Mohammedan Mosque.

Opium.

No paper on Soochow would be complete without a reference to opium. Fifty years ago there were four or five opium smokers in this city; now, probably, there are 50,000. The opium war was begun in Canton, but it is not a tithe as iniquitous as the opium

peace continued in Soochow. Brought by England's ships, forced in by England's soldiers, legalized at the point of England's bayonets, upheld by England's power, enriching England's coffers, is opium. The resident here is an eye witness to the poverty entailed, the suffering accruing, the beggary produced, the bodies emaciated, the lives destroyed, the families ruined, the sons turned prodigal, the fathers becoming wretches, the husbands ingrates, the children starving, the millions expended. The Chinese consider opium-smoking as the ancestor of vices. They speak of its introduction as a crime of the first degree, and denounce all foreigners as the perpetrators of this iniquity. They say with bitterness, "You bring this evil upon the people and now hypocritically exhort us to virtue." When not one in twenty of the British residents in Far Cathay are interested financially in opium, and while outside of India the British nation receives not the most remote advantage from the trade, it is amazing that England, the bulwark of Protestantism and the acknowledged leader in the world's civilization, should tarnish her glory by even the touch of this nefarious traffic. Leaving out the rest of the 1,600 cities in the 18 provinces, opium has brought enough suffering upon Soochow to cause the vials of Heaven's wrath to be poured out.

Let us now behold the silver lining to the dark cloud. For years there resided in this city the Provincial Treasurer and Acting Governor, now the Futai of Yunnan, Governor T'an Kuin Pei (譚鈞培), who stood as a giant among the rank and file of Mandarins, and, as a great Reformer, set himself as a stone wall against every form of evil. He sought to reform the manners and morals of the people, issuing his proclamations the size of a counterpane with forty prohibitions, and caused bad men to tremble. During four or five years he closed every opium den in Southern Kiangsu except in the "model settlement," Shanghai, and had mounted on every door the number of opium smokers who lived within. Fearfulness and trembling took hold of this pitiable class, and many broke off from the terrible habit. He demonstrated beyond the shadow of a doubt, were England to withdraw her protectorate over the vile drug and permit China to forbid its importation, the Middle Kingdom, with such a Martin Luther, could purge its coasts of the fields of poppy, and the nation could again be free. Long live Gov. T'an! All honor to Sinim's Great Hero!

Its Reverses.

Situated as Soochow has been, centrally, near the east coast, as Washington in the United States, it has been much exposed to internal struggles. When the latter Kingdom of Wu was over-

thrown, A.D. 600, Soochow rebelled, and for forty years a new city was built near the hills. In A.D. 1300 the wall was destroyed and the moat filled. Five hundred and forty years ago the city was seriously injured by the insurrection of the "Red Turbaned Thieves." The words of the prophet, "Your cities shall be heaps," that is, the rubbish of devastations piled up, have been fulfilled, and here and there are little hills to tell the sad tale. The last destruction by the T'ai-pings, who drove the ploughshare through these streets, is now around us and about us. They came in 1861 down the Grand Canal. On the 14th day of the 4th moon the people lifted up their eyes and beheld the smoke rising in the great suburb on the West, which extended five miles and contained probably a half million people. In one night's conflagration it was entirely demolished. From the East Gates in the mud and rain the inhabitants poured forth in living streams of living men and women, many of whose lifeless bodies were soon to float towards the sea on the silent canals. A small-footed lady would carry her child, and then, when no longer able to walk, creep on her knees till in a fit of desperation she would cast the child in the stream, and going on further, heart-broken at the deed, she would herself plunge into the waters. Wells were choked with the corpses of noble women who feared a worse fate from the looting soldiery. Many of the people crowded to Shanghai and perished in the pestilence. Many died of starvation. Some large families lost three-fourths of their number. A number who had money escaped to the hills and scattered through the country, and in that universal brotherhood of trial, where so much mutual kindness was shown, passed through the severe period. Houses were pulled down for the firewood and weeping Jeremiahs sang: "How doth the city sit solitary that was full of people! How is she become as a widow! She that was great among the nations and princess among the provinces." "Her princes are become like harts that find no pasture, and they are gone without strength before the pursuer!" Probably 600,000, or 800,000 of her people perished.

Then in 1864 came Chinese Gordon leading the "Ever Victorious Army." With a bold attack of the little steamer Hyson he dismantled the fort at Chenee and cut off the communication between Soochow and Quensan, resulting in the capture of the latter, which he made his headquarters. By degrees he approached this city. There was much fighting outside the North Gate of Soochow when Gordon, armed with only a cane, his "magic wand of victory," as it was called, led his troops, always going in person into the thickest of the conflict. He did not command, Forward!—he led. The prin-

cipal scenes were near the fifty-three arched bridge called the Precious Girdle Bridge on the Grand Canal three miles below the city, where the hostile camps stood face to face. Sixty or seventy foreigners who had joined the rebels, seeing their cause hopeless, fled in a body and leaped upon the deck of a small steamer belonging to the Imperialists. There was continual fighting. At last the Four Kings capitulated and the city surrendered. They were beheaded by Li Hung Chang, a policy to the captured to whom he had promised life, in the face of Western morality and the laws of nations; but when the treacherous character of the "kings" is considered, their haughty demands and the hopefulness of the T'ai-pings as long as their leaders lived, we must not be too rigid in our judgments, for the established policy of the government is, "To kill a snake you must cut off its head." Though there is yet waste ground within the walls, the city was rapidly rebuilt, and new houses are continually erected on the former ruins.

Protestant Missions.

For years the Missionaries of Shanghai looked to Soochow as a great evangelistic centre, and as early as 1857, Rev. J. W. Lambuth opened a school on the shores of the Great Lake, which had to be given up when the allies attacked Peking. The first foreigner to live in this city was Charles Schmidt, under the auspices of the American Presbyterians (North), who came in 1868 and was the pioneer resident. He was an officer of the "Ever Victorious Army," and his extensive acquaintance among the millitary mandarins secured him an unmolested sojourn. He was a man of wonderful tact in dealing with the people, a fluent speaker, a gifted preacher, and wrote a most excellent tract.

Before the city was occupied by the T'ai-pings, Rev. Wm. Muirhead came here in native dress with a queue, which was, unfortunately, too securely fastened. He was seized, dragged along the streets, and a heavy club on his head made him think the time was short. During the occupation of Nanking by the rebels he visited that place, and passing near the wall heard shrieks and groans. Going upon the wall he found a young lad wounded and beaten and about to give up his life in despair. He was taken to Shanghai and kindly cared for. In 1872 when Mr. M. came to Soochow and tried to rent a place, a rice merchant proffered his assistance and secured for him the famous chapel on the Great Street. It was the aforesaid lad.

Rev. J. W. Lambuth in 1867 obtained a place near the Ink Pagoda. Thus Messrs. Muirhead and Lambuth, *nomina nobilia et*

clarissima, were the first preachers in this pagan city. Twenty years ago Mr. L. ministered in a single room with a dirt floor—the best he could do. See the parable of the Mustard Seed. Within one-half mile of this spot his mission has a church, six foreign residences, two large hospitals, a male college with eighty pupils, and a female seminary. There was an old saying that *outside* the South Gate, called the *Tsing-yang-deen,* would be the foreign concession. Now throughout the country among the peasants the way it is expressed is, "Oh! yes, the foreigners all live *inside* the East Gate at the *Tsing-yang-deen.*"

The American Presbyterian Mission (North) have for years had their residences in the "South Garden," a euphonious title for the paddy fields. The Southern Presbyterians live under the shadow of the Great Pagoda and near the Twin Pagodas, *in front* of the Examination Hall, but by a felicitous transposition the house is said by the scholars to be "*behind* the Examination Hall," *i.e., behind* the screen wall which is before the hall.

There are now seven missionary families and three homes for single ladies in Soochow. There are within the walls thirteen chapels; in many of these there is daily preaching. The large audiences and the attention they give to the speaker has made this the most prominent feature of the work. Much attention is given to the eighteen day schools with about 350 pupils. Ready access is had to the women in their homes, and they come in numbers to the houses of the foreign ladies. The Hospital averages annually 12,000 patients. The Woman's Hospital is just completed. About a half million tracts and portions of the Scriptures have been sold in and around the city. The people entertain the kindliest feelings towards the Missionaries who have come to live among them.

TWIN PAGODAS, *January 5th,* 1888.

In Memoriam.

J. Kenneth Mackenzie, M.R.C.S., L.R.C.P.

BY REV. A. KING.

"HIS was the most valuable life in Tientsin," was the remark of not a few when they heard of the death of Dr. Mackenzie. He has gone from us young in years yet in works abundant. After nine years' labour in this place he has left behind him a name which will not soon be forgotten, and spiritual work which will never perish. The large hospital buildings in Tientsin, with accommodation for seventy in-patients, were for the most part erected by Dr. Mackenzie with funds obtained for that purpose from local officials and wealthy patients. The Medical School in connection with the hospital, the history of which Dr. Mackenzie gave in last September's issue of the *China Medical Missionary Journal*, and from which some twenty students have graduated, demanded great extra labour and special study on his part, for every work he undertook he did efficiently and conscientiously. The purely medical side of his work was very great, yet his articles to the *Medical Missionary Journal*, for which he worked hard and which owes so much of its success to him, show how prominent he ever kept the spiritual side of his work. An exceedingly able and enthusiastic surgeon—he kept up his medical studies to the last—he was above all things a Christian Missionary. All who came in contact with him, whether natives or foreigners, soon realized this. His assistants were all Christian workers. He felt the importance of having faithful Christian native helpers in his work, and he gradually got together an efficient staff of men, some of whom owed their life to his medical skill, and all of them loved him with genuine devotion. By example and precept he kept them diligent in their Christian work, and the result was that hundreds who came to the hospital as in-patients returned to their homes in Chihli and Shantung healed in body and rejoicing in the knowledge of divine love in Christ Jesus. And the patients who became interested in the Gospel during their stay in the hospital—many of whom have been baptized—were not forgotten after they went home. A careful record of them was kept, and at the weekly meeting of the medical assistants, at which Dr. Mackenzie always presided, the names of five or six were mentioned in rotation and special prayer was made for them. Last winter the doctor spent his new year

holidays visiting some of these old patients in their homes, and was exceedingly pleased with what he saw of their steadfastness in the faith.

Dr. Mackenzie was a ready speaker in Chinese, and in the midst of his multifarious work kept up his study of the language in order to fit himself more fully for his mission work.

In his intercourse with his fellow-missionaries in Tientsin, Dr. Mackenzie was known and loved as a man of earnest devotional spirit and whole hearted consecration to the service of Christ. By nature diffident and disinclined to speak in public, he was yet a leader in all evangelistic work, and his strong religious convictions made him ever ready to plead with the unconverted or to bear witness before his fellow Christians to the faithfulness of God. He was a most diligent student of the word of God,—the Bible was truly to him the bread of life, and he sought to live in daily fellowship with the Lord Jesus Christ. His temperament and his religious experience made him strongly evangelical. There was singular definiteness in his religious thought and Christian work. His prayers in public were always for specific blessings, and he had the habit in his private devotions of interceding every day on behalf of some of his special friends, both native and foreign.

His family life was a peculiarly trying one, and for that reason he shrank from social intercourse except among his most intimate friends, and threw himself with more complete self-forgetfulness into his much loved work for the physical and spiritual good of men.

Historical Landmarks of Macao.

BY REV. J. C. THOMSON, M.D.

[*Continued from page* 177.]

1844. FEBRUARY. Mr. Richard Cole, A. P. Mission, printer, arrived with presses and matrices, and at once established the "Presbyterian Mission Press," which in 1845 he transferred to Ningpo, and in 1860 removed to Shanghai.

February 24th. Mr. Envoy and Minister Plenipotentiary Caleb Cushing arrived at Macao in the U. S. Flagship *Brandywine*, Commodore Parker. On the 27th Hon. Caleb Cushing sent a communication to H. E. Ching, Governor General of Canton, announcing the general object of his mission and intimating his instructions to proceed to Peking; but after various delays, and a

futile correspondence between them for almost three months, Keying, as sole commissioner "to adjust the future free commercial relations in the provinces," having reference to foreign nations, arrived at Canton. The autumn previous, official notice through Consul Forbes had been given to the authorities that the U. S. Government had appointed an Envoy to the Court of Peking, but reply was made that it was useless to go to Peking.

April 13th. The frigate *Brandywine* proceeded to Whampoa "on a visit, for a few days, of courtesy and civility to the capital of the province," but called out a remonstrance from Governor General Ching.

May 9th. A deputation of officers was sent to Macao by Governor Ching to convey three rescripts of the Imperial will to Mr. Cushing, telling of the appointment of Keying as Imperial Commissioner, and refusing permission to the Envoy to go to Peking. The deputation reached Macao on the 13th and was received on the following day by Mr. Cushing, who declared in reply that he did not "relinquish his purpose of presenting to the Emperor in person the letter" which he bore, bearing date Washington, July 11th, 1843, from the President of the United States.—*Middle Kingdom*, ii. 565.

May 30th. Keying, appointed Imperial Commissioner, April 22nd, arrived at Canton, and at once addressed a communication to Mr. Cushing at Macao; but this, and a dispatch from Suchow of April 29th, were both returned because the name of the Chinese government stood higher in the column by one character than that of the U. S. They were at once rewritten correctly and returned.

"On the 16th of June, Keying arrived at the Chinese village outside the barrier of Macao, called by the Portuguese Casa Branca; and on the 17th he passed the barrier and took lodgings for himself and suite at a Chinese temple dedicated to the Lady of Mercy, in a village within the barrier but without the walls of Macao. His arrival was ordered to be heralded, it is said, by the ringing of the church bells, firing of cannon, &c. The village called Mong-ha, or Wang-hia in the court dialect, gives name to the Treaty. This old gray temple had been fitted up with some degree of taste for the reception of the Imperial Commissioner, and the numerous soldiers, followers and servants, with which, according to the usage of men of his rank in China, he was attended. On the 18th, in conformity with previous notice, the Imperial Commissioner, with his advisers and their suites, came to the residence of the legation to make a visit of ceremony and to be introduced to the legation and to the officers of the American squadron. On the 19th Mr. Cushing, accompanied by the gentlemen of the legation and by Commodore

Parker and several officers of the squadron, returned the visit at the Wanghia Temple, and were entertained in the most friendly and hospitable manner. It was then agreed that Messrs. Webster, Bridgman and Parker and Messrs. Hwang, Chow and Pwan should meet again during the evening of the same day, and arrange the course of negotiation. At that interview the readiness of the Imperial Commissioner to proceed at once to the discussion of the articles of a treaty between China and the U. S. was made known.

Accordingly on the 21st, Mr. Cushing communicated to Keying the *projet* of a treaty; and by agreement Messrs. Webster, Bridgman and Parker, on the one side, and Messrs. Hwang, Chow and Pwan on the other, met together for a number of days in succession, partly at the residence of Mr. Cushing and partly at Wanghia, and discussed and modified this *projet*, in behalf of Mr. Cushing and Keying, respectively, until it assumed the form of the treaty as concluded and signed on the 3rd of July.

Meanwhile, on the 24th, Keying and Mr. Cushing had an interview of business at the residence of the legation, when the principle of the treaty and sundry incidental questions were briefly discussed. On the question of the envoy proceeding to Peking, Keying avowed distinctly that he was not authorized either to obstruct or facilitate the proceeding to court, but that if persisted in at this time he had no power to continue the negotiation of the treaty.

It was agreed then, also, that Hwang and Dr. Parker should constitute a commission, to arrange and agree upon suitable provisions for the security of the foreign factories at Canton. After the conclusion of the day's interview, Keying dined at the house of the legation, in company also with the American ladies residing in Macao.

At length, on the 3rd of July, Plenipotentiary Cushing, with Fletcher Webster, son of the great statesman, secretary; Rev. E. C. Bridgman, D.D., joint Chinese secretary and chaplain; and Rev. Peter Parker, M.D., joint Chinese secretary; and Messrs. O'Donnell, McIntosh, Hernisz, West, and Peters, attachés, repaired to Wanghia Temple, where were Imperial Commissioner Keying, Hwang, treasurer of the province; Chow, a member of the Hanlin college; Pwan, circuit judge, and Hong merchant, and their respective suites, and the articles of this first Treaty of Peace, Amity and Commerce between China and the U. S. being all fixed, and the several copies—four in English and four in Chinese—completed and ready for signature, they were duly signed and sealed in the presence of Commodore Parker, a few other Americans, and a large

company of Chinese. "Its fulness of details and clear exhibition of the rights conceded by the Chinese government to foreigners dwelling within its borders, made it the leading authority in settling disputes among them until 1860. After the execution of the treaty an entertainment was partaken of, and congratulations exchanged on the speedy and happy issue of the negotiation, while at a gathering of American ladies and gentlemen at Mr. Delano's in the evening, Mr. Cushing made a spirited patriotic address, and Fletcher Webster rendered his humorous review of his Company of Massachusetts militia on a "4th of July," which day was thus ushered in. The event was commemorated by a poetical effusion addressed to the "Ladies of Arrowdale" by G. Nye, Esq., who also gave a fête at Green Island in honor of H. E. Mr. Cushing. On July 4th the Imperial Commissioner left Macao for Canton.

In a communication dated Macao, July 5th, Mr. Cushing sent the Treaty to the Secretary of State, Washington, and on the 10th of December President Tyler submitted the Treaty to the U. S. Senate for ratification and approval. Unanimously approved and ratified, it was brought out by Mr. A. H. Everett, commissioner resident in China, and exchanged at Canton, December 31st, 1845.—*China Repos.*, xiii., xiv.; *Middle Kingdom*, &c.

August 16th. The French Ambassador, H. E. Th. de Lagrené, arrived at Macao and took up his residence in the same building on Rua Central which Minister Plenipotentiary Cushing had occupied. Keying immediately made arrangements for opening the negotiations by sending his three associates to congratulate the French minister on his arrival; he himself reached Macao September 29th. The first interviews between Keying and M. de Lagrené were held in October, and the treaty of Wang-hia taken as the basis of agreement. The negotiations were amicably concluded by the signing of the treaty at Whampoa on October 23rd.—*M. K.* ii. 571.

1844, September. Rev. Geo. Smith, D.D., of C. M. Society, spent several months at Macao and Canton, whence he went to Ningpo, but health failure causing his return to England; there consecrated Bishop of Victoria, he returned to Hongkong in 1850.

September 8th. Thomas W. Waldron, Esq., Portsmouth, N.H., Consul of the U. S. at Hongkong, and Naval Storekeeper for the U. S. East India Squadron, died, and was buried in the old Macao cemetery.

October 22nd. Rev. A. P. Happer, M.D., and Rev. John Lloyd, of the A. P. Mission, arrived at Macao. The latter soon proceeded to Amoy in company with Dr. Hepburn, arriving there December 6th. The former temporarily engaging in work at Macao,

established in April, 1845, the first Presbyterian Boys' Boarding School, with thirty pupils, but in March, 1847, removed to Canton, where he still labors.

December. Rev. Messrs. M. S. Culbertson and A. W. Loomis, with their families, arrived and spent four months at Macao, awaiting an opportunity to sail to Ningpo, where they arrived in April, 1845.

The Imperial Commissioner Keying granted some additional privileges to the settlement of Macao in 1844, among others permitting the inhabitants to build and repair houses, churches, and ships without a license, and to trade at the five ports open to foreign commerce on the same terms as other nations; it was just three centuries before this that the Portuguese were driven away from Ningpo. The anchorage of the Typa was included in the jurisdiction of Macao, but the application of the Portuguese commissioner to surcease payment of the annual ground-rent of 500 taels to the Chinese met with a decided refusal.—*Mid. Kingdom*, ii. 430.

The erection of the Sé Cathedral was begun in 1844 and concluded in 1850. Richly decorated, it contains many paintings. The typhoon of 1874 damaged the building and its towers have not been replaced.

November 20th. "Macao was declared a free port to all the nations of the world by decree, and Governor Amaral established a new system of duties, necessary by the suppression of the Customs, the only means of public receipt to that time; compelled the Chinese residents of Macao to contribute to the expenses of the establishment; took possession of the port of Typa and made it a dependency of Macao, where the Portuguese flag now flies over the fort and guard house; recovered the places taken by the Chinese between the Campo and Barrier; suppressed the tonnage dues of ships paid to the Emperor; expelled from Macao the Chinese customs; cut new roads outside the city; and made the Chinese remove their places of sepulture, &c. But all these reforms against the natural pride of the Chinese, caused the treacherous and barbarous assassination of the worthy Governor, August 22nd, 1849."—*Pereira's Historiae Chorographia Portugueza*, p. 33.

*Hodge on the Epistle to the Romans—A Review.**

BY REV. W. A. P. MARTIN, D. D.

IN China, while infinite pains have been taken in producing versions of the Scriptures, little attention has been given to the preparation of commentaries.

This is the natural order; but in our opinion the time has come when more should be done in this direction. The nature of the Chinese language makes the call imperative.

In China every standard work on religion or philosophy is accompanied by a commentary, as invariably as a tropical tree is clothed with parasitical vegetation. The effect of such parasites is not unfrequently a change of aspect in the original tree. or even the extinction of its vitality. To such lengths does this mania for commentaries extend, that authors who deem their works too profound or too elegant to be easily appreciated are accustomed to supply their own commentaries in order to draw attention to hidden beauties or to elucidate obscurities.

The Epistle to the Romans requires a clue to its labyrinth of thought, as much as the *Chung-yung* of the Confucian or the Diamond Classic of the Buddhist. St. Paul was a deeper thinker than any of the sages of India or China. When Stoic and Epicurean encountered him in Athens, they little imagined that the teachings of a Hellenistic Jew were destined to eclipse the schools of Greece. The profoundest thinkers of modern times bow in reverence before the sage of Tarsus. Says an editor of Sir William Hamilton: "Sir William, though intellectually the most formidable man in Europe, is an humble Christian; though the most learned of men, he is ready to bow before the spirit that informed the mind of Paul." Hamilton himself says: "I am confirmed in my belief (of its truth) by the harmony between the doctrines of this Philosophy and those of Revealed Truth."

Yet, like the more direct teachings of our Lord, it may be said of the writings of St. Paul, that while their meaning is sometimes "hidden from the wise and prudent" it is often "revealed unto babes."

An instance of this I heard from the lips of a French pastor. A professor in the *sorbonne* objecting to the obscurity of certain passages in the epistles of Paul,—"Come with me," said the pastor, "and I will show you a poor cobbler who understands all those."

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* Translated by Rev. J. L. Whiting. Printed at the Presbyterian Mission Press, Shanghai.

The professor accepted the invitation, listened with astonishment, and from a sceptic became a devout believer. This is related of St. Hilaire, so well known for his writings on Buddhism. It does not follow that the cobbler's inward light was obtained without the help of commentaries. In China it is certain that without such aid, neither scholar nor cobbler can fully understand the meaning of the Pauline Epistles.

Mr. Whiting's book is a painstaking translation of a masterly work by the late Professor Charles Hodge, of Princeton. Its style is perhaps as clear as the subject admits; but in some places the reader may wish for an exposition of the commentary.

The text is the version of Bridgman and Culbertson, which, though not distinguished for elegance, has the merit of being almost literal. The term employed for God is 神 *Shin*, which is weak and inadequate; but, in such a work, it is not liable to be misunderstood. This book will, I trust, supply an impulse to high thinking, as well as a guide to right thinking. Every native preacher and, if possible, every Christian cobbler, should be provided with a copy of it.

PEKING, *June 8th*, 1888.

Native Christians Testifying Before an Official.

BY REV. J. H. WORLEY.

FOR more than a year, in the districts of Hok Chiang and Hing Hwa, native Christians have, from time to time, been persecuted by the heathen. They are, by treaty rights, exempt from the payment of money for idol processions and theatres. For some time after the announcement of this law, while it was fresh in the minds of the people, Christians were not molested, but latterly the law has become a dead letter—at least, is disregarded—so that persecutions are becoming more frequent and severe. Two instances recently occurred in Hing Hwa which are most remarkable because of the apparent victory gained for the truth.

The local magistrate has always been considered an enemy to Christianity, so there has been little hope of Christians receiving justice at his hands. Last year complaints were brought against a Christian for refusing to pay idol money, and the magistrate severely punished him. This year like complaints were made, but

the patience and serenity of mind exhibited during the trying ordeal by the Christians probably did more to spread Christianity than volumes of sermons.

In a certain village there are several Christian families. One man is especially noted for his zeal in persuading others to give up idolatry and worship God. All his spare hours are spent in talking to his neighbours about Christ. It is said of him that he would not go to his meals if any one would stay and listen to him. People would say to him, "You had better go and eat," but he would reply, "My meat and drink is to tell of Jesus and his love." There was a notorious character in the village, the terror of the whole neighbourhood, and a keeper of an opium den. His house was a rendezvous for thieves. The Christian man did not allow his efforts to cease with ordinary men, but he had faith in God that this man might be saved also. He made his case a special subject of prayer, and as he had opportunity talked to him about Christianity, and ere long he had the joy of knowing that his prayer was answered. The man turned out the thieves, closed up his shop, gave up the use of opium himself, and announced his intention of becoming a Christian; he gave his name as a learner, or probationer, in the church.

The effect produced by this was so startling that devout Buddhists became alarmed, and to counteract the influence of Christianity, began persecuting the man who had induced the opium dealer to reform. A man, the wealthiest and most influential person in the village, and cousin of the zealous Christian, took the lead in this persecution. He refused the yearly allowance from the ancestral fund due this man and three other relatives who are Christians, unless they should help to pay the expenses of idol processions and theatres. These four called on the literary man to ascertain his reason for withholding this money.

One of them is the literary man's uncle, to whom he talked very rudely for forsaking the customs of their ancestors and following a strange religion. The young man who had been so zealous for Christ defended the old man, saying to his accuser, "You should not speak so to an old man, and especially to your uncle." Whereupon he began railing against the young man, using abusive language about his mother. The young man said, "You should not speak so about my mother, and your own aunt, now dead, for she was a virtuous woman. And you say I am a bad man: I deny the charge; I am not a thief, nor am I in complicity with thieves." His accuser, having a brother who was a thief, could not bear the last remark, and so began beating him. He beat him so severely that for some time it was feared he would not recover. The literary

man became alarmed, fearing he might be proven a murderer. In order to clear himself he brought suit against these four men, accusing them of not paying their taxes, debts and idol money. He charged them with going to his home and destroying his tablets, etc. He said they were murderers. The official sent runners to investigate, and they were heavily feed by the literary man. The four men were seized and locked up in the houses of the runners. Report was made to the magistrate that the affair was of no importance, but he was not informed that the men were in prison. For more than twenty days they were confined, receiving cruel treatment at the hands of their tormentors, when Rev. Hü Po Mi, the presiding elder, sent a request that they be released till the time of their trial, offering to give bail for them. This was the first intimation the magistrate had of their imprisonment. He sent for them and their accuser. The complaints were read, and the official asked the men what answer they had to make. The man who had been so severely injured, but was now nearly recovered, said, "He accuses me of not paying my taxes: I have no land on which to pay taxes—I farm his land. I would ask if your runners, the proper persons to make such charges, have ever complained of my not paying taxes?" "No," said the magistrate. "If I owe any man, I should like for him to stand forth in your presence and accuse me," said he. "If any one has ever seen me fighting or trying to kill another, let him testify against me. I confess to not having paid idol money, but this is contrary to my religion, and a sin against my God, so I cannot do it."

After hearing these statements the magistrate asked the accuser to prove his own charges and disprove the statements of the prisoner. He poured forth a volle of abuse, neither proving nor disproving anything. The official said, "I perceive you have accused this man falsely." He these asked the accused if he had anything more to answer. He said, "I am not only not guilty of these things, but I am a law-abiding citizen, doing good to my fellow-men." "What have you to show that you are doing good to your neighbors?" said the magistrate. "First: There was a notorious character in our village who kept an opium den, and harbored thieves. I prayed for him, and talked with him till he gave up his evil ways. He has turned out the thieves, closed up the opium shop, and given up the use of opium himself, and is now a worshipper of the true God. Second: A father and son were opium smokers, and continually quarreling. They finally came to blows and were trying to kill each other with knives. I induced them to give up the use of opium, and they are now living harmoniously

together. Third: A man in our village spent all he had for opium and was trying to sell his wife. She was in great distress. I told the Christians we ought to raise money and send that man away to be cured of the opium habit, and thus save him and his wife. They agreed to subscribe the money if I would persuade the man to go. I made the attempt. He promised to try. We sent him away. He was cured, and is now living happily with his wife."

The magistrate again rebuked the literary man; then asked the Christian if, after all these insults and ill-treatment, he were willing to humble himself before his accuser because of his literary and social standing. "Yes," said he, "if he will promise not to trouble me about idol money." "Very well," said the magistrate; and he rushed forward bowing before his persecutor, the official expressing surprise or satisfaction by clapping his hand on the table. "Now," said he, to the literary man, "you must sign a paper here in my presence promising not to molest these men again." At first he refused, but his friends prevailed on him to do it.

The action of this official is certainly extraordinary, and the native Christians regard it as a most favorable omen. However, the literary man has disregarded the instructions of the official, and continues to persecute these men. They were all his tenants: he will not allow them to farm his land, and tries to keep them from procuring work in the village.

Not long after, another case came before this magistrate. A father and son were brought before him and accused of transgressing the customs of their ancestors, unwillingness to pay idol money, and many other grave charges. The official first questioned the father, who answered rather indefinitely, leaving the impression that he might be willing if his son were, and then said, "I am old and do not understand fully; you had better ask my son; he can talk better than I can." Whereupon the crowd demanded that the son be punished for disrespect to his father, saying the father was all right and willing to conform to the customs, but the son would not allow him to do so. The magistrate ordered him beaten one hundred blows. Seeing him so calm, and not begging for mercy nor complaining, the magistrate considered, and when sixty blows had been given he stopped to question the man. "Why! you seem to be happy under these blows!" "I am," responded the man. "What makes you happy?" "Because I have done nothing wrong and am suffering for Jesus, my Saviour. Those who suffer for Him are blessed and happy. Then, I am concious God loves me, and this makes me "happy." "How do you know God loves you? You cannot see Him. Don't you know the idols love you?" "Idols can't love: they are

of the devil, and only deceive. I was once deceived by them, but now that I know the true God they cannot deceive me." "But how do you know God loves you when you can't see Him?" "But I have seen Him in my heart and know that He loves me; and if you would only believe on Him, you, too, might experience His love in *your* heart." "O! you would instruct me, would you? Go on, then, and preach me a sermon." "I am an ignorant man and cannot read; what I know I have learned from hearing, and therefore cannot instruct you fully; but if you desire to hear more I will invite my pastor to come and teach you."

The investigation was proceeded with, and it was ascertained that all the charges were false except that relating to idol money. The prosecutors were commanded to reinstate these men in their village, restore their fields, woodlands and household goods, which had been previously stolen. They refused, and the magistrate ordered the leading village elder beaten one hundred blows. The young man who had been whipped pleaded that the old man might be spared. His entreaties were so earnest that the sentence was commuted to fifty blows. All the while the young man was praying that God would have mercy and forgive his enemies. The village elder now signed the paper reinstating these men, restoring their goods, and promising in the future not to force them to pay idol money.

The parties were dismissed, but as soon as they were outside a great disturbance was heard, and the magistrate sent to bring the men in. The two Christians were all wet and covered with mud. He asked what was the matter; they did not want to tell. He asked who had beaten them; they said they did not know, there were so many people around. He called in the runners and gave one six hundred blows, and five others five hundred blows each. All the time the young man was pleading with the official not to punish them, or praying God to have mercy and forgive them.

The old man lost his shoes while the runners were beating him. He was nearly blind; the magistrate seeing him feeling on the ground as if seeking something, asked what he was after. He said, "I have only lost a pair of shoes, no matter." The runners were ordered to give him four hundred cash to purchase a pair of shoes. His son objected, saying it would not be right to receive the money. The official insisted, and the young man refused to take it. Then said the magistrate to the runners, "You conduct these men to the chapel and give the preacher four hundred cash and ask him to buy a pair of shoes for this man, and if you don't do as I command I will give you four hundred blows each when you return." The young man put his hands together and bowed to the official, thanking him, and he in

return shook his hands at the young man, a most extraordinary mark of respect for a Chinese official to pay to one so far beneath himself.

The native Christians believe as long as this magistrate remains they will be justly treated, and they express hope that he may be led into the light as it is in Christ Jesus. We shall, perhaps, never know whether he was really seeking the truth, or whether he, like Agrippa, as the new version indicates, spoke ironically, "With but little persuasion thou wouldest make me Christian;" unless the Holy Spirit shall graciously lead him into that experience which the Apostle prayed might come to the king and all who heard him, "Such as I am, except these bonds." "With men this is impossible; but with God all things are possible."

The One-Wine Theory and The Bible.

BY REV. C. HARTWELL.

IN the *Recorder* for May, the writer of the article on "The Wines of New Testament Times," quotes from a report to the Scottish Kirk in May, 1875, the statement of certain foreign residents in Syria, to the effect that they never had seen or heard of any unfermented wine in that country, and cites Gnostic and Patristic writers to show that they also knew nothing of any unfermented wine; and he seems to think that those now are mistaken who believe in "the existence of a non-alcoholic wine in New Testament times." He concludes his article as follows: "And, further, if there is no reasonable ground for supposing that our Lord and His apostles partook of any wine other than wine of an intoxicating nature, it can never be immoral in itself for Christians to drink wine in moderation."

With this conclusion of the writer I most fully agree, provided his premises can be shown to be correct. I, long ago, myself came to the opinion that if Christ made and used intoxicating wine, it is inconsistent for Christians to advocate total abstinence. But I pressed my investigations till I came to the further belief that no one

can show it to be probable that Christ ever made or used alcoholic wine, and therefore I remain to this day a staunch Christian teetotaler both in faith and practice.

Nearly two years ago I prepared five articles on the subject, "Wines of the Scriptures: which view is correct?" but being found too long for the pages of the *Recorder* they were not printed in it. Of course, I fully believe that I showed that there is no consistent interpretation of the Bible on the wine question except on the "Two-wine" theory; and, believing so still, I now ask for space enough in the pages of the *Recorder* to point out briefly some of the incompatibilities of the Bible with the one-wine theory, held by many missionaries and others.

Turning to Exodus xxix. 40 and to Numbers xxviii. 7, we find that the materials of the drink-offering were called *yayin* and *shakar*. And in respect to this offering, authorities generally are agreed that it was never offered alone, but always accompanied the food-offering, to the two parts of which the same laws naturally applied. And in Leviticus ii. 3 and Numbers xviii. 9, 10, we find that the food-offering—and consequently the drink-offering—formed a part of the support of the priests during the weeks in which they in turn were officiating at the altar. The statement, therefore, in the *Speaker's Commentary*, vol. i. p. 502, is undoubtedly correct: that "the whole of the meat-offerings and drink-offerings, with the exception of what was burnt or poured on the altar, fell to the lot of the priests. Lev. ii. 3."

But in Leviticus x. 9, the priests were forever prohibited from drinking *yayin* and *shakar* when they went to the Tabernacle to officiate.

Now, in respect to the *yayin* and *shakar* in this last passage, all seem to agree that it was the fermented and hence intoxicating *yayin* and *shakar* to which reference is made. But according to the one-wine theory, the *yayin* and *shakar* of the drink-offerings also were of the same character. Can this, however, be true? Could the wines provided for the priests to drink, which were considered "most holy" and could be drunk only within the sacred precinct around the Tabernacle, have been the same in nature as the wines which they were prohibited, by a perpetual statute, from drinking within the same enclosure? The incompatibility of the two requirements in the case is very apparent, and the advocates of the one-wine theory may reasonably be called upon to give a satisfactory explanation of the difficulty.

Again: In Deuteronomy xiv. 26, on the one-wine theory that the *yayin* and *shakar*, mentioned in this place, were necessarily ferment-

ed and hence alcoholic wines, Moses gave a most extraordinary license to the traffic in and use of intoxicating drinks. In the two preceding verses he authorized the Israelites, after entering Canaan, in case their homes were distant from the Tabernacle so that it would be inconvenient for them to take with them the second tithing of their substance, which was for use in going to the annual feasts, "to turn it into money" (Revised version), and then on arrival at the Tabernacle—and subsequently at the Temple—they could spend it "for oxen, or for sheep, or for wine, or for strong drink," just as they liked. Thus they were not only authorized to buy all the wines and drinks that they wished, but to sell such "wines and strong drink" before starting. Apparently, therefore, any house throughout the land could temporarily be turned into a wine-shop on a small scale, and there must have been a large number of saloons called for at the place of their destination, to meet the wants of the many tens of thousands who went up annually at the religious festivals. Here is manifestly a difficulty to be met by the Biblical Prohibitionist. In short, was Moses justifiable in his permission, if in his time all the wines were intoxicating in their nature?

Further: Solomon teaches us in Proverbs ix. 2, 5, that wisdom has "mingled her wine" and invites all to "come and drink of the wine she has mingled." Was this *yayin* fermented wine, and so strong with alcohol that wisdom herself could not, on this account, deem it wise to drink of it till it had been diluted with water? Would we advise even wisdom to keep on hand a store of such intoxicating wine? Has the Creator and Benefactor of men treasured up anywhere in his infinite store-house of Nature, a single glass of alcoholic wine, so that any person, in ancient or in modern times, has ever heard of such wine being found for human use which was not the product of art and human invention? On the other hand, experience, even in the time of Solomon, already had taught the world, as we learn from Proverbs xx. 1, that it was "not wise" to drink the alcoholic wines that man had found out how to manufacture and use. Could wisdom's wine, therefore, have been intoxicating in its nature?

Then, too, the Bride, in the Song of Solomon x. 1, affirms that she has drunk her wine and her milk, and invites her beloved to drink abundantly of the same. Did she invite to abundant draughts of intoxicating wine?

And once more: In Isaiah lv. 1, the prophet uses *yayin* as the emblem of saving Grace, and invites all to "come and buy wine and milk without money and without price." On the one-wine theory, that the wine here is to be understood as alcoholic wine, a

difficulty in the use of this language is very obvious. In the congregations of the present day there are many reformed men who were once addicted to intemperance. There are many cases also on record where such men, after becoming Christians, have been overcome on account of the old appetite for intoxicating drinks having been aroused by tasting alcoholic wine at the communion table. Who, therefore, but must see the incongruity of adopting the beautiful language of the prophet in addressing such men? If Isaiah's words do refer to intoxicating wine, how can it seem scarcely less than mockery to those who have with such difficulty been rescued from intemperate habits, in inviting them to come to Christ, to say: "Come buy wine and milk without money and without price?"

Coming now to the New Testament, space will be taken for only one example, out of several, to show the untenableness of the one-wine theory of Bible wines.

In the 2nd chapter of John we have the account of the miracle at Cana in Galilee. On the one-wine theory we are taught that Christ made about four barrels of strong, intoxicating wine, for use at a wedding feast, and that He displayed his glory in doing it, so that his disciples believed on him as the Divine Messiah.

That the wine was strong, if it was alcoholic, is very plain. The first run of the grape juice, which has always been accounted the best, is the sweetest, and, therefore, when fermented will make the strongest alcoholic wine.

As to the amount made, the *International Revision Commentary on John* gives one hundred and thirty gallons as the capacity of the water jars mentioned. We have, therefore, the spectacle of the Divine Redeemer, at a wedding feast, after the guests had drunk all the wine their host was able to provide, making four barrels of strong alcoholic wine for use on the occasion. This statement seems too appalling to be credible to reverent minds unless blinded by ignorance or prejudice. No wonder that good men have tried to lessen the objections to the alleged conduct of Christ, by supposing that only the little amount drawn out and carried to the master of the feast was changed into wine, or that the wine pronounced good was not drawn from the jars at all, but that the bearer drew it at the same place from which the water was taken for filling the jars. But, notwithstanding these ingenious guesses to palliate the case, the plain sense of the narrative is that all the water in the six jars was turned into wine. It has been suggested also by some, that a part of the large quantity made may have been to sell for the benefit of the host, who apparently was not rich. Thus, in view of

the seeming fact that Christ drank wine at the passover feasts and perhaps at other times, if all the wines of his day were alcoholic, we seem to have the sanction of his example for the manufacture, use and sale of intoxicating wines.

And is it credible that these three evils, which have been so patent through all the ages, can all be upheld and justified by the example of our Divine Redeemer? How is the thought even, that he would in any manner give occasion for such a supposition, consistent with any conception of his spotless character?

Let, therefore, the advocates of the one-wine theory come forward and defend the character of Christ from apparent inconsistencies, as well as the character of Jehovah from incompatibility in commands concerning the drink-offering, and that of the inspired writers of the Bible in general, in respect to their misleading statements about wine, if they would have us believe in their view of ancient and Bible wines.

In Memoriam.—*Mrs. J. W. Graves.*

BY REV. E. Z. SIMMONS.

Mrs. Jane Wormeley Graves was the daughter of the late George W. Morris, Esq., of Baltimore, and the wife of Rev. R. H. Graves, of the American Southern Baptist Mission, Canton. Mrs. Graves was engaged for many years in teaching young ladies in Baltimore. She was an active and useful member of the Eutaw Place Baptist Church. She was married to Dr. Graves Jan. 15th, 1872. They arrived in Canton, China, June 5th of the same year. Here Mrs. Graves soon won many friends in the foreign and missionary communities. She was a lady of fine culture, and possessed of very superior social qualities. She was devotedly pious, and an untiring missionary worker. She was a loving and true wife and helpmeet to Dr. Graves.

The Chinese loved Mrs. Graves as I have never known them to love any other foreign lady. She was every ready to symathize with them and help them in their troubles. She had the care of two schools for many years, and had weekly meetings for the Bible

and heathen women. For several years she has had a class of women for a good part of each year. This class was organized to teach Christian women to read, that they might be more useful in their families and among their neighbors. From this class we have selected the efficient ones for Bible-women. After sixteen years of faithful work as a missionary, she has laid down her work and entered into the reward of the faithful, and has no doubt received the Master's plaudit: Well done, good and faithful servant, enter thou into the joy of thy Lord.

Mrs. Graves' health had been declining for several months before she started for America in November last. Dr. and Mrs. Graves stopped in San Francisco with Dr. Hartwell, a brother-in-law of Mrs. Graves. We had all hoped that the bracing climate of California would restore Mrs. Graves to health. And for two months there seemed to be some improvement. Then she began to sink gradually, and died April 20th with cancer of the liver.

The earth was brighter and people happier because Mrs. Graves lived, and we can truly say of her: "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Sir William Hunter, in a recent address on the "Religions of India" before the "Society of Arts," took very high ground regarding the superior elevating power of Christianity over Hinduism and Mohammedanism. He urges with great force that to have its full efficiency it must take the stand of total abstinence from intoxicants, in the face of the religions that allow indulgence to the appetites; and we trust that similar views will yet prevail in China, where they are as much needed as in any land. Sir William Hunter speaks of the missionary enterprise as "the highest modern expression of the world-wide national life of our race." "I regard it," he says, "as the spiritual complement of England's instinct for colonial expansion and imperial rule. And I believe that any falling off in England's missionary efforts will be a sure sign of swiftly coming national decay."

From the last Calendar of the Imperial University of Japan it appears that in the Law Department there are nineteen professors, assistants, and lecturers, only five of whom are foreigners; in the Department of Medicine, out of thirty-five instructors two are foreigners; in the Engineering Department there are thirty-three instructors, four of whom are foreigners; in the Literary Department, nineteen instructors, six of whom are foreigners; and in the Department of Science there are twenty-five instructors, two of whom are foreigners. These foreign professors and lecturers are eight of them British, eight German, two Frenchmen, and one American.

"The Called of Jesus Christ."

"He ordained twelve that they might be with Him, and that He might send them forth to preach."— Mark iii. 16.

To His service He ordained them,
Those first heralds of His name,
To declare His Kingdom's coming,
Heal the sick, the blind, the lame:
But another call, and higher,
Should give all their service worth:
To be "with Him" He ordained them,
And that He might send them forth.

So He calls us to be with Him,
Whatsoe'er our service be,
Drawing ever from His fulness,
Trusting in His sympathy.
And that with our earthly calling
We may each be satisfied,
This the sweet command He gives us,
Therein "with Him" to abide.

Is our work the work of patience?
Faith and hope severely tried?
Hear Him bid us suffer "with Him,"
"With Him" to be glorified.
In the darkest hour of trouble,
Night of our Gethsemane,
Is it not enough to hear Him
Pleading "Wilt thou watch with me?"

Are we called to see our dearest,
Brightness of our earthly way,
Pass beyond our mortal vision?
Oh! how blest to hear Him say,
Not alone, He'll bring them "with Him,"
That we may not hopeless weep;
But we're now "with Him" together,
Those who wake, and those who sleep.

With Thee crucified, Lord Jesus,
Who hast loved us to the death;
Risen with Thee, walking with Thee,
As did saints of old, "by faith."
Waiting with Thee the fulfilment
Of the longing of Thy heart;
Soon each one the Father's given Thee
Shall be with Thee where Thou art.

June 8th, 1888. ALICE JANE MUIRHEAD.

Correspondence.

MR. FABER AND T. P.

DEAR SIR:—It is apparent to any who have read Mr. Faber's letter in your May issue, that the tone of it is based on the assumption that "This same T. P. intends to sneer at me."

It is absurd in the extreme for any writer in absence of other evidence, to suppose, because criticisms are made, that they are personal thrusts. When T. P. wrote, E. F. was to him the X of an unsolved problem. T. P. did not enquire into the identity of the writer, he only combated E. F.'s *review*, contending it was wrong.

The criticism was in the hands of the Editor before T. P. learned the authorship of that remarkable production. When, however, E. F. was revealed to me as Ernest Faber, I must say, T. P. was not prepared to withdraw a criticism as just and temperate as E. F.'s review was wrong.

Mr. Faber's letter "I should have preferred to pass over in silence, if I did not feel it a duty to a number of your readers" to protest against the assumption that junior missionaries are to be awed by threat of exposure, or silenced by undignified language, from *criticising* respectfully, yet decidedly, their seniors when they find them wrong.

Mr. Faber in uplifting his menace has acted as wisely as T. P. would, were he to enter another's domain, and then erect the English notice board, "Trespassers Beware," in the face of the lawful occupiers.

The words, "You doubtless know that Doolittle's is a vocabulary of the *Mandarin* Dialect and not of *Cantonese*" have evoked many a smile from some Southern Mandarin students. Does Mr. Faber know there is a Northern and a Southern Mandarin Dialect? If Northern Mandarin speakers adopt it as an authority on their Mandarin, Southern Mandarin students will not mourn the loss. Doolittle's Title Page and Preface are explicit enough. "A Vocabulary and Handbook of the Chinese Language Romanised in *Northern Mandarin*," "Studied during my residence in Tientsin." E. F. seemed to have forgotten the fact of the *Mandarin Primer* being Romanised in Southern Mandarin *dialect*. I shall not discuss the merits of Doolittle. But T. P. smiles, as do many others, at the idea of a book, the greater part of which comes from "Tientsin," "Peking," "Shanghai," "Ningpo," "Hongkong," "Canton," "Foochow," and "Amoy," being regarded as a vocabulary of the *Mandarin* Dialect; and are more than amused at such a conglomerate being hurled at students as the canon of the Southern Mandarin Dialect.

I will give Mr. Faber's statements in reference to some things that T. P. criticised, and will leave your readers to judge whether "one of T. P.'s items in the least affect E. F.'s statements," etc.

1. January's review says—"In 洒, 生, 所, *sh* is only right." May's letter says—"I know very well that the pronunciation of initials

differs in China, and these two (*s* and *sh*) kinds of initials have to remain in two distinct groups." Just what the Primer does, (see Table of Sounds). Thus 洒, 生, 所, are returned by the reviewer to the place he plucked them from in January.

"T. P. tells us that Hupeh and Kiangsu beggars, boatmen, teachers and mandarins ALL pronounce," etc. "ALL" is Mr. Faber's own addition in May. There are some beggars, boatmen, teachers and mandarins that T. P. has not made the acquaintance of, when I have I will let the writer of ALL know with what results.

念書. Southern Mandarin students must be satisfied to see the reviewer get worse, from their point of sight, before the change comes for the better. In January E. F. says of 念, "to chant, is the correct meaning." In May's letter "念書 means, in Chinese schools, reciting a lesson from memory by a boy with his back turned to his teacher." I have been in some *native* schools in Southern Mandarin districts, but have not heard a teacher in calling a boy to recite the lesson use 念書. When the boys are inattentive and careless at the books, I have heard teachers rap the desk and shout 念書看看. In calling a boy to repeat his lesson with his back to the teacher it is 背書. "Perhaps other missionaries will, like myself, prefer the use of such a term as 讀, which is understood as well as the other, etc. —See Mand. Ver. Matt. xxiv. 15: 讀這經的人, though in other passages 念 is used." 念, then, does sometimes mean "*to read.*" Mr. Baller's Primer, according to Mr. Faber's May letter, is not wrong in translating 念 "to read."

天堂. What has the origin of the term to do with present usage? Wells Williams and many others are satisfied with the translation "Heaven;" usage has for many years sanctioned it. Will any adopt the better Buddhist equivalent 西土 (Western earth) for 天堂?

儆醒. I am sorry, but I think Mandarin students are not yet prepared to adopt any of "Doolittle's several terms under watch or guard" as substitutes for the intransitive "Watch" of Luke xxi. 36, 所以應當儆醒, 常常祈禱, or any other text where 儆醒 or 警醒 are used. Imagine Matt. xiii. 33, 你們應當謹慎儆醒祈禱, rendered 你們應當謹慎看守祈禱.

得罪. T. P., in his criticism of E. F. says, "The translation—and use 'excuse me' 'allow me,' forms of apology, besides 'to offend,' as reasonable renderings of 得罪." Why does Mr. Faber expunge my "besides to offend," which any one with half a grain of intellect would adopt in Luke xv. 18–21.

I must congratulate Mr. Faber upon rescuing his 熱心, "Zeal." This is, however, very far from proving that 熱心 does *not* mean "earnestness." Why not appeal to Doolittle? I am,

Yours sincerely,

THOS. PROTHEROE.

MR. FABER AND T. P.

近水知魚性近山識鳥音

DEAR SIR,—It is in accordance with the Spirit of the above Chi.

nese proverb that I am tempted to express my regret that Mr. Faber should have been led to write his reply to T. P. which appeared in your last issue. When Mr. Faber's criticism of Mr. Baller's book found its way into your pages it was evident to many of us that the writer had for once got a little out of his depth, and his disinclination to learn a thing or two from T. P. has now made matters worse. The respect we all have for Mr. F.'s attainments as a student or a writer leads one to wish that before rushing a second time into print he had taken the trouble to seek counsel at the hands of some competent Mandarin *speaking* Missionary.

For our own part we agree in the main with Mr. Baller and T. P. and must decline to sit at the feet even of Mr. Faber when his teachings are contradicted by the daily experience of eye and ear. An ounce of experience is worth tons of theory even when backed up by Doolittle and Kangshi.

Yours truly,

A JUVENILE.

A CORRECTION.

DEAR SIR:—In your last month's number you have inserted a letter signed "A Correspondent," headed "News from Singapore." It states that "The Brethren's Mission (Chinese Gospel House) is carried on by native brethren."

As regards the "Chinese Gospel House" at Singapore, in which Gospel work among the Chinese has been carried on since 1863, and which was for a long time the only Protestant place where the Gospel was preached to the Chinese in Singapore, it is true that Chinese Christians of long standing and experience carry on the services held in the meeting house. But they have the co-operation and help of European brethren, and of visits of our missionaries. So that it is incorrect to say simply that the mission "is carried on by native brethren."

"A Correspondent" also states that "Mr. Hocquard is in charge of the Chinese work at Penang, where the S. P. G. have just commenced work by engaging a Catechist." He then adds: "This is all the work attempted in Penang among the Chinese." "Malacca, Johor, Selangor, Perak, and many other important centres, are as yet untouched."

This is most incorrect. This Mission has worked in Perak since about 1874. The Chinese Church Roll at Larut in Perak shews about one hundred names since 1880. Two Gospel Stations have been opened in Larut, and many other places visited. The station closed may soon be reopened as two more men have lately come out from England to help us in the work. Mr. Eagger proposes to locate in Perak, learning Hakkah; Mr. Ashdown has begun with the Hokkien dialect.

Mr. Macdonald has just returned from a furlough in the Australian Colonies and I shall thus be enabled to visit England for a brief period.

Work is being done in the British portion of the Malay Peninsula, Province Wellesley, as well as in town and country districts of Penang Island. The Kingdom of Kedah has also been visited several times, as well as the protected State of Selangor, where only a few weeks since we had the

privilege of preaching the Gospel to thousands of Chinese, besides selling over one thousand copies of the Scriptures. Other places in the Peninsula are also being visited and evangelized. One of our stations is as far as two hundred miles north of Penang on the west coast of Siam, where other places also are being worked. We need not enter into further details of the work.

With our present reinforcements we hope that more will yet be done, and with the men and the women who we trust are yet to come, still more do we hope to push on in our Master's blessed work.

"A Correspondent" should in common honesty at least seek to give facts and avoid writing what is not true.

It may be well also to state that what "A Correspondent" writes about the M. E. Mission at Singapore contemplating, the Mission here is and has been doing for many years in the matter of Chinese and Malay work and "the work of an English congregation."

It is a pity I should have to write as a correction what ought to have been stated in the first instance by "A Correspondent" if he had shown the most ordinary care for veracity.

Trusting he will be more careful in future that your many readers may not be misled.

I am,
Yours faithfully,
P. J. HOCQUARD.

THE MISSIONARY CONFERENCE.

DEAR SIR:—The vote of the Canton Conference was in favor of a General Conference in 1890, but there was no great amount of enthusiasm on the subject.

At the Conference of 1877 one man went from Canton and one from Hongkong, and these went as individuals, having no authority to act for any one but themselves. The time and expense incurred forbid any but a very few going from South China, and of course little interest is manifested. It is no doubt the same with missionaries distant from Shanghai. In a country so large as China, where the expense of travelling on the Coast and the Yangtsz is great, and where facilities for inland travel are very poor, a *General* Conference is almost an impossibility.

I am quoted as opposed to a General Conference. If one were practicable, and could be got up in the right way, I am strongly in favor of it. To vote yea or nay is voting in the dark. The subjects to be discussed should be proposed and writers nominated, and the vote taken to decide if a Conference shall be held to discuss the subjects suggested.

If some plan can be devised by which a Conference of delegates (to represent stations or missions) can be held, all the purposes of a Conference can be attained and much of the expense and loss of time avoided.

CANTON, *May*, 1888. J. G. KERR.

DISTRIBUTION OF SCRIPTURES.

DEAR SIR,—Will those interested in the distribution of the Scriptures among the people give attention to the following suggestion? It is, in brief, that, as a rule, the proceeds of their sales upon the

streets and in the markets be given publicly to the poor or some charitable object. This can be readily done as the people like an idea of that kind and are quick to devise means for carrying it out. The cash, as it is handed in by purchasers, goes into the money bag or pockets of the foreign and native Bible agents, and at the close of the sale leading men, like the elders of a village, would readily help count it and aid in its distribution. During the distribution of famine and flood relief funds it has always been found that such men, in whom the community have confidence, are at hand and cheerfully aid in work of that kind. Some, it is true, try to make a squeeze. The colporteur can, however, often do the charitable act himself, in the presence of the people, without the aid of others.

Now for the reasons for such a course. The people know very well that books are printed and circulated as a benevolent enterprise. The demand for a small sum per volume, no matter how reasonably you may explain it, is regarded by our common human natures as a squeeze, and its effect is, therefore, bad.

Every boy who has, out of curiosity, paid three or five cash for a book, begrudges the colporteur as he sees him spend it for tea, grapes, or something else which he would like if he could afford it.

The whole Bible work is belittled by the placing of a price upon books furnished gratuitously, but it is not easy to see a way to avoid it and secure them from being scrambled for in a free circulation at a market, and from being thrown aside or sold for waste paper. This plan, however, allows those who insist on sales as the only practicable way of meeting many difficulties in the colporteur work, to continue as they have done. It also permits those who believe that the printed Gospel, as well as the spoken Gospel which has been freely received should be freely given, to sell books at fairs and markets and thus relieve their own consciences and not spoil the business of the selling colporteurs.

The hawking of Scriptures at a ridiculously low price, the haggling over cash, and the constant dispute between the people and the colporteur that the books should be given, is a very serious drawback to missions. Kindly regard this plan for meeting it.

J. CROSSETT.

FROM MR. THOS. PATON.

DEAR SIR:—In answer to 道 五 in the May number, I would gladly say something. He refers to the gratuitous distribution of five thousand copies of Scriptures amongst the sufferers from the floods in Honan. In granting this the Bible Society only followed the custom in other lands. Wherever a catastrophe from any cause occurs, the Bible Society at once has its attention drawn to it, and in many cases grants of Scriptures are distributed free to the sufferers.

He is quite correct in saying seven-eighths of the quantity of Scriptures were distributed within thirty *li* of Cho-chia Kow. First, I could not go over the inundated district on account of ice; and secondly, there were from sixty to

seventy-five thousand of such sufferers in and around the cities (it is divided into three), and great numbers were going and coming. With three native assistants, the different camps outside were visited in rotation. No admittance allowed, a stand was taken outside the entrance, and as far as possible single copies given to individuals who said they knew characters, or had friends who knew. In *no case were copies* given to *women* or *children*, as far as I could know. We never had crowding to obtain them. I deny that "the Colporteur threw down books and ran" at any time during that distribution; and when he says "he supposes the Colporteur was surrounded by a crowd hungering for the word of God, and that to save himself from molestation he disposed of his books in a hasty fashion, and beat a more hasty retreat," it is wholly a supposition, as there was no occasion at that time or place. Such statements are wholly groundless and are some of many such used for disparaging Bible distribution. If 道五 should have such an experience he would soon find out that "running away" would be a very foolish course to take, not to say dangerous. As to the villagers who "collected so carefully in a heap these books to be taken away," I am sorry if the books were not kept and read, but I must say it is the first instance I have heard of despised books being made into shoe soles. On the contrary, I frequently saw readers surrounded by crowds and evidently interested. Can he not tell us of any interest in these Scriptures? How often has 道五 gone to these camps? for he has evidently been at Cho-chia Kow.

The whole article is written in a spirit antagonistic to Bible distribution, and tends to throw discredit on such work and those engaged in it. It is the rule in the three Bible Societies in China to sell the Scriptures, free gifts in particular cases being left to the discretion of the colporteurs. Where neglect or worse by the native colporteurs can be reported by missionaries, superintendent colporteurs will very gladly act on such information.

The British and Foreign Bible Society does not "press for colossal sales," and we are more anxious to see solid results than empty reports, however good the sales may be. At the same time it is the work of the Bible Societies to put the greatest number of copies into corresponding readers' hands. Like other Societies we must tabulate our sales, etc., and if the Annual Reports were read we should get more generous sympathy in Bible distribution. It is from stationary missionaries we hope to hear of our success, as many who have purchased Scriptures may come after to enquire about the truth.

Bible work is said to be the lowest in the scale of all missionary operation. I grant that, for it is the very foundation of the whole structure on which Christianity is built. The Word of God is the Sword of the Spirit, and according as it is used, so will be the result.

THOMAS PATON.

A REMARKABLE QUOTATION.

DEAR SIR,—My teacher, unhappily not a Christian, drew my attention

just now to a remarkable quotation from the 說文 which he had found in Kanghe under the character 一 *(yih)*. 惟初大始道立於一造分天地化成萬物. "Does it not remind you," he said, "of the opening words of the Gospel according to John?"

Some of your readers may be familiar with the phrase. Others may be as much struck as I was with the singularly close analogy of the phrases, Confucianist and Christian.

Your obedient servant,

G. E. Moule.

Hangchow, 15*th June*.

THE MISSIONARY CONFERENCE.

Dear Dr. Gulick,—The following action of our mission may be of sufficient interest to be inserted in *The Recorder*. "Resolved: That the members of this mission are in favor of the proposed conference at Shanghai in 1890, and that in their judgment some man in the province of Chih-li or Western Shantung, should be chosen by the body of missionaries, to act with others chosen from other parts of the field, as a committee of arrangements, and that we recommend that the body of missionaries in Peking propose two names, and request the missionaries in this field to give their votes in writing, electing one of the names for that position."

This matter will be brought to the attention of the Peking missionaries at an early day.

Sincerely yours,

Arthur H. Smith.

A. B. C. F. M., NORTH CHINA.

The North Mission of the American Board held its regular annual meeting at Tungchow, beginning May 13th and continuing throughout the week. The annual sermon in Chinese was preached by Mr. Goodrich, and that in English by Dr. Blodget. Two days were occupied in meetings with the native Christians, listening to reports of the work, and discussing questions that are related to the work. On Thursday evening Mr. Perkins read an interesting paper on Roman Catholic Missions in China, pointing out those things which we may imitate with profit, and also those things which we ought to avoid. Two days were occupied in listening to written reports from the various stations, and from the various special departments of the work.

The work has been prosecuted from seven central stations,—Tientsin, Peking, Kalgan, Tungchow, Paotingfu, P'ang-chuang, and Lin-ch'ing. All of these stations have out-stations in which the work is in different states of advancement. The total church membership of the mission is 979,—Tientsin 52, Peking 235, Kalgan 127, Tungchow 73, Paotingfu 77, P'ang-chuang 415. At Lin-ch'ing the work is hardly begun, but the people seem very well disposed, and there is good promise for the future. The largest membership is in the region where famine relief was distributed ten years ago. The seed has taken root in a large number of villages, and a rich harvest awaits the hands of the reapers in the near future. There are now 48 missionaries on the field, 21 gentlemen and 27 ladies.

The year has been one of steady growth at all of the stations; 105 new members have been received into the church on profession of faith. Medical Missionary work has been carried on at five stations, —Kalgan, Paotingfu, Tungchow, P'ang-chuang, and Lin-ch'ing.

The general work was never in a more encouraging condition. Prejudices are giving way, and the good-will of the people is improving. The knowledge of the truth is becoming more and more widely scattered, and thus what has been accomplished becomes the sure foundation on which to build in the future. The mission has issued an earnest appeal to the churches at home to send out a large number of men and women, to strengthen the old stations, and to press forward to occupy new ground for the Master. Z.

UNION OF PRESBYTERIANS AND CONGREGATIONALISTS IN JAPAN.

The Chinese Recorder for March contains a very racy article on Japan from the pen of Rev. H. C. Du Bose, minor inaccuracies in which, we of Japan are ready to overlook in view of the friendly spirit shown by the writer. But the reference to the proposed union of the Presbyterians and Congregationalists is so inaccurate in statement, and so mischievous (doubtless unintentionally so) in its tendencies, that I beg space enough in your valuable paper to correct it. His language is as follows:

"It is known that there is a proposition to unite the Presbyterians and Congregationalists. When the movement assumes a definite form our views may change. As it stands now—the C.'s agree to adopt in substance the Presbyterian form of government, and the P.'s make concessions in doctrine. They mutually throw aside the Confession, the Heildeberg Catechism and the Plymouth Declaration. It is probable that the only basis upon which some will consent is that the united church shall be *creedless*. This for Presbyterians will be yielding *principle*. We think the Japanese need ten Confessions, ten Disciplines, and 370 Articles. The native Church should possess the freedom with which "Christ has set them free" as to their ecclesiastical relations, but whether the Missionaries should follow their young leaders is another question."

The slightest thought is sufficient to show how mischievous such a paragraph is. Every Congregationalist who reads it will be tempted to think and *say*, "Congregational principles have been sacrificed for external unity," and every Presbyterian will think the same as to Presbyterian principles. That will be the first step.

The second will be this: Some Congregationalists of Japan favorable to union will be led to reply to the above by showing how *much* and how *little* the Congregationalists have yielded; and some Presbyterians will also be led to show up in Presbyterian quarters that the Congregationalists have done the most of the fence-climbing, while Presbyterian feet are still firm on Presbyterian ground.

As a third step the Presbyterians here will bring out these Congregational statements and the Congregationalists will bring out these Presbyterian statements, and mutual doubts and recriminations will be the result. I affirm that such a result would legitimately follow such statements as the one referred to; at the same time I have no thought that Mr. Du Bose *intended* to produce such a result.

The truth is that when the seventeen Christian gentlemen who

have given us our basis of union met together in numerous sessions running though five days, they did not meet with the thought of getting as much as possible while giving as little as possible; they did not meet as Presbyterians and Congregationalists at all but simply as a band of brethren anxious only for the upbuilding of the Kingdom of God in Japan. Hence it is no surprise to know that in *only one vote during all these sessions was there a strictly denominational division*, and that was afterwards decided by adopting a third and different measure.

Such statements, therefore, as "the Congregationalists agree to adopt in substance the Presbyterian form of government," and that "the Presbyterians make concessions in doctrine," the latter being interpreted by the further statement that "it is probable that the only basis upon which some will consent is that the mixed church shall be *creedless*," are not only mischievous, as I have already shown, but they are without foundation in fact. There are no creedless Congregational churches in Japan now, and I know of no one who wants the union churches to be such. If Mr. Du Bose knows such a heretic among the Presbyterians he would confer a favor on his Congregational brethren by pointing out the dangerous man. If Presbyterians do not mean what they say when they agree to unite with the Congregationalists in subscribing to the Apostles' Creed, the Nicene Creed, and the Articles of the Evangelical Alliance, the Congregationalists ought to know it. Mr. Du Bose thinks "the Japanese need ten Confessions, ten Disciplines and 370 articles;" but I confess that, although I am a Presbyterian, I shall feel pretty comfortable if I can see the Japanese people believing and *living* the three confessions mentioned, and will gladly *yield* Mr. Du Bose the privilege of taking the other 387 to China.

Very truly yours,

M. L. GORDON.

KYOTO, JAPAN, *May 18th*, 1888.

ACTION OF THE SHANGHAI MISSIONARY ASSOCIATION.

AT the closing meeting, for the season, of the Shanghai Missionary Association on the 5th inst., it was announced that 275 replies in all had been received to the circulars sent out about a General Missionary Conference.

Of these, 230 were in favour of a Conference, 23 against, and 22 indifferent.

Of those in favour, all, with a few exceptions, mention Shanghai as the most favourable place, and the year 1890 as the most suitable time.

In view of the great preponderance of votes in favour of a Conference, the Association adopted the following resolutions.

1.—"That the General Conference, to be held in 1890, be invited to meet in Shanghai."

2.—"That a Committee of five members of the Association, consisting of two British, two American and one German, be elected, (1) to ask the missionaries (*a*) what subjects should be proposed for the Conference, and (*b*) what writers should treat the

specified subjects. Also (2) to make provision for the election of a Committee of Arrangements, similar to that of last Conference, to whom the results of the Provisional Committee's correspondence should be handed over."

3.—"That this Provisional Committee should consist of Rev. Dr. Williamson, Rev. E. Faber, Rev. G. F. Fitch, H. W. Boone, M.D., and Mr. D. S. Murray."

D. S. MURRAY,
Sec. S. M. A.

Editorial Notes and Missionary News.

WE this month present our readers with fifty-six pages of reading matter—eight more than the enlarged number of forty-eight which we have been giving each month thus far this year. But notwithstanding this relief, such is the pressure on our columns that we are obliged to omit Our Book Table, and several pages of Editorial Notes and Items. We thank our correspondents for their various favors, and trust that they will make the *Chinese Recorder* the complete vehicle for thought and fact which it is so desirable it should be.

PEKING.—On Sunday, May 20th, the new chapel belonging to the London Mission, East City, was opened. In the afternoon about four hundred Christians from the various churches met together and had a hearty service. The Rev. J. Lees, of Tientsin, was the preacher, the Rev. J. L. Whiting, Rev. H. H. Lowry and Dr. Martin also taking part in the service. During the past three years considerable new life and spiritual activity has been manifested in this church, the number of communicants having doubled. The old temple of the Fire-god, which will still be used for daily preaching, has long been too small for the Sunday Congregations, so that a new building became an absolute necessity.

This church is not alone in its progress, for throughout the Peking churches there is an advance which betokens well for the triumph of Christianity.

WE note with sad interest *Memorials of Dr. J. Kenneth Mackenzie*, by Rev. J. Lees. It is a small volume of 56 pp., containing (1) a sermon preached by Mr. Lees in Union Church, Tientsin, on the 8th of April; (2) Biographical Notes; (3) the Poetry by Mr. Lees published in our last; (4) an article by Mrs. Bryson reprinted from *The Chinese Times;* and (5) an article on "The Double Cure" by Dr. Mackenzie, from the *China Medical Missionary Journal* of March, 1888. A very good photograph of Dr. Mackenzie adorns the volume and will render it the more valuable to his many friends. The price is one dollar, and the book may be had of Kelly & Walsh.

DR. WHITNEY reports from Foochow the organization of a new society, called the "Foochow Missionary

Union," in which members of the three different missions take part. "Its officers are: *President*, Rev. C. C. Baldwin, D.D.; *Secretary* and *Treasurer*, H. J. Whitney, M.D.; *Literary Committee*, Rev. Messrs. Woodin, Plumb, and Lloyd, and Misses Kœrner, Jewell, and Newcombe. The Object of the Union is 'to promote a true Christian Spirit and harmony amongst all its members; and to prepare papers and confer together upon all subjects relating to the progress and well-being of mission work.' Meetings are to be held quarterly, beginning September 20th."

A CORRECTION.

On page 154 of the April *Recorder*, in the article "A Glimpse of Fuhkien Mountains and Mountaineers," I described an animal and said the Chinese called it the Yellow-loin-rat *(Hwang-yao-shu)*. I should have said Yellow-loin-otter *(Hwang-yao-t'ah)*. It has little resemblance to the otter, however, except in size and rapacity.

J. E. Walker.

Shaowu, *May 11th*, 1888.

Dr. Martin's well-known work on the Evidences of Christianity is being translated into Corean. It has been much circulated in Japan both in Japanese and Chinese. Recently at the request of two Tract Societies Dr. Martin has given it a careful revision, including the Mandarin version. Copies of the revised edition in both forms may be had at the Presbyterian Press, Shanghai, and at the Tract Depôt, Peking.

The Rev. Mr. Corbett wrote as follows from Chefoo, on the 23rd of May:—"Mr. Leyenberger met me in the interior, and united in organizing a church of 152 members. They are building a neat little Church. Many of them have gone beyond their strength, I fear, in their contributions. There have not been great ingatherings, but there seems to be a healthy growth in many of our stations. The work at Chih Meh is full of promise. Our school work is telling not only on the Christians but on the outside world. The theological class enter upon the last term of the course next week at Chefoo. Pray for these men."

News from Corea tells of matters becoming rather critical regarding missionary work. The determination of the Roman Catholics to erect their new school, as they call it, in the centre of the capital, is exciting opposition which tends to involve even Protestant efforts. Much caution is being exercised, and it is hoped that this crisis may be passed successfully as have those in the past.

Last year 85,000 English and 119,000 American books were imported into Japan. In March of this year Mrs. Sasaki, Secretary of the W. C. T. U., and Miss Asai, appeared as the first Japanese women editors. This latter organization in Tokio numbered recently over 250 members, and is actively circulating translations of Mrs. Leavitt's Lectures, and other temperance literature.

THE ladies of the White Shield Union recently prepared a statement in Chinese regarding the efforts made during the past year to secure the discontinuance of the disgraceful examination of women in Shanghai, (without any efforts to cure those who prove to be diseased), and the certification of those who are pronounced healthy, and regarding the efforts made for the protection of little girls from lives of infamy within the Foreign Concessions, which has been published both in the *Shên Pao* and *Hu Pao* and is attracting the attention of thoughtful Chinese. It seems almost incredible that Christian Municipal Councils can have refused to act in these matters, and it is a revelation of the state of foreign public sentiment here, which is not encouraging.

WE learn that on the 14th of May Dr. C. C. Baldwin celebrated the completion of the fortieth year since his first arrival at Foochow.

AT this late day we learn from *The Missionary Herald* that "during the Week of Prayer all the Peking Churches divided themselves into two bands, inasmuch as no one chapel would hold all who wished to meet. About five hundred were present at the meetings."

DR. TALMAGE wrote, on the 25th of May, of the three days' examination of students and unordained preachers under the care of the three missions, which have, he says, been very profitable in times past.

Gleanings from Home Papers.

THE Rev. Mr. Goforth, though a missionary of the Canada Presbyterian church, is supported by the present and former students of Knox College, Toronto, of which he is a graduate. Besides giving themselves, Mr. Goforth has given $500 and Mrs. Goforth $3,000 toward the erection of mission buildings, etc., at Kai-feng Fu, where they are hoping to establish themselves.

TWO Chinamen at Foochow, one a Christian, the other a heathen, had their eyes operated upon for cataract. After the bandages were removed and they were allowed to be in dim light, the Christian held a praise meeting with his fellow-Christians. His eyesight was restored, and he became a preacher. The other held a feast, drank whisky, and ruined his eyes beyond recovery.

THE *Christian*, of London, contains the following letter from brother W. F. Oldham, of Singapore: "We are busy in the Master's service and his blessing rests upon us. We have now 240 boys and 70 girls in our combined day and Sunday schools. I have recently baptized a young Malay woman and three Tamils—one of these a very intelligent ex-preacher of Sivaism. He seems to be very earnest. I am organizing a small Tamil church, and amid the abounding drunkenness of the Tamils I rejoice that ours will be an *abstaining* church. We here reap fruit sown by our

American brethren in Jaffna, Ceylon. I am about to receive a score of members into the church, some of them converted from Romanism, some from heathenism, and all, I trust, to God."

A VERY appreciative article appears in the *Religious Herald*, of Richmond, Virginia, regarding Dr. Yates, from the pen of the Rev. W. Royall. Among other things, Mr. Royall says, "He did not like to see teaching, whether of English or of science, or any other thing, take the place which he conceived belonged to the Gospel of Christ. Without discussing the question as to whether he was right in every application of his views or not, there can be no doubt that his convictions were honest, and that he leaned to the safe side."

Contemporaneous Literature on China.

Ancient Porcelain: A Study in Chinese Mediæval Industry and Trade. F. HIRTH, Ph. D. "Journal of the China Branch, R. A. S.," Vol. xxii. Nos. 3 and 4.

Au Tonkin. P. BONNETAIN. Paris, 1888. 18mo, 3/6.

Deux Années au Tonkin (1884–86). G. BAUDENS. With illustrations. Paris, 1888. 8vo, sewed, pp. 23.

Evolution of the Chinese Language. As Exemplifying the Origin and Growth of Human Speech. J. EDKINS, D.D., London: Trübner. 8vo, 4/6.

Formosa Notes on M.SS., Language and Races. Including a Note on Nine Formosa M.SS., by E. COLBORNE BABER, H. B. M.'s Chinese Secretary, Peking. With three plates. By TERRIEN DE LACOUPERIE. Hertford: Stephen Austin and Sons. 5/-

GRIFFITH JOHN, *Founder of the Hankow Mission, Central China.* By WM. ROBSON, L. M. Society. London: Partridge. Cr. 8vo, pp. 60. Many illustrations. Cloth extra, 1/6.

La Religion Nationale des Tartares Orientaux, Mandchous et Mongols, comparée à la religion des anciens Chinois, d'après les textes indigènes. Avec le rituel tartare de l'Empereur K'ienlong. By CH. DE HARLEZ. Paris, 1888. 8vo, sewed, pp. 216, 7 plates. 6/-

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Textes faciles en langue Chinoise publiés par la Société Sinico-Japonaise. Paris, 1888. 8vo, 6/-

The Chinese in Australia. By SIR JOHN POPE HENNESSEY. "Nineteenth Century," April, 1888.

The Chinese Oriental College. By F. HIRTH, Ph. D. "Journal of the China Branch R. A. S." Vol. xxii. Nos. 3 and 4.

The Great Yellow River Inundation. By C. F. GORDON-CUMMING. With Chinese Map. "Leisure Hour," March, 1888.

The Long White Mountain; or, A Journey in Manchuria, with some Account of the History, People, Administration and Religion of that Country. By H. E. M. JAMES, of H. M.'s Bombay Civil Service. With a Map, 10 full-page illustrations and 28 illustrations in the text. London: Longmans. 8vo, 24/-

Through the Yang-tse Gorges; or, Trade and Travel in Western China. By A. J. LITTLE, F.R.G.S. With Map. London: Sampson Low. 8vo, cloth, 10/6.

Turbans and Tails; or, Sketches in the Unromantic East. By A. J. BAMFORD. London: Sampson Low. Cr. 8vo, 7/6.

Diary of Events in the Far East.

April, 1888.

21st.—Sir Thomas Wade elected the first professor of Chinese at Cambridge University.

25th.—A party of Chinese jade stone seekers attacked by a gang of Kachen robbers about a day and a half from Mugung, N.W. of Bhamo. Two Chinese killed and one Burmese and one Chinese wounded.

May, 1888.

16th.—Death of the celebrated Tartar General Shan-kow, at Foochow.

20th.—The Emperor and Empress of China move to the "Southern sea," south end of the lake, Peking.—The N. Y. K. S. S. *Takasago Maru* leaves Yokohama with 1,079 emigrants for Honolulu.—A fearful storm on the Yangtsz, in Hoopeh Province; many junks wrecked, with rafts of timber and bamboos.—The principle living descendant of Confucius, with rank of Duke (Jen Shêng Kung) paid several calls in Peking, attended by a large retinue.

22nd.—2,000 Thibetans attack the British camp at Lingtu, but are repulsed with heavy loss.

24th.—Twenty-two Chinese criminals extradited to the Chinese authorities by the government of Macao in accordance with the terms of the new treaty.—Logan, who was sentenced to seven years imprisonment for shooting a Chinese at Canton, released at Hongkong.

25th.—John Butler Maddon, clerk in the Chinese Protectorate, Singapore, sentenced to twelve months rigorous imprisonment for receiving bribes from Chinese.

29th.—The Peak Tramway in Hongkong opened to the Public.

10th.—Large fire at Tung-ka-doo, Shanghai, 180 houses destroyed.

June, 1888.

1st.—Major Brothers' match factory on the Soochow Creek, Shanghai, destroyed by fire. Several lives lost.

2nd.—Tremendous hail storm at Yangchow, much damage done to the barley crops.

4th.—Grand banquet given to Duke Jen Shêng by officials in Peking.

7th.—Strong gale on the coast; at Shanghai several junks damaged, and a foreign steamer broke adrift from her moorings.

9th.—Rev. Evan Bryant, agent of the British and Foreign Bible Society, arrives at Newchwang, having accomplished the first voluntary journey on record from Seoul, Corea, made by a foreigner.

11th.—Two ratepayers elected members of the reconstituted Sanitary Board, Hongkong, this being the first time in the history of the colony that residents were allowed a voice in their affairs.

12th.—Two young Chinese, brothers, accidentally shot, one fatally and the other slightly, at the rifle butts by members of the Shanghai police force.—A large steam-launch, the *Chao-hai*, built by Farnham & Co., Shanghai, to the order of the viceroy of Chihli, launched; christened in European style by the Taotai.

Missionary Journal.

BIRTH.

At Amoy, May 29th, the wife of J. Otte, M.D., Am. Ref. Ch. Mission, of a son.

DEATHS.

At San Francisco, April 20th, the wife of Dr. Graves, of the Southern Baptist Mission, Canton.

At Kinkiang, May 25th, 1888, Cecilia, wife of James J. Banbury, of the Meth. Epis. Mission. Aged 29 years.

ARRIVALS.

At Shanghai, June 1st, Dr. W. W. Shrubshall, for Methodist New Connexion, Shantung.

At Canton, January 10th, Miss Henrietta North, for American Baptist Mission (South).

At Canton, May 2nd, Miss Nellie E. Hartwell, for American Baptist Mission (South).

At Shanghai, June 22nd, Miss Cushman, of M. E. Mission, Peking.

At Shanghai, June 25th, Miss J. E. Lyon, for Wesleyan Mission, Hankow.

DEPARTURES.

From Shanghai, May —, Rev. R. W. Stewart and family, C. M. S., Foochow, for Europe.

From Shanghai, June 3rd, Rev. John Neal, of C. M. S., Hangchow, for Europe,—invalided.

THE

CHINESE RECORDER

AND

Missionary Journal.

VOL. XIX. AUGUST, 1888. No. 8.

"The Light of Asia and the Light of the World," By S. H. Kellogg, D.D.—A Review.*

BY D. Z. SHEFFIELD.

THE motive of Dr. Kellogg in writing this interesting and instructive book is given by him in his introduction, and sympathy with that motive has prompted the following review. He says: "There is reason to believe that a large class even of Christian people, have a most exaggerated idea of the excellence of the great non-christian religions, and the extent to which their teachings agree with those of the Gospel of Christ." It was the wish to correct the widespread misconception of the likeness between Christianity and Buddhism that prompted him to write the book under consideration. The reader does not proceed far in it before feeling that he is being guided in thought by a man thoroughly conversant with his subject, and honest in his purpose to give credit to Buddhism for all that is true and good in it, whether as a system of religion or of ethics. But while treating Buddhism with the utmost candor, he announces in the outset that he is writing for a purpose, and not from the standpoint of religious indifference. He urges that he has a right to take his stand upon the ascertained truths of Christianity in his investigations of the teachings of other religious systems. The astronomer does not ignore the facts already

* The following paper is a summary of the first four chapters of Dr. Kellogg's "Light of Asia and the Light of the World," giving the results but not the processes of the discussion. Thoughts of the writer have sometimes been introduced without sharply distinguishing them from the thoughts of the author he is following, but such passages have only been introduced to make emphatic some important truth by giving it further application; and it is hoped that in no passage the conclusions of the author have been misrepresented.—D. Z. S.

in his possession in his further study of the heavens, but makes those facts the basis of his researches; so the scholar should use the accepted facts of Christianity in studying other religions. To reject truth already in possession is to disqualify one's self for the discovery of further truth, or to discriminating truth from error.

The first chapter is devoted to pointing out the chief causes that have operated to made Buddhism attractive in western lands. The first enumerated is the presumption in favor of a religion which has propagated itself by persuasion, and not by force, and gained control over the religious convictions of such vast multitudes of men. Buddhism has secured the largest *vote* of humanity in its favor, and many men are disposed to decide the question of truth or error by the largest show of hands. Again: "Buddhism recognizes no eternal being, only an eternal becoming," (Koppen). It teaches, "That all that is, is simply the result of an evolution from a previous state of things, as also that state of things from one before, and so on, by an eternal process, of which a beginning is not even thinkable." Such teaching is pleasing to many men in western lands who see in it an essential harmony with the doctrine of evolution, which excuses men from believing that "in the beginning God created the heavens and the earth," that he formed man's body out of the dust of the earth, and breathed into it a living spirit. The teachings of Buddhism are in harmony with the natural dispositions of men to glory in man, in his powers and achievements. Christianity humbles man with a profound sense of guilt in the sight of God, and only exalts him through the road of repentance and trust in the Divine Saviour; but Buddhism appeals to man's natural inclination to save himself by his own works, to atone for sin by works of righteousness, and at last to make for himself a seat among the gods. Buddhism leaves no place for God in its teachings. It does not explain the cause of the eternal succession of worlds, and thus it finds sympathising apologists among the agnostic atheists of Christendom. Buddhism is pessimistic in its views of life. "Death is suffering; sickness is suffering; to be united to what is not loved is suffering; to be parted from what is loved is suffering; not to attain one's desires is suffering." Christianity makes suffering an incident of sin, and its counterpart is endless joy in a life of holiness. Buddhism makes suffering an incident of existence, and the goal of self-culture is to escape from its power in a state of unconsciousness. This sorrowful view of life awakens response in the hearts of many who have tasted of bitterness and disappointnent, and who are without that joy and hope which is begotten by a living faith in Christ.

Dr. Kellogg further enumerates the high order of ethical teachings set forth in the Buddhistic system as a cause of its attractiveness. He is disposed in this respect to regard Buddhism as standing alone among the various religions of the non-christian world. It is doubtful if he would have spoken so strongly had he been as well acquainted with the ethical teachings of Confucianism as with those of Buddhism. The two ethical systems have very much in common, and both have much that is in harmony with Christianity. On the whole, the Confucian ethical system is more symmetrical and healthy than that of Buddhism. It teaches men their duties in the ordinary relations of life. It offends against Christian ethics by not tracing the grounds of human obligation to their ultimate source in God; but while Buddhism equally fails in this respect, its teachings, if practically carried out, in magnifying the duty of retiring from the world to escape its evils, and to make progress in virtue, would prove more deranging and disintegrating to society than those of Confucianism, and so less in harmony with the true standard of social ethics. Buddhism was, still further, a revolt against the Brahminical system of pretended revelation, and thus commends itself to men who are disposed to reject authority in religion, who regard human reason as the only true guide in life, and look upon faith in the supernatural as superstition. Again, there are certain analogies in the history and doctrines of Buddhism and Christianity which have been seized upon with gladness by men who wish to degrade Christianity from the supreme place which it assumes as the one true religion, to the humbler place of one of the great religions, performing along with others its part in the spiritual elevation of the race.

The second chapter is occupied with the discussion of the comparative historical value of the Buddhist and Christian Scriptures. The time of the life Christ is fixed and certain. A large company of disciples received their instruction directly from His lips. The story of Christ was written down by men who had special opportunities to learn the exact truth, in the time, and with the approval of living witnesses to the correctness of their record. If the time of the life of Christ were a matter of uncertainty, if the disciples who recorded his life and teachings received their information not directly but by tradition, which had been subject to the corruption of oral transmission for one or two centuries, the credit of the witnesses to the life and teachings of Christ would be greatly weakened. But the date of the life of Buddha is a matter of uncertainty among the best scholars. Many scholars follow the southern school of Buddhists, and fix the date of the death of

Buddha at 543 B.C. Other distinguished scholars give later dates; Müller, 477 B.C.; Rhys Davids, 410 B.C.; Weber, 370 B.C. Thus there is an uncertainty of one or two hundred years as to the time of the life of Buddha. Yet further, if we accept the latest date proposed by scholars for the death of Buddha, there yet elapsed a period of over three hundred years before the teachings of Buddha were committed to writing by his disciples, (86–76 B.C). Again, Christ lived in an age of the world the very best known in ancient history, in an illustrious period in the history of Rome. The period was one of intellectual enlightenment, when men were tired of old superstitions, and were disposed to challenge the truthfulness of teachings propounded to them. Christianity was itself a protest against superstition, and invited the closest scrutiny of its doctrinal teachings, and its statement of facts. It did not appear as something suddenly dropped down out of heaven, but pointed to a long history of God's peculiar dealing with a nation which He had taken under special pupilage, and that history culminated in the fully authenticated life and teachings of Christ. In contrast with all this, the life of Buddha was in an obscure, uncertain period of Indian history, without contemporaneous history to witness to the propagation of Buddhism. Dr. Hunter in his article in the "Britannica" on India makes the external history to begin with the invasion of Alexander, (327 B. C.), and Lenormant in his "Ancient History of the East" omits India, for the reason, as he informs the reader, that his purpose was to write reliable history, but that in the present state of knowledge a reliable history of India could not be written. Thus the teachings of Buddha were orally transmitted for several centuries to disciples destitute of the historical instinct, but with vivid imaginations, leading to great diversity in the accounts of the life and teachings of Buddha; and the Buddhists themselves tell us that the canon was committed to writing to prevent hopeless corruption.

The conclusion is that while the New Testament Scriptures are of the very highest historical value as a record of facts and a truthful account of the teachings of Christ, the Buddhistic scriptures are of little historic value, as the student is compelled to trust to his critical judgment to discriminate between fact and fable. Christ's teachings were committed to writing by living witnesses of the highest order of integrity, many of them sealing their testimony with their lives. The evidence as to the life and teachings of Christ is more exact and complete than is the evidence as to the life and teachings of any ancient sage—for example, of Socrates or Confucius. These facts compelled acceptance in a critical age. Even the enemies of Christianity—Julian, Celsus, Porphyry—never called in

question the great outlines of the life of Christ as a religious teacher. But the disciples of Buddha have produced no reliable life of their master. Their love of prodigies has run riot in wild fancies as to his words and acts, and facts and fiction have been cast into a well-nigh insoluble mass.

The third chapter gives a sketch of the life and legend of Buddha. He was probably born five or six centuries before Christ, the son of a petty Indian prince. The accounts of his childhood and youth have no historical value, but Buddhist authorities do not attribute to him acquaintance with Vedic learning, in which Brahmin youth were educated. At twenty-nine years of age he was married to the beautiful Yasodhara, who bore him one son Ràhula. The exact causes which lead him to the adoption of the ascetic life may not be known, but it can be easily understood how the sight of poverty, sickness, and misery on every side operated on a sensitive and compassionate temperament, leading him to the solemn resolution to solve for himself and others the mystery of the world's sorrow. The end of all of his strivings was to discover the way that should lead to the cessation of pain. He sought in vain for instruction among the Brahmin teachers, and, failing in this, he took to a life of rigid penance and self-mortification, but all in vain. At length there came a decisive spiritual struggle, in which he believed himself to have solved the enigma of life, and to have discovered the way of escape from pain. It was then that he discovered "The Four Noble Truths" which form the basis of the Buddhist doctrinal system:—(1) Sorrow is inseparable from existence; (2) The cause of sorrow is "thirst," or "desire;" (3) The destruction of sorrow is effected by the destruction of thirst; (4) The way to this end is the eight-fold holy path. He now began his career as a preacher of his newly-discovered method to extinguish sorrow, but at first men were slow in entering upon the celibate and mendicant life, as it was seen that it would break up families, and, if strictly carried out, would put an end to society. It was necessary to make room in the system for families and business communities. This was done by promulgating a secondary system of observances which could be kept by the householder; and, though not leading directly to Nirvana, would improve the condition of the present life, and lead to better conditions for the attainment of Nirvana in the next life.

The life of Buddha has, therefore, almost nothing in common with the life of Christ, and much that is in the sharpest contrast. Buddha was born in riches, Christ in poverty. Buddha was born in marriage, Christ of a pure virgin. Buddha struggled long to

secure salvation from misery, Christ had no such struggle. Buddha died a natural death at a ripe old age, Christ died a violent death upon the cross.

The legend of Buddha abounds in records of miracles supported by no evidence, akin to the wild, superstitious fancies that have sprung up at a certain stage in the development of almost every ancient nation. Buddha, we are told, was originally a rich Brahmin living in a remote period of the past. He resolved to renounce his wealth and become an ascetic that he might attain to the state in which there is no rebirth, and therefore no sorrow. But his self-renunciation was, in its motives, in sharpest contrast with the self-sacrifice of Christ. Christ veiled his divinity, and chose a life of shame and humiliation, that he might bring men back to their true relation to God. Buddha gave himself to a life of temporary discomfort and self-denial that he might ultimately attain to self-exaltation, a kind of self-deification, the end of all effort being, not, as in Christianity, a life of eternal blessedness, but only an escape from misery. Five hundred births are enumerated as man, as god, as bird, as beast, before the estate of Buddhahood was reached. The circumstances of the last conception and birth abound with the most extravagant wonders that a prolific imagination could invent. When born he was placed upon the earth, and he walked at once and shouted, "I am the chief of the world." A venerable ascetic, Asita, seeing the heavenly hosts rejoicing, paid a visit to the new-born child, and prophesied that the misery and wretchedness of men would disappear, and at his bidding peace and joy would everywhere flourish. His youth was spent in the luxury of the palace, and it was sought to exclude from him all suggestions of pain and sorrow; but in spite of every precaution he learned of the world's misery, and that the end of life was weakness, decay, and death. He resolved at length to give up the palace and the kingdom, his wife and child, and discover for himself and for the world the way of escape from pain and woe. Mara, the prince of evil, appeared in the air to oppose his renunciation of the world, promising that he would soon become sovereign over four continents and two thousand islands; but he resisted the temptation, and set himself to the achievement of his purpose. After long years of struggle and failure the great day of victory came, but it was preceded by Mara's last and most terrible attack, to prevent the consummation of his purposed good. He sent against the Bodhisat a scourge of wind, of rain, of burning rocks, of swords and spears, of burning charcoal, ashes, sand, and filth, followed by a four-fold darkness; but he stood firm and recounted his good deeds, to which the earth testified with an awful

roar, and Mara was at last discomfited. The conflict was ended and it was followed by the apprehension of the long-sought-for saving knowledge, when the Buddha reached the end of desire, and so of misery. Filled with his suddenly attained perfect wisdom, he went forth to persuade men to follow him in the attainment of deliverance from pain and misery. In all these stories which cluster about the birth, the renunciation, and the illumination of Buddha, we are impressed with their extravagance and childishness, standing in entire contrast with the appropriateness and modest dignity of the stories of the birth, the temptation, the teachings and works of the Divine Redeemer.

The fourth chapter is occupied with the discussion of the legend of Buddha and the story of Christ. Dr. Kellogg discusses in a very candid and scholarly way the question as to whether Buddhism had any influence in Palestine before the time of Christ. He quotes from many authorities on the subject, and his conclusion is that there is no evidence of such influence, either in the history or the literature of the time. He quotes from Prof. Kuenen as saying: "I think that we may safely affirm that we must abstain from assigning to Buddhism the smallest direct influence in the origin of Christianity." Mr. Rhys Davids also says: "I can find no evidence whatever of any actual and direct communication of any of these ideas common to Buddhism and Christianity from the east to the west." There are no traces of Buddhism in Jewish literature before the time of Christ, no evidence that Buddhism was known in the Roman Empire at the time of Christ. The name of Buddha is not named by any Roman author until Clement of Alexandria. The Gospels were written by personal witnesses of the teachings and works of Christ, and there was no time for the facts of his teaching and works to have been corrupted by Buddhistic legends. Yet further, there was no motive for inserting such foreign legends. They were never accused of this by their ancient enemies, who were ready to turn every possible weapon against Christianity. The alleged coincidences either in incidents or teachings between Buddhism and Christianity are natural and appropriate to the time and circumstances as they stand recorded in the Gospels, and the mere fact of coincidence is not sufficient to attribute to them a foreign origin.

There no likeness between the previous existence of Buddha and Christ. Christ dwelt in the bosom of the Father, in the glory of his eternal Divinity. Buddha passed through a multitude of transmigrations; eighty times as ascetic, fifty-eight times as king, twenty four times a Brahmin, twenty times the god Sakka, forty-

three times a tree-god, five times a slave, once a devil-dancer, twice a rat, twice a pig.

Christ was born of a pure virgin, but the attempt of some scholars to prove that Buddhistic authorities attribute virginity to the mother of Buddha is not confirmed by candid investigation, and is contrary to the most ancient traditions. The further attempt to prove that Buddhistic writings teach that Buddha was conceived by the Holy Ghost must also be set aside.

A neighboring king, Bimbasara, we are told, was advised to destroy Buddha while yet a youth for the safety of his kingdom, but the king refused to molest the young prince. This incident has been pressed by men of a lively imagination into likeness to the incident of Herod's seeking to destroy Christ.

Dr. Kellogg criticises with just severity the author of "The Light of Asia" for not infrequently describing the story of Buddha, using language nearly coincident with that of Scripture, and thus leading the reader to infer that the writers of the gospels were borrowers from Buddhism in these passages, while in fact they seem to be the pure creation of the imagination of the poet, with nothing corresponding to them in Buddhistic writings. Thus the aged Asita says to the mother of the infant Buddha,

> "A sword must pierce
> Thy bowels for this boy."
>
> "The lord paced in meditation lost,
> Thinking, alas! for all my sheep which have
> No shepherd; wandering in the night, with none
> To guide them. . . ."

There were certain incidental agreements in the life of Buddha and Christ which, however, differ so entirely in their circumstances and details that they can only be attributed to accident, without supposing that either Christian or Buddhistic writers were borrowers in what they related. Such was the fact of a fast by both Buddha and Christ before entering upon their ministry; their presentation in infancy; Christ's blessing by Simeon and Anna, and Buddha's blessing by the aged Asita; so there were occasional agreements in the form of teaching of Buddha and Christ and in illustrations employed. Thus Buddha said: "What is the use of plaited hair, O fool! what of the raiment of goat-skins? Within them there is ravening, but the outside thou makest clean." Again: "As when a string of blind men are clinging the one to the other, neither can the foremost see, nor can the middle one see, nor can the hindmost see; just so, methinks, Vasittha, is the talk of the Brahmins versed in the three Vedas." Presents were made to Buddha as to Christ at his birth, but the coincidence is naturally explained by

the prevalence of the custom of giving presents at the birth of persons of rank. The miracles ascribed to the life of Buddha and those wrought by the power of Christ present the strongest contrasts. Christ's miracles were deliberate and express exhibitions of Divine power, and were wrought as a witness to his mission, and further to symbolize important truths. The Buddhistic miracles were for the most part spontaneous prodigies of nature manifested at certain important epochs in the life of Buddha. They were grotesque and frivolous, and destitute of any ethical end. Christ refused to work miracles to gratify curiosity, but Buddha in an athletic contest threw an elephant sixteen miles, and caused a vessel to move up a stream as swiftly as a race-horse.

The temptations of Buddha and Christ have interesting points of likeness, but these likenesses have been exaggerated. Arnold in his "Light of Asia" mistakes the nature of the temptation of Buddha, making it a temptation to the sin of selfishness, and thus of similar ethical significance to the temptation of Christ; but the Buddhistic term thus misinterpreted means, "the affirmation of the existence of an abiding soul, or self" (Rhys Davids). So the language put by Arnold into the mouth of the tempter: "If thou be'st Buddha," is an anchronism, since Gautama did not become Buddha, "the enlightened one," until after the temptation. Arnold heightens the likeness of the temptation of Buddha to that of Christ by choosing those incidents which suggest similarity, and suppressing many others that in their grotesqueness and wild exaggerations are in utter contrast with the temptation of Christ. The story of the temptation of our first parents lingered in the traditions of many nations, and may have had its influence on the legend of the temptation of Buddha. There is an almost universal belief in evil spirits who employ themselves in preventing the accomplishment of that which is good; and thus there were natural causes for the legend of Buddha's temptation to have taken the form in which we find it, and there is no reason for assuming any borrowing in the account of either temptation.

The legend of Buddha's first sermon suggests a possible relation to the story of the day of Pentecost, though the divergence is so wide that the similarity may be only accidental; but if there were sorrowing it must have been on the part of the Buddhistic writers, since in the Buddhistic legend we can only see at best a wild distortion of the wonderful but unembellished story of Pentecost. Thus we are told that the worlds were left empty, as all the gods and heavenly beings came to listen to Buddha, and so crowded were they that a hundred thousand gods had no more space than

the point of a needle; and when Buddha spoke, "Though he spoke in the language of Magadha, each one thought that he spoke in his own language."

Dr. Kellogg, in discussing the question as to whether Buddhism could have borrowed from Christianity, points to the fact of the existence of a Syrian Church in India at a very early date, which, according to the tradition of that church, was founded by Thomas the Apostle. Still further, the truths of Christianity were widely propagated in India and China before the legend of Buddha assumed its final form; and when we remember on the one hand that early Christianity propagated itself among nations who had a quick historical instinct, preserving careful records of important events to posterity, and, on the other, that Buddhism propagated itself in a nation peculiarly destitute of the historical sense, leaving modern scholars to grope in almost hopeless confusion as to the exact dates and the precise facts concerning almost every question of interest, it becomes evident that the attempt to make Christianity a borrower from Buddhism has no justification in history. The motives that have led men to this line of argument, when traced to their springs, are the desire to rob Christianity of its assumed Divine origin, and to deny to it the supreme place as the one religion fitted to satisfy the highest spiritual wants of men. But the attempt is doomed to ultimate failure, and while Buddhism in the total outcome of its teachings is a mass of superstitions, starving men's spiritual natures with that which is not bread, Christianity will continue its glorious mission of breaking the bread of life to a famishing world.

TUNGCHOW, *April 24th*, 1888.

*The Duty of Christian Missions to the Upper Classes of China.**

QUESTION I.—DOES A DUTY EXIST?

BY REV. GILBERT REID, M.A.

IN the sphere of Christian Missions the predominating question of to-day is, "How shall China from throne to peasant be won to Christ, and how shall truth prevail?" Schools, books, the preaching-hall, evangelistic itineration, and the medical work, these

* A Paper read and criticised before the Presbyterian Mission of Shantung, Nov. 9th, 1887, and before the Missionary Association of Peking, January 27th, 1888. All valuable suggestions have since been incorporated in the Paper, and the author, out of awe for the learned critics, does not dare to insinuate that any mistakes at present exist.

are all answers to the question. There is a diversity, but all unity presupposes diversity. Let a glad well-wish be the feeling of every heart.

To the usual methods of mission work, we think the Rev. Dr. Nevius is right in suggesting another. "While most missionaries," he says, "give their chief attention to the middle or more illiterate class, a few feel a special call to attempt to influence the *literati* and officials; not only because they exercise a dominating influence on the masses, but also because they have been in general too much neglected."

It has come to pass, however, among Protestant missionaries in China, that not only there is a presupposition in favor of the regular lines of work, and a belief that these lines are best fitted to reach the common people; but also an unconscious feeling that all efforts on the part of missionaries to reach the upper classes are futile, and that any emphasis of such a work is contrary to the Bible and the direct object of Missions.

But who may be regarded as the upper class in China? Is the upper class different from the ruling class? In reply, it may be said that while the ruling class properly means only men in office, by the upper class is meant not only men in office, but all expectants of office, all men retired from office or possessed of official rank in their native towns, and who in China are classed as the gentry, and finally the *literati*, who, while found in the preceding divisions, are yet not confined to them. It is therefore plain that a class is termed "upper" for a reason, and that is influence, either from education, rank, or official power. The class which is in contradistinction to it is termed "lower," merely because its influence is inferior, first in quantity and thus, probably, in kind. This difference is manifestly one of nature, of society, and, temporally at least, of Providence. There being such distinctions, he only is wise who carefully notes them.

In considering the bearings of Christian Missions on the upper classes of China, the first question that arises is, "Is there a duty?" To answer aright this question, not only should arguments in support be presented, but the objections of opponents should be examined.

The first objection against special attention to the upper class, is that the Scripture seems to give special attention to the *poor*. There is hope in the work, "The poor have the Gospel preached to them," but this is due not to a superiority of the poor, but to a recognition of the rights vouchsafed by Christianity not only to the favored, but to the unfortunate and neglected. Whoever is

neglected, whoever is lost—not whoever is poor—has a claim on Christianity. One counselling us to know no man after the flesh will oftentimes by practice, if not by theory, draw attention especially to the poor. Christ, however, came to save, not the poor man, but *man*. In His ministry in Judæa he favored the poor, not because the rich, the rulers, and the learned, needed no favors, but because their favors were already abundant. "We sometimes speak and feel," says Rev. Phillips Brooks, "as if Jesus had only to do with the poor and needy. Yet Jesus was not simply the champion of the poor and sinful, He was the representative of humanity, in order that he might inspire humanity with love to God. He asserted the way in which a man shall be superior to the fact of poverty or the fact of wealth." Dr. Alex. Williamson, in referring to the *literati* of China, says: "It is of the very last importance that we direct efforts toward them. 'To the poor the Gospel is preached,' but not to the poor only. Our duty is to win China as a whole to the Lord, and till we win them we can never win China." What, then, is the principle? The common people as well as the upper classes, and the upper classes as well as the common people. One intimate with the upper classes should also show a friendly sympathy with the common people. Special attention given by one to a particular class does not imply a necessary restriction to that class. It is only because mission work in China has been largely confined to the masses, with only casual notice of the influential classes, that there seems a need of emphasizing the indebtedness to the latter, while acknowledging an equal indebtedness to the former.

The second objection is the fact that the lower classes are *more easily reached* than the higher. Being a fact, there is no denial of the fact, but only a denial of the validity of the objection. Difficulties may exist more with one man or deed than with another, but "the wise and active conquer difficulties by daring to attempt them." An attractive, wealthy young man came to Christ with a solemn question, and the answer was one of love as well as truth. From an after-remark, however, the disciples concluded that the rich more than others were excluded from salvation; but this idea of a low humanizing faith was shattered by an appeal to a Power unseen but not unfelt, "With men it is impossible but not with God." Spiritual life as it works in the heart of man, whatever his rank, is divine alone, but the presentation of truth is by the co-operation of human agency. Whether the upper classes of China are to become converts or not can be no criterion of our duty as heralds of truth. Starting with the preconception that in no respect can they be influenced for good, is raising a barrier between man and man, and

stretching a cloud between earth and heaven. In China, as once was true in Athens, Corinth and Rome, God may call "not many wise men after the flesh, not many mighty, not many noble;" but for the few called to-day, there springs the hope that by and by in the developed history of Christ's kingdom, "all kings shall fall down before him, all nations shall serve him."

A third objection is: We should not seek the upper classes, but wait for them to *seek us*. One of the oldest missionaries in China says in a private letter, "Mandarins and Buddhist priests are the most hopeless of the inhabitants of China. If they let us alone, we can afford to let them alone." In the intercourse of Western Powers with the nations of the Orient, or of Christian people with the heathen, the former have always shown a priority of approach, because recipients of prior favors. Waiting to be invited has never been the law of commerce or of missions. Furthermore, it should be remembered that if Chinese etiquette were adhered to by guests from abroad, the guests must be the first to pay respects. It was in such conformity to Chinese etiquette, with no aid of International Treaties, that the Roman Catholic priests, dressed in the garb of the *literati*, gained an entrance into the high ranks of society in the previous dynasty. Seizing all the opportunities that are more and more arising for respectful intercourse with the Chinese in power should not be left to merchants, engineers, speculators and diplomats, but is a reasonable duty of the Christian missionary.

The fourth objection is: As all work cannot be done, the most *important* should be done first. But, it may be asked, is work with an important class to be mooted as unimportant? Should the missionary seek to gain no influence over an influential class? The almost general statement of missionaries is, "The opposition we receive is almost entirely from the gentry and officials." If so, it is vitally important that by the wisest methods this opposition be overcome. Certainly non-attention is not a very high-minded policy. If the missionary ignores the influential, the influential will disparage, if not oppose, the missionary. "Fear to whom fear, honor to whom honor," will necessarily lead to a greater attention to, and higher respect of, the ruling classes.

A fifth and final objection is: The Gospel proceeds from the *bottom* up, not from the top down. In harmony with this idea, an American missionary, Rev. Andrew Gordon, in his intensely interesting volume, "Our Mission in India," says: "We have corrected some fundamental mistakes, and got down to the level on which Christ himself labored. Instead of beginning at the top, with our large cities, principal stations, and better classes, we have got down to the *Chuhrds*

and are beginning to build upwards." On the other side it is well known how another missionary to India, Dr. Alex. Duff, aimed by Christian educational work to reach the very highest. "It must never be forgotton," he said, "that while the salvation of one soul may not *in itself* be more precious than that of another, here is a prodigious difference in the relative amount of practical value possessed by the conversion of individuals of different classes, as regards its *effect on society at large.*" A practical man of the world, Henry M. Stanley, gave this advice to a Methodist Conference in America: "When you are going to settle down and locate yourself in that region [Congo] you must, first of all, have a proper introduction to the Emperor, and if you have a proper introduction to the Emperor, I think your happiness is secured so far as he can do it, and if you can convert him, no doubt you will be able to convert his people." When the followers of Francis of Assisi first went into Germany, they went without credentials, and met with failure. On their second visit they were fully supplied with letters of recommendation and a copy of the Pope's bull, which gave them a recognized character. The conversion of a nation to Christianity is the result of countless forces, direct and indirect, religious, secular and political, but all dominated by the higher force of Providence. Whether the high or low in any land shall first enter the kingdom of heaven, is all unknown to man, for the experience of one nation can never necessitate a similar experience in another, unless the conditions as well as the inherent law are the same. To all classes of society should love go forth and truth be taught, now affecting this one in one way and that one in another, now in much quietness and then through much tribulation, a multitude of thoughts, theories and agencies mingling and intermingling, until God, by a wise adjustment of cause and circumstance, in the fulness of time, leads His Son into the hearts of all men.

The reasons proving the duty of missionaries to the upper classes have already been evident in the examination of the objections. A few specifications should be stated to enforce the argument.

Firstly: Such obligation is the teaching of *Scripture.* Christ set the example in his death for universal salvation, and to this was shortly added the testimony of Paul, "I am debtor both to the Greeks and to barbarians, both to the wise and the unwise." Certainly there is here no countenance of indifference. In a letter to Timothy, Paul even give a special recognition when, after exhorting prayer for all men, he specifies kings and "all that are in high place." The reason given for this special recognition is no more than the one of general effect, "that we may lead a tranquil and quiet life." If the Chinese mandarin cannot be made a convert, let him be made at least a friend, if

not for the peace of the foreign missionary, at least for the peace of the native church. If religion and expediency do not enjoin a *special* attention to the upper classes, let us do no less than pay at least *equal* attention, because of their equal moral worth, and from the principle of universal indebtedness.

Secondly: A special attention, even, should be given to the upper class of China because in harmony with the *universal sentiment* of the nation. Chinese custom and Confucian teaching are imbued with the ideas of the precedence of the superior—filial piety and fraternal submission. Minor officials follow the beck of their superiors. The people conform to the wishes of the gentry. From the Provincial capital radiate influences throughout every district of the Province, while the toleration or disfavor of Imperial authority affects mission work throughout the Empire. Wherever possible, those high in power should be influenced, and naturally a salutary impression will be made on all beneath. In China it is not democracy, but monarchy and aristocracy combined. The constitution of society is different from that in our Western lands, since, in the latter, individualism is more highly developed, while in China it is restricted, social obligation binding the multitude to uniformity, and national custom of long standing enforcing reverence to all who are above. Therefore, Paul would say here, as once he said in the Roman Empire, "I am made all things to all men, that I might by all means save some."

Thirdly: The upper class of China should be influenced for the *sake of the lower*. The Christian Church at present in China is almost wholly recruited from the common people, but the peaceful security of the church, the home, and the individual, is largely dependent on the spirit and action of the mandarins and gentry. The words of Sir Rutherford Alcock on this point have much of truth: "The hope of establishing Christianity in China without first enlisting on its side the sympathies and good-will of the higher and educated classes is, I fear, entirely chimerical." While opposition and persecution can never silence the lips of truth or crush the Christian's faith, it yet should be the desire of the missionary, not only from reasons of compassion, to relieve the native Christians of their sufferings, but for the sake of truth to relieve them of the aspersions cast upon them, and to lead their foes, who are especially the foes of the foreigner, to a correct understanding of the Church's intent, and to an appreciation of the prophet sent from God. Plans for the amelioration of the poor and suffering, reform of the vicious, correction of national abuses, and the gradual elevation of the masses, need the countenance and co-operation of the influential. The foreigner or the native Church alone can never effect these national measures. Men of power, native to

the soil but progressive in spirit, must be imbued with Christian principles, though without the pale of the Church. Then will plans, otherwise impossible, be successfully executed.

Finally, the missionary should exert himself for the upper class, for it is in his power alone to meet the *felt needs* of this class and satisfy the highest aspirations of heart and conscience. There is not a progressive man in all China but feels disgust for the vast intricacy of corruption in the political system, and longs to find a remedy peaceful and yet powerful. The apparent craze for material prosperity —for gun-boats, arsenals, rail-roads, and scientific apparatus—only bespeaks the deeper dissatisfaction with existing defects. The church of Christ comes with all science and knowledge, with the loftiest purposes and the purest aspirations, and is willing step by step and line upon line to save the nation as well as men. Though Christian teachings are largely rejected by the ruling classes, while the accompaniments of Christian civilization are praised and adopted, yet the missionary knows well that no true prosperity can be gained without a recognition of the Divine and an allegiance to the Divine commands. Confucianists, while exalting their doctrines, yet seek ever and anon for peace from Buddhism and Taoism, and many, even among high mandarins, failing here, enter the ranks of some secret sects. The restlessness of Chinese thought to-day can only be satisfied by the lofty teachings of Christ, who ever aimed, as we should aim, to give grander glimpses of truth, when all may see

> "One God, one law, one element,
> And one far off Divine intent,
> To which the whole creation moves."

Christianity was meant for man, as man was meant for God. Christianity, as it works, is sometimes imperceptible, like those quiet changes of atmosphere produced by winds blowing in distant places; and again it comes with conspicuous power, like the mighty commotions of winds and clouds, rushing around and over us. Whether early or late, all thought and all souls are touched by the mysterious influences of the Divine and Unseen, and it remains for the Christian missionary to marshal the forces of Truth together, and by their mighty combination to reveal the length and breadth, the depth and height, not only of God's wisdom and power, but of God's love.

(To be continued.)

Answer to Criticisms on "The New Testament in Chinese."

BY ONE OF THE PEKING TRANSLATORS.

THE author of these criticisms is so far wrong that he will never persuade any zealous missionary to adopt his views. He thinks the New Testament in the Chinese language "is to be for the church," and "the church has to make its vocabulary in China as it had to do in Corinth, in Italy and in England." Nothing will satisfy this critic, who withholds his name, but a Hebraistic phraseology in Chinese, formed on the same principles as the Christian phraseology of the Latin church and of the English church.

To carry out this object he must have new Missionary Societies and new Bible and Tract Societies, whose aim will be more philological than practical. He must have the Christian church stirred up to see the importance of a philological crusade and to subscribe large sums for this purpose. The present organizations will not undertake the reformation of human speech on this large scale, they having in view a much more important object than this, that is to say, the formation of Christian churches of regenerated men among the heathen nations, each using in worship the tongues in which they were born.

The Bible Societies and Missionary Societies have never said a word yet in their correspondence to encourage the adoption of the principle that translations should be made not for the *nation* but for the church, because they wish each of the nations to know what the Word of God is. No one at home would support any such radical change is the *modus operandi* as this critic desires. He thinks that Coleridge and Dr. Anderson would be upon his side, but they would refuse to support him. This is quite clear in the case of Dr. Anderson, who stipulates for "reason and common sense" in interpreting Scripture.

The tendencies of the critic's mind are shown by the partiality he exhibits for "a one man translation." None of the Bible Societies or the Missionary Conferences which have been held in various countries and cities have yet enunciated the principle that committees of translation are not to be expected to do their work well. Our critic's views will fail of appreciation in any quarter if he thinks that novelties as novelties are likely to command support among practical men.

Is it not a novelty that in the words *εις κρίσιν ουχ ερχεται*, John v. 24, our Lord meant to say that believers "shall not stand in the dock"? Is it not against the analogy of Scripture, and doctrinally objectionable? And can it be taught in this form to the Chinese?

He condemns the Peking Committee for their rendering of this verse, and then he praises Mr. John's rendering. Yet I find that the rendering is precisely the same in the two versions throughout this verse, except that Mr. John has omitted *c'hien* in the term *c'hai c'hien*, "send." The copy I use of Mr. John's version is dated 1887* so that probably he has abandoned some rendering which he had adopted in an earlier edition, in favour of the Peking rendering. Such an instance is a warning to the critic in more ways than one, and should lead him to suspect that there is something radically wrong in his principles of translation.

Our critic uses a frightfully strong expression in commenting on the Peking rendering of John iii. 36. "Such trifling more than borders on blasphemy." "Mr. John's translation is faithful and successful." Will the reader believe it, there is no ground for making a difference between the two renderings. The critic's mind is on the phrase "He that believeth on the son *hath eternal life.*" This in the Peking version is, in John v. 24, 有永生, and in verse 39 of the same chapter. In iii. 36 it is rendered 得永生. Sometimes 有*yeu* "have," and at other times 得 *te* "get," are used for the phrase "have eternal life." The same is true of Mr. John's usage. He sometimes uses "have" and sometimes "get," and he had the Peking version before him. Hence there is no ground for partiality in the one case, or for strong condemnation in the other. Mr. John approves and adopts the Peking principles of translation introduced in the Delegates' version. Thus, on examination, the critic's charges vanish into thin air. The earnestness of his conviction in regard to unsafe principles of translation in the existing versions, and the need of a change in those principles, does not appear to have any good foundation.

* In the Wen-li version by Mr. John of 1885 he has "have" eternal life. For "coming into judgment" he has the common phrase *Shen p'an*, which our critic evidently likes because it seems to resemble his term "stand in the dock," but Mr. John now prefers, and rightly so, *ting tsui* 定罪 for *krisis* here.

*Work and Needs of Our Society.**

BY REV. CHAUNCEY GOODRICH.

WHAT is a tract? Our present conception of a tract and of the work of Tract Societies is much larger than formerly. Time was when we were not in love with tracts. Our thought of a tract, taking color from experience, was a solemn-looking leaflet or booklet,

* Paper read before the North China Tract Society, May 23rd, 1888.

containing a very solemn warning and appeal, and presented by a more solemn man with a sepulchral voice and a grave-stone face. Its greeting was somewhat like the greeting of those old monks, who kept skulls for their cheerful companions and the adornments of their rooms, and whose morning and constant salutation was, "Brother, we must die." "Yes, brother, we must die."

Now, nothing is more solemn than life, nothing more certain than death, and nothing more momentous than the issues of life and the awards beyond. Doubtless it is a legitimate mission of tracts to startle slumbering consciences with some lightning flashes of solemn truths. A soul will not be arrested, and turn from sin to God, from persecution to preaching, save by a sudden brilliant light shot across his path from the open heavens. This is, however, but a part of the mission of tracts. Even in those tracts intended to turn men to a new life, the truths of the Bible must be presented in a great variety of form, to win the manifold variety of minds. We in China have only *begun* to occupy the field of persuasive tracts, and we shall welcome effective tracts, whether in the form of narrative, dialogue, experience, brief sermons or homilies, argument, appeal, or any other legitimate method by which light from other worlds can be flashed into the darkened mind and hardened heart, quickening it to the great resolve to live an upward moving life. But these tracts will not always be outwardly solemn. They will often be most interesting and entertaining, and gain multitudes of readers and of hearts, by a *peculiar* power of telling the old new story. Such tracts must be *born*. Men often suppose that tracts are an inferior kind of literature, which any one may sit down and turn off in a few leisure hours. In fact, nothing in the whole range of literature is more difficult than the writing of a good tract. And, we repeat, it must be born. We need a dozen tracts that shall be written by an inward and spiritual necessity, and that shall have a mission in China, such as the "Dairyman's Daughter" and "Come to Jesus" have had in England and America.

In China, as in every heathen country, there is little room for tracts directly and only persuasive. Every tract with a mission to save souls must contain enough Christian truth to fasten itself on the mind, and form a sufficient argument for forsaking the old life, and accepting a life so entirely new. All which is saying that tracts must not only be filled with Bible motives, but with Bible facts and doctrine; must be stored with instruction as the substantial basis of persuasion. Hence the usefulness of such tracts as "Evidences of Christianity," "Guide to Heaven," "Village Sermons," and "The Two Friends."

Here, at once, a field is opened for tracts, which in Christian countries is largely occupied by the home, the school, and the pulpit, as well as by a host of Christian books, or books holding a certain amount of Christian influence. Here in China we must pour the light of the gospel into the brain and heart of a quarter of the world, and we need, not to speak of books, fifty million tracts for that purpose. The Bible question, How shall they hear without a preacher, may read, How shall they know without a tract? Where are the preachers for the three hundred and fifty millions in this continental land? Preach? Yes, we must "preach, *preach*, PREACH,' and open the sealed heavens to as many as we can. But our tracts can reach much farther than our voice.

But some—probably none among us—may say, "What need of tracts when we have the Bible itself, the pure blessed word of God. Scatter the Bible! Sow the land with Gospels." Yes, and so say we. Scatter the Bible. Let men learn of the Book from the Book itself. Do not think to fill the heavens with stars, and live without the sun. Yes, men must have the Bible. But men who are utter heathen need tracts to assist in *understanding* the Bible. Long observation teaches that a Bible, or even a Gospel, needs a tract accompanying it, explaining in simple language its meaning and its drift, to make it readily intelligible to a mind upon which light from above has never shone. So much has this been urged by Missionaries and Bible distributers, that, at length, the great Bible societies of England and America allow the giving of a small tract with a Bible or portion. This tract often becomes the key that unlocks the Bible. It does, in part, the work of teaching which has been done for us in multitudinous ways from childhood, by parents, pastor, friend, guide. The tract *is* mother, teacher, pastor, friend, guide. It helps to clear away the clouds and mist of dense spiritual ignorance, and reveal the blue sky and the glorious sunshine.

But the work of Tract Societies, and of our Tract Society, is by no means limited here. We must do the work which is largely done in the west by private publishing houses. We must print Apologetics, Commentaries, books on the Evidences of Christianity, and on the Inspiration of the Bible, Harmony of the Gospels, Christologies, Hymn Books, Sunday School Quarterlies, Biographies. Christian Weeklies, and Monthlies. It seems to be the Society's legitimate work, and a magnificent work it is, to supply the beginnings of a Christian literature for China. We have almost no other source of supply.

Here we see at once, not only a sufficient reason, but a strong necessity for a Union Tract Society, concentrating in itself the

enthusiatic co-operation of all Christian workers. Thus only can we *begin*, in some sort, to meet the present pressing and ever-increasing needs for a Christian literature. While some tracts and books may still be published by the different Missionary Societies, the time is certainly past when each Society shall consider itself a tract society, to do its own little work in its own little way. We must all work unitedly for *China*. There appear no difficulties in the way of such co-operation impossible or impassable. The only mountain that meets us, the term question, has been bored with a tunnel. A little love and forbearance makes work together not only possible, but usually easy and delightful, while a little extra labor in changing a few types gives us the slightly varying editions our minds and hearts require. Meanwhile the Lord Himself looks kindly on, possibly not so much interested as we in the term question, and smiles His gracious benediction.

While my thoughts on the term question run much in the old channels, I do rejoice, yea, and will rejoice, that, with whatever terms the blessed gospel is earnestly and lovingly preached, God Himself gives the witness of His Spirit, and the seal of His blessing. How easy, then, it ought to be for us to work together with loving enthusiasm. Sometimes a society with an outlook on a grand future, and a magnificent work, ingloriously fails on account of uncanny criticism and mutual crimination. Let not our Society, for any similar reason, read backward in its history and set into the night. Let us resolve to see eye to eye, and work hand in hand.

What now are our needs? Perhaps our first need is for more thorough *unity and earnest co-operation*. For the largest, most harmonious, and fruitful work, we must exercise at times a spirit of sacrifice, being willing, for the sale of unity, to omit a phrase or an argument which we might desire to use, and always keep within that field, about as wide as the Bible, where we are united. We need more *enthusiasm* of co-operation. We must trust each other, love, bless, and pray for each other, and feel that, while we each have our work in our different societies, we have a large and important work together.

And we need, as has already been suggested, *new tracts*. Not that every Missionary should write tracts; certainly not that any one should sit down to write tracts simply from the feeling that tracts need to be written. But there ought to be men and women among us who shall feel a strong inward impulse to write, and who shall produce tracts to be read by millions. Let that impulse be prayerfully heeded, and let every page be written in the atmosphere and under the vitalising breath of prayer, with clearness, simplicity, and

with utmost care, representing the best the author can give, and tracts shall be born with a great mission. It is time we had some Chinese Biographies, exhibiting Christian living, praying, giving, working in China. It may be some immortal allegory shall be written, in which Christian truths shall have an oriental and Chinese setting and coloring, and which shall be read by all China. Probably some Chinese Bunyan must be born to write such a book. Meanwhile, what room there is for a great variety of books and tracts, among them tracts showing the sunlight beauty and reasonableness of Christianity, to bring this quasi celestial land nearer to the fairer celestial country above the stars.

We also need *more workers*. What a trite saying is this. It has been uttered so often that it affects us about like the phrase, "Man is mortal," that is, it scarcely touches the heart. Where is the celestial word that shall thrill the whole Christian world with a sense of China's need of workers. The Church is *playing* with China, like a child with a toy, instead of advancing like an army of conquest to save China. As for tract distribution, missionaries attempt something. We can doubtless do more. Meanwhile it would be a grand thing if the great Occidental Tract Societies, taking example from the Bible Societies, should find and commission a corps of men of faith and love, prudence and zeal, and a life grip upon this work.

Finally, we need *money*. I do not know how much money we have in our treasury, but it is always safe to say we need more money, just as it is always safe to say the laborers are few. There never were laborers enough since that plaintive strain, "The harvest is plenteous but the laborers are few," was uttered. And there never was money enough, save once or twice in the olden time, and when the church was still asleep to the world's needs. China has a large claim on the whole Christian world, and the Tract Society has its part, not a small part, of that claim. Give us money, men, tracts, and love, a love that shall possess us all and cement us together, and what may not this Society accomplish in the year, and in the years to come.

Historical Landmarks of Macao.

BY REV. J. C. THOMSON, M.D.

[*Continued from page* 321.]

1845. JUNE 5th. The U. S. Frigate *Constitution,* Commander John Percival, arrived off Macao, and on the 19th went up to Whampoa.

July. The French Bishop of Cochin China, long held a prisoner there, arrived in Macao, having been released by the French Commissioner Lagrené.

July 14th. Alexis Rameaux, Bishop of Szchuen, was drowned while bathing near Shalantsai, Macao. His remains were interred at St. Paul's on the 16th, with the usual honors.—*Repos.* xiv. 400.

1846. Mr. H. D. Margesson, son of Rev. Wm. Margesson of England, arrived. After a twenty-three years' residence at Macao and Canton he was drowned by the loss of the Steamer *Hayomaro,* near Yokohama, June 17th, 1869. To his memory there is erected a handsome tablet in the chapel of the Macao Protestant cemetery.

Joas M. F. do Amaral was inaugurated Governor.

October. M. Huc and M. Gabet, French Lazarist priests, arrived at Macao via Canton, six months after leaving Lhassa, the capital of Thibet, whence they were expelled by the Chinese government, and after three years' journeyings in the interior of the Chinese Empire.

"Two days afterwards we had clasped in our arms our old friends and dear brethren at Macao. For a long time we felt in the midst of them like men awakened from a deep sleep. We were astonished to see no longer around us the Thibetan, Tartar, and Chinese physiognomies, and to hear sounding in our ears only that beautiful native tongue whose harmonious accents made every fibre of our souls thrill with joy and our eyes gush full of delicious tears. France was still far from us and yet we seemed to have found it again. There was in the roads a French corvette, *La Victorieuse,* and we used to like to go and walk on the seashore merely to look at the flag floating at its mast. When we went to visit our little France, as we called it, we seemed to be breathing the air of our country and living in the very midst of it. M. Gabet, forgetting his infirmities and sufferings, left a month later and afterwards died on the coast of Brazil. After a tolerably long residence at Macao we ourselves set off once more on the road to Pekin, thus traversing China for the third time."—Huc's Travels in the Chinese Empire, ii. 398.

December 27th. Rev. Wm. Speer, M.D., and wife, and Rev. J. B. French, of the A. P. Mission, arrived at Macao. The latter engaging in labors at Canton spent the years 1856–8 in work among the Chinese at Macao by reason of the war. Mrs. Speer dying April 15th, 1847, was buried, with her infant daughter of five months' in the marble tomb adjoining that of Rev. Dr. Morrison in the Macao cemetery, and Rev. Dr. Speer, removing to Canton, returned 1849 to the United States, where he continued his labors among the Chinese.

1847. Sir John Bowring, LL.D., the eminent diplomat and great linguist, spent a time at Macao. He published an account of a visit to the hot springs of Yung-mak, and among many hymns and sonnets are these verses to Macao, which are engraven on the granite of Camoens' grotto:

"Gem of the Orient Earth and open Sea,
Macao! that in thy lap and on thy breast
Hast gathered beauties all the loveliest
Which the sun smiles on in majesty!
The very clouds that top each mountain crest
Seem to repose there lingering lovingly.
How full of grace the green Cathayan tree
Bends to the breeze, and now the sands are prest
With gentlest waves, which ever and anon
Break their awakened furies on the shore!
Were these the scenes that poet looked upon
Whose lyre, though known to fame, knew misery more?
They have their glories, and earth's diadems
Have wrought so bright as Genius' gilded gems."

1848–74. The notorious *Coolie Trade* appears to have commenced in the shipment of a hundred and fifty coolies from Amoy for South Australia in 1848; but soon afterwards grew to great proportions, with Macao as its centre. In 1854, when the Taiping rebellion was being actively carried on, this trade flourished owing to the multitudes thrown out of employment being eager to accept offers of the brokers to depart from the country and escape the evils they saw everywhere about them. So in 1855, when the rebels were defeated at Fatshan, thousands of their followers were glad to save their lives by shipping as coolies; but this lasted only a short time. In 1855 was passed the Chinese Passengers' Act, and something was done to regulate the trade so far as British shipping was concerned. About this time also, before all connection with the traffic was disallowed on American ships—such traffic being made a penal offence in 1858—occurred the *Waverly* tragedy, when four hundred and fifty coolies bound for S. America on board that vessel mutinied at Manila, whereupon the hatches were closed and some two hundred and fifty afterwards found suffocated. For this the officers and crew were confined in a Manila prison for upwards of a year and a half.

In 1856 an ordinance was introduced by the Macao Government regulating the terms of agreement between the emigration agent and the coolie.

April 30th, 1860. Another ordinance was passed establishing an official superintendence over the trade, which was still virtually an exportation of involuntary emigrants. The official Barracoon, "Casa d'Emigracâo" was often full of coolies about this period and brought, it is reported, a rental of $1,000 per month. With the local rebellion and foreign war under which China was now suffering, the province of Kwangtung had a special cause for just irritation against all foreigners in this trade. With its head-quarters at Macao, by 1860 it had become nearly the only business carried on there. When the trade of hiring Chinese as contract laborers to go to Cuba, Peru, and elsewhere, began, there was no difficulty in obtaining men willing to try their fortunes abroad. As rumors of gold diggings opened to their labors in California were spread abroad and confirmed by returning miners, the coolie ships were readily filled by men whose ignorance of outer lands made them easily believe that they were bound to El Dorado, whatever country they shipped for. The inducement for hiring them was the low rate of wages ($4 a month) at which they were willing to sell their labor, and the profits derived from introducing them into Western tropical regions. The temptations of this business became so great that within ten years the demand had far exceeded the supply. Seldom has the unscrupulous character of trade, where its operations are left free from the restraints either of competent authority or of morality, been more sadly exhibited than in the conduct of the agents who filled these coolie ships. The details of the manner in which natives of all classes—scholars, travellers, laborers, peddlers and artisans—were kidnapped in town and country and taken to Macao, were seldom known, because the victims were unable to make themselves heard. In this kidnapping trade round Macao the Chinese employed the fast-sailing two-mast "Shrimp boats." A brochure was published in those days by a Chinaman, in which it was gravely stated that the coolies were kidnapped and taken abroad to be bled to death and their blood made into *opium*. A detailed account was given of the horrible proceeding—how he saw the coolies brought out and knocked down in rows, and holes made in them to extract their blood and brains. Even wilder stories spread, so their reluctance to go abroad from this account was not to be wondered at.

The Allied Commissioners in charge of Canton took cognizance of these outrages, and upon the representation of Governor General Lao took vigorous measures for breaking up the trade at Whampoa; and

U. S. Minister Ward, with the efficient aid of Hon. G. Nye, U. S. Vice-Consul at Macao, did much toward repressing the trade, and caused its early stoppage on American vessels. He aided the Chinese authorities in February, 1860, in taking three hundred and seventeen men out of the American ship *Messenger* in order to ascertain whether any of them were detained on board against their will. Every one of them declined to go back to the ship, but it was not proved how many had been beguiled away on false pretences—the usual mode of kidnapping.

The coolies are of three classes: prisoners taken in clan fights (of constant occurrence in the western districts of Kwangtung), and sold to Chinese or Portuguese man buyers; villagers or fishermen forcibly kidnapped, chiefly by half-castes from Macao; and those tempted by agents to gamble at licensed establishments, who, on losing, surrender their persons in payment according to Chinese notions of liability. When in the hands of Chinese "crimps," by threats the coolie is forced to express assent to the questions of the Portuguese inspector, and is then handed over to a barracoon for from $7–10. Including head-money and working expenses, each coolie costs $25–30, and is transferred with contract for $60–70. Shipment, insurance, etc., raise the cost per caput to something under $200. At Havana the surviving "emigrants" at public auction bring about $350. For eight years of service the coolie is absolutely at the disposal of his purchaser, and suicides are frequent. But the illicit means for obtaining coolies at Macao is, however, what gives this traffic so hideous a character. During 1864–5 there were exported to Havana 10,722, and to Callao 13,674 coolies. In October, 1865, the ship *Dea del Mare* left Macao bound to Callao; on touching at Tahiti she had only 162 emigrants alive out of 550. On the 8th of March, 1866, the Italian ship *Napoleon Canevaro* left Macao for Callao with 663 emigrants. Stung to revolt on the following day, a scene of bloodshed ensued, during which the vessel caught fire and was destroyed; a portion of the crew escaped in the boats, and a few coolies were picked up subsequently floating on spars.

The lamentable condition of Chinese laborers in Peru was fully enough proven by their appeal for relief to their home government in 1868, though it could do nothing effectual to help them. On April 5th of the same year occurred the mutiny on board the Italian ship *Therese*, which left Macao for Callao February 2nd with 293 coolies. On the 4th of April, 1871, the ship *Don Juan* left Macao with 640 coolies on board. Two days later and when only fifty miles from port she was burnt to the water's edge. The master and crew, some forty-five in all, escaped in the ship's boats, and

fifty odd coolies were picked up by passing junks. The remainder, nearly six hundred, were burned alive.

On the representation of Dr. D. B. McCartee, the Shanghai Taotai and Nanking Viceroy took measures to being back the three hundred coolies rescued by the Japanese from the Peruvian ship *Maria Luz*, and, appointed for this service, Dr. McCartee and Judge Chen went to Japan in September, 1872, and for successful efforts the former was awarded a complimentary letter and a gold medal from the Chinese Government. Resulting measures led to the final abolition of the traffic at Macao.

The years 1873 and 1874 were marked by the abolition of the coolie trade at Macao, which since its rise in 1848 had been attended with many atrocities on land and sea. During these years attempts had been made to conduct the trade with some regard for the rights of the laborers, but experience had shown that to do this was practically impossible if the business were to be made remunerative. Driven from Hongkong and Whampoa, the agents of this traffic had long found shelter in the Portuguese harbor of Macao, from which semi-independent port they could despatch Chinese crimps on kidnapping excursions for their nefarious trade. When at last the governor closed this haven to its continuance, the Spaniards and Peruvians were the only nationalities whom the action affected; but Spain, falling back on her treaty of 1864, which gave her merchants the privilege of engaging coolies as contract laborers for Cuba, insisted that the coolie trade be allowed. The Yamun was advised not to admit this privilege until the harsh treatment of the laborers in Cuba had been inquired into. This was done in 1873, by means of a commission composed of three foreigners and two Chinese, who made as thorough an inquiry as the Cuban authorities would permit, and reported the results in 1874. They asserted that the majority of the coolies in Cuba "were decoyed abroad and not legitimately induced to emigrate," and since the dreadful disclosures which transpired in their report the trade has never revived. In 1877 the emigration stipulation in the Spanish Treaty was repealed. Peru, indeed, sent M. Garcia as its envoy to Peking to negotiate a treaty and obtain the right of engaging laborers, but this gentleman met with no success whatever.

The Portuguese rulers of Macao were unwilling to make a thorough investigation into the facts about this business until after the return of the commission sent to Cuba in 1873, and the disclosure of the inevitable evils and wrong inherent in the traffic. Then, through the representations and offices of Gov. de S. Jannario, and the urgency of outside sources, they put an end to it by a Proclama-

tion abolishing the Superintendency of Emigration, and ordering the barracoons closed after the 27th of March, 1874. For long years the chief business of Macao, during the twenty-five years of the existence of the Coolie Traffic, about 500,000 Chinese were deported. —*Middle Kingdom;* Mayers and Denny's *Treaty Ports;* Bowra's *Kwangtung;* &c.

July. The Spanish Embassy to Peking, Don Sinibaldo de Mas, Envoy Extraordinary and Minister Plenipotentiary, with his suite, were resident at Macao.

September 1st. A severe typhoon occurred, which occasioned a greater loss of life and passed over a greater area than almost any one before recorded. The centre of the whirlwind seems to have been near Macao. Some sixty-seven houses were demolished, upwards of eighty lorchas and boats lost, ten ships and schooners on shore in the harbor and much injured or lost, and more than a hundred Chinese and a number of foreigners were drowned.—*China Repos.* xvii. 540.

The Gospel the Only Hope of the Heathen.

BY REV. H. M. WOODS.

THOUGH not desirous of continuing the discussion of this subject further, it is necessary to notice briefly the remarks of "Hopeful" in his article on "Christ the Light of the World."

"Hopeful" does not meet the issue, but tries to "cut the Gordian knot" by ignoring the large number of texts which oppose his view, and by asserting that the two points mentioned in the previous article (viz: as to whether the heathen's good works are such as to procure "acceptance" for them with God, and whether God relaxes his requirements in dealing with them,) are "men of straw," and not the real issue. This assertion only shows that "Hopeful" cannot have read the "German Missionary's" article carefully, or he would have seen that these are, in substance, the very points to which that brother was reasoning. "Hopeful," moreover, forgets that it is around these two points, variously modified but still essentially the same, that the discussion concerning man's salvation has turned in all ages. A glance at Church History reminds us that ever since Job asked the question, "How should man be just with God?" every system of theology has had to handle these two questions in attempting the solution of the great mystery.

But not only does "Hopeful" ignore the texts which disprove his theory, but he does not give us any Scriptural support for his own view. He begins his article by several excellent texts which do not bear directly on the question, but when he comes to the point at issue we do not find a single text adduced, but only a quotation giving the opinion of Dr. Pusey on the subject. Surely this is not following the apostolic injunction of "giving a reason of the hope that is in us." The opinion of no man, however gifted, is worth anything, except as it is *drawn from Scripture;* and it is incumbent on him who states his opinion on a controverted point to give the texts which support every step of his argument. This, "Hopeful" has entirely failed to do.

The question of the salvation of infants is alluded to. This subject is foreign to the one at issue, and, moreover, we did not know there was any dispute about it. Infants and heathen are really in wholly different categories. The heathen are responsible agents; all agree that infants are not. Infants are not conscious of sin; the heathen are. The Bible says the heathen's condemnation is in this, that they violate their consciences, doing things they know to be wrong (Rom. i. 20, 32; ii. 15). But to the main point at issue—*have there ever been any heathen who have lived up to their light?* Here is "Hopeful's" great fallacy; he, and those who hold this theory, beg the question by assuming that there have been such heathen. They constantly tell us that "those who have faithfully followed the law of their conscience," "who followed the best inspirations they knew, because they trusted not in themselves, but blindly felt after God," "who have endeavored to do justly, love mercy, and walk humbly with their God," &c., will be saved. But this is just going round in a circle; it is merely saying that those who fulfil God's requirements will be saved. We all believe that; that the heathen will be judged according to their light, and that those who live up to their light will be saved. But have any heathen ever done this? *Scripture clearly teaches that they have not.* According to it, there never has been but one man on earth who lived up to his light who did not stand guilty before God, and he is the God-man, Christ Jesus. The Bible does not divide mankind into two classes as "Hopeful" and others do, the moral and vicious making one guilty, the other living up to their light; there is only one class—"ALL have sinned and come short of the glory of God." The inspired writers knew of the ancient sages and that there are virtuous men in every age, but they make no exception "to the law of sin and death." "There is none good; NOT ONE." They have all gone aside. "Every mouth must be stopped and all the

world become guilty before God" (Eccles. vii. 20; Rom. iii. 9–19). Opposed to this Scripture, and the testimony of human experience the world wide, what evidence is presented on the other side? Absolutely none. The only answer our friends can give is the unsupported opinion, "Surely there are a few?" "Are there not some who, &c."

So, too, on the subject of salvation without a knowledge of Christ, on one side there are texts, nay, whole chapters, to prove the necessity of a knowledge of the Gospel to salvation. There are the commissions to preach to every creature. The distinct statements that the Gospel is the means of awakening the dead sinner, of convincing and converting him. Especially is there that passage in Romans x. which teaches that outside of the Gospel there is no hope for fallen man. It is impossible for language to speak plainer. *Salvation only by faith; faith only by hearing; hearing only by preaching* (Matt. xxviii. 17–20; Acts i. 8; Acts ii. 17–40; Eph. i. 7–14; Rom. x). On the other side of the question what Scripture is shown? Not one text. How, then, claiming to take the Word of God as our rule of faith, can we hold this theory? We surely have no right to do so.

The truth is, the real "man of straw" is of "Hopeful's" making. The plausible picture of the heathen in the state of nature longing for the truth, seeking after God, earnestly desiring to serve Him, is purely fanciful. It is directly opposed to fact and to the teachings of the Bible. So far from longing to know and serve God, desiring to be saved, the Bible says, "The carnal mind is *enmity against God.*" The heathen are "*dead in sins,*" "loving darkness rather than light;" by nature hating God, rebelling against His law, not knowing Him nor caring to know Him (Rom. iii. 11; viii. 7; Eph. ii. 2, 3, 12–16; John iii. 19, 20). And how wonderfully are the words of inspiration confirmed by observation! We sometimes hear incautious missionary sermons at home telling of the heathen stretching out their hands as if longing to know the Gospel, longing to serve God, and as if the only thing that prevented them was lack of the means of grace. Yet how different their actual state! They are "dead;" there is no spiritual desire or endeavor; they are wholly indifferent to or actually rebellious against the truth. So far from not trusting in themselves, it is the very nature of the natural man to trust in self, to be wholly self-sufficient. They are satisfied with their own state and want nothing better; and all this is true of moral men, who exhibit certain social virtues to a high degree. It is only when the Almighty Spirit of God comes with sovereign grace and regenerates the heathen, giving life to the dead soul, making

him a "new creature," giving light to the blind, and delivering his will from the bondage of evil lusts, *then* new desires spring up in the soul, the man wills to be saved, the sinner forsakes self and longs for God,—and not till then (2 Cor. iv. 6; Eph. ii.; 1 Cor. vi. 11). Mark that this work the Bible everywhere represents as done through the knowledge of the Gospel. The sinner is awakened, convinced, converted, sanctified "*through the truth.*" So far from being saved without the Gospel, the Gospel message is the very means God has appointed to do this work. It, and it alone, is "the power of God unto salvation" (Eph. v. 14; John xvii. 17; Rom. i. 16).

It is perfectly true that "whosoever will" may be saved; but the sad fact is, the dead soul does not will. "Ye will not come unto me that ye might have life" (John v. 40). "Whosoever will" may come, but "no man can come except the Father draw him (John vi. 44, 65). It is true that any sincere desire after salvation will be satisfied, but the sinful soul will have no such desire till regenerated by the power of God (John viii. 36; Rom. viii. 21; Rom. vi. 16–23). The Bible teaches that to whom God gives the desire *He also gives the means of salvation.* All the heathen mentioned in the Bible *as seeking God found Him through a knowledge of his word,* and *that in this life* (Acts x. 36, 37, 42; xi. 14, 18; xiii. 26, 48; xvii. 30). Not a case of the salvation of heathen without faith in the gospel. If the means of salvation have not been given, we may be sure there has been no desire. This leads us to notice briefly the second great fallacy of this theory; viz., it assumes that morality in the heathen is an evidence of spiritual life in the soul. We are pointed to the virtues of the heathen and are told they are the work of the Spirit: and from this it is assumed that there is spiritual life in their souls and that God is leading them on to salvation. We reply, No: because the same measure of the Spirit and these same virtues are seen in those known to be impenitent and lost. The practice of morality can by no means be taken as an index of spiritual life within. This morality is often seen in those who hate God, and are the pronounced opposers of His Gospel. In fact, we know the Devil often uses morality to blind one's consciences, to harden their pride, and thus lead them further away from God.

Accoding to "Hopeful's" theory, the morality of Chinese Confucianists ought to be an evidence of spiritual yearnings in them, and we should expect them to gladly embrace God's truth the moment it is offered. But is this true? Take the best of them, the really amiable moral men, and mark their self-righteousness and quiet but determined opposition to the Gospel. Even when intellectually

convinced of the truth, "the carnal mind" is still "enmity." Thus it has always been. The most dangerous enemies of the Gospel have always been the moralists, from the time of Marcus Aurelius and Julian the Apostate downwards. Infidels at the present time are loud in their praises of virtue, and many of them lead moral lives: but do they love and seek for God, and have they spiritual life? It is important to observe that Christianity always leads to morality, but morality by no means always leads to Christianity. Even morality may be a bad thing if it fosters pride and self-righteousness, and is exalted to usurp the place of God, as is too often the case. This is what Augustine meant when he spoke of the virtues of the heathen as "shining vices;" and we see how apt the paradox is in the light of God's truth and of the fact of man's fatal tendency to pervert even that which is in itself good (Phil. iii. 6–9; Is. lxiv. 6).

To sum up: No Scriptural testimony whatever can be adduced for the assertions that any heathen has ever lived up to his light, and that any man may be saved without the Gospel. On the other hand we have shown texts which teach beyond controversy that all men without exception are guilty before God, and that the only hope for the race is by faith in Christ through a knowledge of the Gospel. It is, moreover, an error to assume that morality in the heathen is proof of the Spirit's saving grace in the heart. This same morality is seen in the lives of those who are known to be "dead in sin" and hostile to God. According to the Bible view it is impossible for the man in the state of nature to long for God and seek for the truth. The soul only begins to have spiritual life and desires after it has become "a new nature," regenerated by the Spirit. Finally, this work of renewal is "through the Word." The Spirit with the desire gives the means of salvation.

We are aware that the view here presented of the condition of the heathen is unpopular, and is called "narrow," "hard," and "gloomy," while the opposite view is called "liberal," and "charitable." But we must not decide the question according to our predilections or what is popular, but according to the teachings of God's word. As long as we have the truth, it makes little difference how men stigmatize our theology.

The Bible view of the lost state of the heathen is an awful one, but it is not more awful than the doctrine of an unending hell which it also clearly teaches. These solemn truths God has revealed in His infinite mercy to warn us of our duty to "flee from the wrath to come," and to rescue our fellow men "as brands from the burning." The denial or softening down of these truths has been the

aim of the Great Deceiver in all ages. Of old he ruined the race by tempting our first parents to doubt and disobedience,—"Yea, hath God said?" and "Ye shall not surely die." Ever since he has been repeating the same falsehood in various forms to make men despise God's warnings and to lure them to destruction. In our day we have only a subtler form of the same temptation. When God clearly reveals the awful condition of the sinner, the Enemy of souls whispers, "Can it be true?"—"Yea, hath God said?" When inspiration teaches as plainly as language can speak the unending horrors of perdition, he repeats, "the punishment is not, perhaps, everlasting,"—*Ye shall not surely die.* So it goes on; a slight departure from God's word becomes a great one by and by, until finally the unwary soul drifts among the breakers and "makes shipwreck of his faith." Is this an idle fear? Look around you here in China and see how some who were once dear brethren and faithful workers have lost their faith; like a dismasted bark half sunk in the quicksands, they warn us of our danger, and unsoundness on these very doctrines was the treacherous reef on which they went down.

Let us stick to the compass and chart God has given us: only thereby shall we reach the haven. By all means let us be hopeful; but let us not found our hope on mere opinions that human nature is better than we think it is, or that future punishment will not be everlasting. Our ground of hope is better than that: it is the gospel of Christ, the almighty power of God unto salvation. Only let us do our duty in spreading it, and we shall then have real reason to hope for the salvation of the heathen.

Read at Anniversary of North China Tract Society.

BY REV. E. EVANS MEECH.

WHAT are the best methods of getting rid of tracts. It is needless at this advanced period of mission work to discuss the relative merits of selling *versus* free distribution. While doubtless there are a few who would prefer the latter mode, it is now almost generally accepted that the prudent and most effective course is to sell. Of course there are difficulties. The purchaser will usually buy influenced by the colour of the book or the size of the print, or the amount he gets for his money, rather than by any suitability of style or subject to his individual circumstances. Here an illiterate man will insist on taking a book in high *wen* and on some abstruse subject, rejecting with scorn the simple *kuan-hua*

tract which is pressed upon him. And as the majority of purchasers are of the illiterate or semi-illiterate class, there is a great deal of this misappropriation of books. It is not, however, easy to correct this error in general free distribution. There is not the time, even if there were the necessary knowledge of individual cases, to enable one to discriminate. The silk jacket as often covers the ignoramus as the blue smock the scholar. But now the question has been practically settled by the usage of missionaries, who for the most part sell tracts, reserving the right to give in any case in which it may seem desirable. When it is the generally understood practise that tracts should be sold, the gift of one comes with greater force, and is likely to have a greater influence on the receiver. Our Chinese brethren also approve of the principle of sale in preference to giving, although even yet certain individuals cannot be dissuaded from believing that the proper place of sale is the waste-paper shop. Such are, however, exceptions to the rule, and much good is being done by the faithful sale of tracts to purchasers of all ranks and classes in town and country.

The above remarks refer only to the disposal of tracts by individuals in a desultory manner. It has always seemed to me that our preaching chapels are most suitable places for the sale of books. Preaching and conversation prepare men's minds to receive and appreciate the book that may be bought, and I look, in days to come, for large results from the method of sale. There is the needed opportunity for quietly explaining the contents of the book, and at the same time an opportunity for finding to some extent the literary acquirements of would-be purchasers. I may here refer to a curious circumstance that the *Yü-tao-chuan*, or Religious Allegories, seems to be a favourite with the sellers of patterns for embroidering shoes, sleeves, &c. I have heard of cases in Peking, and sixty miles away in the country, and it seems to be always that particular book which is selected for this purpose. Is it the figurative nature of the trade that leads its followers to choose this particular book?

With regard to the question of getting rid of the tracts of the Society it seems to me there is very much to be done. The Report suggests that the issue is too limited and too slow. Considering the immense area to be covered, surely——tracts is but a small number. There is reason to believe that the distribution is very partial, some regions being fairly well supplied, while others are almost if not wholly neglected. Then again, if the missions through whom the distribution is made were examined, it is believed that some would be found making large use of the Society's publications, while others hold almost entirely aloof.

What, then, can be done to improve this state of matters—to make the distribution of tracts more uniform, to supply the neglected districts, and secure a more hearty co-operation on the part of all workers in the field of North China?

The first great requisite seems to be the appointment of one man, with considerable business capability, abounding energy, and with great faith in the ultimate success of Christian work, and in the important part which tracts are to play in the successful completion of that work. Anybody's business is nobody's business. No work for God has ever prospered that has been left to get along as it likes in happy-go-lucky fashion. The work of God requires to be conducted in a business-like way, with regard to order and method, or it must fail to a large extent. There are lessons which the church may learn from the world. Our Lord Himself pointed some of these out, in the parable of the unjust steward, in the illustrations about building the tower and meeting the army of the enemy. This is eminently true in regard to the great Tract Societies with which we are affiliated. They are commercial institutions conducted on Christian commercial principles. If our Society is to prosper it should be conducted in the same way. And the first need is that it should be worked by one whose time should be largely devoted to such work, one who is fitted for such work by method and business sagacity. I know that there will at once rise in your minds the thought that there is no one who could so work. We are a company of missionaries each with his hands already full of his particular duty. But need this agent or manager necessarily be a missionary? Are there not those who have a very considerable share of spare time, and from amongst such could not one be found to do this work for God? But with regard to missionaries I am not so sure that one could not be found to take such a post. I find men whose time is very largely given up to literary work, to educational work, leaving a very small portion available for aggressive mission work, and the parent Societies seem willing that it should be so. Why, then, could not one be found to give an equal amount of time and energy to the prosecution of tract distribution, such as the student gives to his books or the teacher to his scholars?

The advantages from such a plan would be very great. Communications could be maintained with places where work is already done. Methods could be devised for opening up new work in new districts. Those at a distance would have a fixed definite individual with whom to consult on all branches of tract work. All mission centres could be kept supplied with a full assortment of the Society's publications. Lagging interest would be aroused.

Information would be gathered with regard to the needs of special neighbourhoods, or special classes of men. Facts of interest with regard to the good results of tract distribution would be gathered and tabulated. Thus those in the home lands, from whom our income largely comes, would be encouraged, and their contributions might be increased. From every aspect of the case the advantage arising out of the appointment of one man, who should be responsible for the conduct of the Society's affairs, would be immense.

With a view to getting rid of the tracts more expeditiously and more satisfactorily, I would further suggest the definite appointment of one man in each mission centre, through whom the tract work of the district should be conducted. The successful carrying out of this scheme, however, presupposes the appointment of a general manager as above suggested. It should be the duty of this sub-agent to keep touch with all the Christian workers of his district, to ascertain their needs in regard to Christian literature, to see that those needs are supplied, to represent all the requirements of his neighbourhood to head-quarters.

There would also be depositories in each of these centres from which each missionary could be supplied. These depositories would be kept well stocked under the united efforts of the general manager and of the local agent. The various publications of the Society would thus be brought directly under the notice of every missionary, instead of their being left to find out as best they may the book that can be obtained. The interest excited by these means would lead to a very considerable increase in the membership, and add much to the income of the Society.

By these means more uniformity in selling tracts, and their distribution over a larger area, would be secured, or, in other words, the books would be got rid of to a much larger extent. It does seem a pity that with so much talent and knowledge of the Chinese language at our disposal, with so many capable men willing to give their time to the correction and improvement of books brought to their notice, with so much machinery at work, and so large a sum of money at our disposal from year to year, more is not being accomplished. The suggestions I have ventured to make seem to me likely to produce this so much to be desired result. Other Societies in China are carried on in some such way—not to the full extent indicated, but so far as they have adopted such methods, by so much have they succeeded and by so much has the circulation of their tracts been increased.

To the friends present to-night who honour the Society by attending the Anniversary, I would say that there is something

more that you can do. Attendance at a meeting once in the year, where there is no collection, while good and praiseworthy so far as it goes, yet cannot accomplish much. It is cheering to the workers in the Society to see that their labours are so far appreciated and approved, but more than this you can do. This tract preparation and distribution is part of God's work. It is ours. It lives in our midst here in Peking. It may, therefore, claim your sympathy and your prayers at other times than this Anniversary. The books and tracts which issue from its store are to be valued, not by the learning displayed in them, but by the prayers which follow them. There are many who abide at home with the stuff who may give most efficient aid by accompanying the sending forth of these Gospel missives with earnest intreaty at the throne of God, that each one may find its proper lodgment and not one tract may miss its work. There is work for each, there is work for all in this particular department of service. I pray you each to seek your part in helping on the interests of this Society, and next year's Report will tell a tale of thrilling interest such as has not yet been told.

Correspondence.

MR. FABER, T. P., AND "JUVENILE."

DEAR SIR:—Will you kindly allow me to make a remark or two on the correspondence that has taken place in the columns of the *Chinese Recorder* between the above named gentlemen. Firstly, it may not be out of place to mention that the Rev. E. Faber is at present taking a summer holiday in the mountains. Such a holiday really means change of work, and I have reason to believe that the importance of that work precludes the possibility of Mr. Faber taking any further notice of the criticisms on his review in the January number of the *Recorder*. The mention of this fact (which, perhaps, the Rev. E. F. will hardly be pleased at my making so prominent) will show T. P. that the reason why Mr. Faber does not continue the correspondence is not because he feels himself in the wrong, but because, in more ways than one, he is above such discussions. The other remark I would like to make is with reference to criticising our seniors. There is a saying of Shakespeare's "Othello," which might be put into the mouths of most men, viz., "I am nothing if not critical;" and T. P. enters his emphatic protest against being debarred from "criticising respectfully, yet decidedly, their seniors when they find them wrong." But are such juveniles as Mr. Protheroe, last month's "Juvenile," and myself, fit judges of what is right and wrong in matters where years of experience are required? As one juvenile criticising another, I think T. P.

strikingly shows his inability to look at the matter in all its bearings, inasmuch as in his defence he overlooks the fact that Mr. Faber takes for an authority the 五方元音 (also referred to in Mr. Baller's Primer), and which I understand is a standard native dictionary on Mandarin pronunciation. T. P. queries: "Does Mr. Faber know there is a Northern and a Southern Mandarin dialect?" I would like to ask Mr. Protheroe, Has he not heard of a middle pronunciation as well? Quite recently a colporteur, who has travelled much in Mandarin speaking districts, told me he had heard of such a dialect called by the Chinese 中州話. Seeing, therefore, there are such differences in pronunciation—differences, as Mr. Faber shows, "not only in one province, but it may be even in different villages of one and the same district," I think we see his wisdom in quoting the 五方元音 as an authority. Surely it is a better rule for pronunciation than the hap-hazard, uncouth localisms of any coolie we meet. It is true T. P.'s arguments at first *sound* well; perhaps it is because I am a juvenile that this is the only respect in which they seem to me "sound arguments." "Juvenile" says "he must decline to sit at the feet even of Mr. Faber when his teachings are contradicted by the daily experience of eye and ear. I suppose the eye is no great factor in pronunciation; but with regard to the ear it may interest "Juvenile" to know that close at hand to Mr. Faber is a veteran missionary (perhaps he was consulted) with over thirty years' experience of Northern Mandarin pronunciation; whilst without difficulty our ears can be regaled with the contradictory pronunciation of Hankow, Nanking, Shantung, &c. &c., Chinese teachers. "Juvenile's" objection to sit at Mr. Faber's feet reminds us of the saying current now-a-days that the common fault of mankind in the present day is everybody wants to teach and nobody wants to learn.

Apart, however, from T. P.'s and "Juvenile's" remarks, I think we should not pass over this opportunity of impressing upon ourselves the duty of due respect to our seniors. I heard a young missionary some time ago pray that we may be lifted out of the ruts in which older missionaries are working. Are these ruts not the roads by which we are now marching on in the Holy War? I think we juveniles, who are saved so much disappointing pioneer work, should thank God for the paths made by older, sorely-tried missionaries. Many of them have been taken from the further end of that path—God took them—and their friends miss them; but like messengers from the other world, like the links of a golden chain binding earth to heaven, have come back over these tear and prayer strewn paths to us, Chinese converts tracing their conversion to the burning words and patient pleadings of the gospel road-maker now at his journey's end.

I am only conversant with one phase of mission work, being one of those who, in a very literal manner, are endeavouring to "publish the Gospel tidings," but the more I'm engaged in Chinese printing, and grappling with its difficulties, the

more I am led to respect and honour and thank God for the enterprise, perseverance, and hallowed genius of such men as Rev. S. Dyer, Singapore, or Mr. W. Gamble, of the Presbyterian Mission Press, who grappled with and overcame the great initial difficulties, and with their new processes and arrangements (especially Mr. Gamble's) which gave such an impetus to Chinese printing. I suppose in every phase of mission work there are many such, the fruit of whose labours we are now reaping. I merely mention these things to prevent such correspondence as I have referred to leading us to depreciate the work of our elders—an action as ungraceful, and ungrateful, as it is unscriptural. Of course Mr. Protheroe and "Juvenile" will easily see that I have no thought of them in making these last remarks, and I have no doubt they quite coincide in sentiments which (so proud are we who are young in the work) come with less favour from a senior than from such a young juvenile as

Your humble servant,

G. M'Intosh.

STEAMERS TO ENGLAND.

Dear Sir,—In your April issue you have a letter signed "An English Missionary," in which he commends the steamers of the company in which he travelled.

While many Englishmen are proud of that fine fleet of steamers, there is an another side to the question, which I had expected to see ventilated in your last issue.

"To save the society" it was once the fashion to travel third class French Mail; it is an improvement, certainly, second class P. and O., if the captain does not fill the cabins with onions from Bombay to Hongkong.

An "English Missionary's" chief disadvantage, viz., exclusion from the quarter-deck, also excludes him from a great deal of pipeclay and snobbery; no disadvantage in my estimation. The piano may be an advantage or the opposite—probably the opposite. But a more serious subject remains. There is no doubt that a section of the officers on most steamer lines think a lady fair game. My wife recently experienced unpleasant attempts on the part of an officer, although accompanied by her children. Undoubtedly the majority are honorable and upright men, but a woman cannot appeal to them unless in desperate straits. My wife placed herself under the protection of a married couple in the same saloon. This did not prevent the "officer" from trying to gain her ear in the night—a man to whom she had not spoken ten sentences in her life.

In consequence of a female having on a previous voyage damaged her reputation, all officers were forbidden to speak to the passengers, even the civility of "good morning" being denied. This precaution, tardily adopted, shows the commander was awake to a serious danger, and was anxious to avoid it.

Again, the magnificent fleet of the P. and O. would become more popular with second class passengers, if the "washer-women" of Hongkong were kept off the ships. Unfortunate lady passengers who have no friends to visit, or

money to spend on hotels, have to endure a purgatory from these crowding courtizans. It is well to "save the Society"—if dollars mean the "Society"—but is it well to inflict such society on the missionaries?

It is the duty of societies, and of all who have female friends going by any steamer, to warn them to be more guarded than on shore even.

I enclose my card, and remain,

Faithfully yours,

AN OLD STAGER.

Our Book Table.

TURBANS AND TAILS: or Sketches in the Unromantic East. By Alfred J. BAMFORD, B.A. London: Sampson Low, etc.; 1888.

THIS volume, so long expected, from the pen of the late pastor of Union Church, Shanghai, is one of the most readable of its class. The sketches of The Mild Hindu, symbolized by Turbans, and of the Man of Han, represented by Tails, are light and airy yet finished productions, the results of several years residence in India and China, and yet of a residence in each country not sufficiently long to deaden the sense of novelty. The author is not of that class of mind that lends romance to unfamiliar scenes; he has evidently, as his second title intimates, studied the East from a very unromantic point of view. His pen is of that keen, critical order that eliminates all gaseous inflations in the most finished manner. There is true philosophy in all this, a truer philosophy than that which invests the new and unfamiliar with the glamour of imagination. Yet while we confess to rare enjoyment at his keen analyses of character and very unvarnished statements of fact, we cannot but wish that there were more frequent expressions of the still deeper philosophy which appreciates the virtues and beauties of types of mind and modes of thinking diverse from our own. These remarks do not, however, apply to the chapters regarding India on "The curious humanity of beasts and birds and little insects," and "The winged people of the Skie," which are especially interesting as studies of nature, and betray an unusual penetration into the singular and often laughable humanities of certain of the lower orders of nature.

Our attention is, of course, most drawn to the section on China, and to our mind the chapters on The Mundane Celestial, Chinese New Year, The Filial Piety of the Chinese, and Go-hang the 'Ricksha, Coolie, are the most striking, and instructive, as pictures of Chinese life and thought. The facts given are much more reliable than is usual in books of this class of literature. It would be easy to cull many admirably constructed sentences and paragraphs, that hit off Chinese peculiarities with exquisite finish. Yet even here we cannot but wish there had been more sympathetic appreciation of

what is so diverse from the Western. The chapter on Filial Piety is perhaps the strongest case in point, the facts given being undeniable, while at the same time there is another view of these very facts that reflects something else than the miserably depressing view of filial piety in China.

The last chapter tells of one day's visit at Bankok, the City of the White Elephant; and whether it is that the glimpses were so brief, or that as they were the last dissolving views of the Orient, on the return of the author to the home lands, there is a little more of the glow of the romantic traveller than is usual. Nothing could be more happy than the closing paragraphs which tell of the loss of balance of a young woman paddling a Bankok canoe, and of her consequent precipitation with her effects into the water, and of her saying, "It does not matter at all; since I am in the water I will take a bath, and so all will be well." The chapter and the volume concludes with the following paragraph, which is the only one we can allow ourselves the pleasure of quoting:—

> It was graciously said, and proclaimed her one of Nature's true gentlewomen, who—fair be they or tawny—sweeten the life and soften the manners of our humanity, preserving for high and worthy use that very term, which else might be in danger of degradation into a synonym for selfish thought and base behaviour. Long since hast thou righted thy canoe, my Siamese sister, and pursued thy journey, forgetting, it may be, in the daily routine of a toilsome life, the pale-faced foreigner's intrusion among thy native streams, but the pleasant memory of thee has crossed the weary waste of the "black water," and lives on these Western shores of which perchance thou hast never heard.
>
> "God's benison go with you; and with those
> That would make good of bad, and friends of foes."

聖公會要道 These NOTES ON THEOLOGY were written originally for the benefit of his students by Mr. Hoare, of Trinity College, Ningpo. They are based on the outline of "Dwight's Theology," which the author says "has been closely adhered to, except in cases where it differed from the teachings of the Church of England."

The style is clear and the typography excellent. There are two volumes, the second being in press.

J. N. B. S.

The Messenger is a monthly of four quarto pages started in Shanghai by Mr. William J. Lewis of the China Inland Mission. It is to be of "a distinctly Christian character, yet not entirely occupied with interior missionary news;" and is to "contain information with regard to the work of the English Churches in Shanghai as far as it is available to me, items of news which may be of interest to the Inland Mission, accounts of evangelistic and temperance work, and articles and papers of a stimulating and helpful character to my fellow brothers and sisters in the faith." Its price for the remainder of this year is fifty cents. We gather from its columns that there are 263 members of the Inland Mission in China at present, and 32 at home. Mr. Hudson Taylor is expected here in October. A new station has been opened at Tientsin by Mr. and Mrs. Tomalin. Dr. Cameron and party have reached Chungking safely. Mr. Orr Ewing writes hopefully from his new station of Ping Yao Hien. Mr. Parker has passed Suchau on the borders of Kansuh on his way to Kuldjah.

A Catechism of Geography (Primary) for use in Boarding and Day-Schools. By Rev. L. W. Pilcher.

This little volume is well written in good Chinese style, with simple and perspicuous questions and answers, beautifully printed on excellent paper, and handsomely illustrated with maps and engravings. It is a pleasure to read its pages and note the wonderful improvement a few years have made in the typographical execution and literary quality of the books issued for use in our schools. This work is well adapted to supply "the long-felt need" which "led to its preparation."

Copies may be obtained at the cost of publication, forty-five cents a copy, from the M. E. Mission, Peking. A. C. S.

Handbook of Chinese Buddhism, being a Sanscrit-Chinese Dictionary, with Vocabularies of Buddhist Terms in Pali, Singhalese, Siamese, Burmese, Tibetan, Mongolian and Japanese. By Ernest J. Eitel, M.A., Ph. D. (Tübing.), Inspector of Schools, Hongkong. Second Edition, Revised and Enlarged. Hongkong: Lane, Crawford & Co., 1888.

This second edition of Dr. Eitel's well-known, excellent Handbook will be welcomed by many students of Buddhism. As its author is generally acknowledged as an erudite scholar, and as this Handbook especially has been duly praised for its great usefulness by the most competent students, we need not repeat any eulogy on this new, revised and enlarged edition. The author himself says in the preface to this second edition:

> After an interval of more than fifteen years, the publishers called for a new edition to satisfy a small continuous demand. The whole of the 1,547 articles contained in the first edition have accordingly been re-written with a view to condense as well as to correct the subject matter of the book, in order to admit of an addition of 577 new articles without materially increasing the bulk of the volume or omitting any point of interest. The literature, the biography, and the philosophy of Chinese and Tibetan Buddhism have been specially laid under contribution to extend the usefulness of this Handbook, while the substitution of a Japanese Vocabulary in place of the former Chinese Index now makes the book a guide to the understanding of Japanese as well as Chinese Buddhism.

We are sure that every Chinese student will much regret this absence of a Chinese index. If the printing of an index in Chinese characters was beyond the pecuniary capability of the publishers, could not one in Romanized Mandarin have been appended? As it is, every Chinese student who gets a copy of this second edition of Dr. Eitel's Handbook, is compelled to prepare a Chinese index for himself before the book can be of any practical use to him. E. F.

The *Chinese Churchman* is a new quarterly periodical of four pages, published at Wuchang in the interest of the American Episcopal Mission. From it we learn that the St. Mary's Orphanage, at Shanghai, is to be rebuilt; and that Rev. F. L. Hawks Pott has been ordained to the priesthood by Bishop Boone. We confess ourselves somewhat puzzled regarding the dioceses given to Bishops Moule and Boone under the heading "Missions of the Anglican Communion in the Empire of China." Bishop Moule is spoken of as "having jurisdiction over the provinces of Che-kiang and Kiang-si," while Bishop Boone has "jurisdiction over the provinces of Kiangsu, Ngan-hwui, Hu-peh, and Honan."

Editorial Notes and Missionary News.

"WOMAN'S WORK IN CHINA."

It is now more than a year since the discontinuance of the periodical with the above title. We were at the time prevented from giving our editorial farewell, and now improve the earliest available opportunity of expressing ourselves by printing what we then wrote:—

"It is with regret we note the discontinuance of this interesting periodical, after an existence of ten years. It seems to us to have, during its whole course, filled a niche all its own, and to have improved with age. Many of its articles have been very interesting, giving phases of missionary experience that seldom secure a sufficient record; and some of the papers have attained to high literary excellence. We shall miss the semi-annual appearance of *Woman's Work in China*. But we venture to hope that the pages of the *Chinese Recorder and Missionary Journal* will be the richer from the contributions we may hereafter hope to receive from missionary ladies. We need hardly assure our missionary sisters that their communications are warmly solicited, and will be expected with interest by the numerous readers of the *Chinese Recorder*. Already have we the promise of studies in Infantile Life from one of the most facile pens in China; and we earnestly hope we shall be favoured with communications on various topics of interest to ladies, and consequently, of course, to all!"

By the following note from the late editors of *Woman's Work in China* it will be seen that the periodical was not a financial failure, and its late patrons will doubtless learn with satisfaction the disposition made of the remaining funds:

When all accounts connected with the publication of *Woman's Work in China* were settled, there remained in the treasurer's hands $89.54. It puzzled the editorial committee a good deal to know what to do with this money, for which there could be no lawful claimant; but, after consulting some of the best supporters of the magazine, it was decided to give it to the *Margaret Williamson Hospital*, thereby avoiding denominational partiality, and, at the same time, giving aid to that particular branch of missionary work which the magazine was intended to promote, viz., work for Chinese women and children.

We hope that this may prove satisfactory to all concerned.

ELIZA M. YATES.
ANNA C. SAFFORD.

July, 1888.

THE NATIONAL CONVERSION OF CHINA.

We acknowledge to some perplexity as to what is meant by this phrase, which we are meeting with increased frequency in the periodicals of the home lands. It would seem to point to a possible conversion in masses, which is not a conversion of individuals and which is, consequently, no conversion at all in any spiritual sense of the term, and is, therefore, a perverted use of the word conversion. It is an idea of an external change of religious relations which does not necessarily involve a change of heart and life. It proceeds upon the idea of an external, and possibly an intellectual, turning

to Christianity and admission to the Church, to be followed by efforts at moral and spiritual enlightenment afterwards. It is an idea eminently in keeping with those Churchy forms of Christianity which exalt the external and formal, and minimize or ignore the spiritual, internal, and individual.

Mr. Boswell Smith is not a writer from whom we should have expected clear thoughts on this subject, but in his lecture to the Fellows of Sion College, London, on The Life and Character of Mohammed, we find the following paragraph, which deserves attention in view of a possible relaxation of grasp on the principles involved in our Protestant Missionary work:

> It is the characteristic of Mohammedanism to deal with batches and with masses. It is the characteristic of Christianity to speak straight to the individual conscience. . . . The Christianity accepted wholesale by Clovis and his fierce warriors in the flush of victory on the field of battle, or by the Russian peasants when they were driven by the Cossack whips into the Dnieper, and baptized there by force, these are truer parallels to the tribal conversion to Mohammedanism in Africa at the present day; and, whatever may have been their beneficial effects in the march of the centuries, they are not the Christianity of Christ, nor are they the methods or objects at which a Christian missionary of the present day would dream of aiming. A Christian missionary could not thus bring over a Pagan or a Muslim tribe to Christianity, even if he would; he ought not to try to bring them over, even if he could. "Missionary work," as remarked by an able writer in the *Spectator* the other day, "is sowing, not reaping, and the sowing of a plant which is slow to bear." At times the difficulties and discouragements may daunt the stoutest heart and the most living faith. But God is greater than our hearts and wider than our thoughts, and, if we are able to believe in Him at all, we must also believe that the ultimate triumph of Christianity—and by Christianity I mean not the comparatively narrow creed of this or that particular church, but the Divine Spirit of its Founder, that Spirit which, exactly in proportion as they are true to their name, informs, and animates, and underlies, and overlies them all—is not problematical but certain; and in His good time, across the lapse of ages, will prove to be, not local, but universal, not partial, but complete, not evanescent, but eternal.

METHODIST GENERAL CONFERENCE.

THIS large and important ecclesiastical body met in New York for the twenty-fifth time, during the month of May.

The fact specially interesting to us of China was the presence at the Conference of the first Chinese Delegate of a Chinese Conference, Rev. Sia Sek Ong. The Rev. Dr. N. Sites accompanied him as interpreter, and from him we learn that a most cordial reception has been accorded Mr. Sia by all classes. An interview was accorded him in Washington by President Cleveland, when he "thanked the whole nation, through the President, for its many tokens of favor to China." It could not be, however, that our worthy delegate had just then in mind the disgraceful discrimination against his countrymen visiting the United Sates of America, which has just been incorporated in a bill that has received the Presidential signature.

On the question of autonomy to be granted Methodist Churches growing up as the result of Missionary labors in other lands, with special reference to the creation of an independent Methodist Church in Japan, Mr. Sia Sek Ong, with keen Chinese insight, spoke for autonomy. We reproduce a few sentences as given in the official *Daily Christian Advocate*:

> The idea of governing the Church among themselves has been for a number of years prominently before the Foochow

Conference and the brethren. But they supposed there that before this principle of autonomy could be granted unto them, it would be necessary for them to bear the entire support of their own work out of their own means. Had they four years ago understood it to be possible for them to manage the affairs of the Church within themselves, and at the same time receive help from the great parent Church of America, they would have sent up petitions asking for autonomy for themselves in Foochow, China. The thought of autonomy, self-government, is the gift of God to every man.

His Annual Conference had not conceived the idea that the parent Church here in America could at the same time give them official aid, and also give them this autonomy. Had they known this this year they would have sent up petitions asking for autonomy and self-government in the native Church in Foochow. He says the benefits accruing to this autonomy in Foochow would be very great, having the missionaries there as the teachers and the instructors, guiding the native Church, and, at the same time, letting them have their membership in America be responsible to the home Conferences, and by this means (knowing the native Church was their own), they would grow stronger and more rapidly. He says it is like a young plant that is growing, and its nature is to grow upward, and upward, but if you take a large plank or stone and put it on top of it, it will still grow upward, and it will be bent out of its direct course, and become unsightly and unshapely by this pressure. [Applause.] If the native Church is kept under tutelage of the foreign missionary and foreign Church, it will be like that plant growing, never coming to perfection and beauty. But let this obstruction be removed, and let them feel that the work is their own, and they will grow up and spread widely over the land. [Applause.]

Regarding the election of Missionary Bishops, he said :—Upon my depature on this mission, to come as a delegate to this Conference, my instructions were from the preachers not to favor a Missionary Bishop for China. If this General Conference decides to send Missionary Bishops to Mission fields, and wants to send a Missionary Bishop to China, we must submit. But still I feel it is not the desire of the people. I wish to inquire why, in this election of candidates, the Missionary Bishops are not selected at the same time and from the same class with the five Bishops which have been already elected? If, in addition to these Bishops already chosen, you go on and chose another that will reside permanently with us in Foochow, I fear that we may be cut off from the Episcopal visitation.

What our Chinese Delegate feared, did not come to pass; and Bishop Chas. H. Fowles, D.D., LL.D., is to make the Episcopal tour of Japan, Corea, and China this fall.

In view of the prospective union of the Churches of the Congregational and Presbyterian orders in Japan, the following statistics are of special interest. They have been kindly sent us by the Rev. M. L. Gordon, M.D., to whom we are much indebted.

Official Statistics of the Congregational Churches of Japan, April 1st, 1888.

Churches		42
Pastors		27
Evangelists		21
Working Stations		132
Church Members—Male ..	3399	
„ „ Female	2578	
„ „ Children	363	
		6340
Believers on the field of Japan Mission. Soc. not yet organized into Churches		753
Total believers.....		7093

In December, 1886, the number was 4,292, making the gain in 15 months 2,801, or 65%.

In December, 1885, the number was 3,465, since which it has just about doubled.

tatistics of Doshisha Schools, June 1888.

		Xians
English Theological Students	9	9
Varnacular „ „ ...	50	50
5th Year Collegiate „ ...	16	16
4th „ „ „ ...	24	21
3rd „ „ „ ...	23	21
2nd „ „ „ ...	87	72
1st „ „ „ ...	123	73
Total Collegiate and Theological	332	262
Preparatory department ...	200	54
Girls' schools	144	43
Total students	676	359
Baptized during the year ...		141

Gleanings from Home Papers.

Miss M. R. Cable commenced work for the Chinese women and children of San Francisco six years ago. At the first she had difficulty in getting any to teach, while now she has over one hundred girls. "Instead of begging the privilege of teaching them, as I formerly did, I am now met daily with the reproach, 'Oh! Shing-shang (teacher) what for you no come so long.'" Miss Cable is exposing the outrages committed on young girls, in behalf of whom she finds it hard, even in Christian and civilized America, to secure the execution of the law. It only remains in America, as in Shanghai, for Christian women to so rouse public opinion that such disgraces shall be made to cease. We have little sympathy with the delicacy that would cover these subjects with the mantle of silence. Daylight is needed, the more and the sooner, the better for all.

A picture of *The Kalamazoo* is given in *The Church at Home and Abroad*. It is a craft purchased by money from Kalamazoo, for Mr. Dunlap, of Petchaburi, and which is used for his missionary voyages in Southern Siam. It is larger than a house boat and smaller than a lorcher, though two-masted and provided with lorcher-styled sails. From our experience in these matters, we can easily understand the great help it must be to Mr. Dunlap in his adventurous voyages among the beautiful islands and up the malarious rivers, and we shall hope for occa-sional items regarding her.

Gen. Jas. Harrison Wilson, in his recent work on China and Japan, makes the following kindly remarks regarding the missionaries and their work:—"They push out into the interior armed with dogmatic religion and good works, and are slowly making their way, though not nearly so much by the former as the latter. They are truly the advance guard of civilization; and while they carry its highest and most abstract principles to those who are but little fitted by habit or education to receive or understand them, they are surely and steadily gaining the confidence and regard of those among whom they are laboring. The more practical and the less abstract their work becomes, the more rapidly will good results flow from it." This friendly writer seems to have the idea, so brilliant, yet so superficial, that good works can be maintained without a firm basis in dogmatic religion. They would cut the roots, yet preserve the tree!

The Women's Missionary Conference of Friends met at Indianapolis, Indiana, on the 31st March. They report prosperous missions in Mexico, Syria, and Japan, and plan another at Nankin. We notice that Rev. V. C. Hart was present among others who delivered addresses.

In an article in the *Baptist Missionary Magazine*, Boston, Mass., Dr. William Ashmore discusses with satisfaction the union movements in Japan, but thinks the American and English Baptists cannot unite because of such radical differences on the subject of Baptism.

Notes of the Month.

We learn from a correspondent that Rev. V. C. Hart is about to publish a book on Szechuan at Boston, Massachusetts. It is, we suppose, to be illustrated, and it will doubtless add to our knowledge of that interesting and important region.

The Rev. Griffith John was elected as Chairman of the Congregational Union by 444 votes out of 743, there being required to secure election 372. The condition requiring the Chairman to be a member of a Congregational Church connected with the Union was suspended. But Mr. John has decided to decline the call. He writes us:—"I spent a fortnight in earnest and prayerful thought over the matter, and at last came to the conclusion that it was my duty to decline the honor. The Directors of my Society, and many friends besides, will be greatly disappointed; but I am convinced I have done the right thing in the circumstances in which I am placed. I feel that my work for the present is in China."

We see among the Missionary Biographies announced as recently published by S. W. Partridge, London, one on "Griffith John, founder of the Hankow Mission, Central China, by Wm. Robson."

We are informed that Mr. Archibald hopes to resume his duties as agent of the National Bible Society of Scotland at Hankow some time in September.

It is refreshing to find the following record of Parliamentary action without division in the *Times* of June 6th:— "That in the opinion of this House any mere suspension of measures for the compulsory examination of women, and for licensing and regulating prostitution in India, is insufficient, and the legislation which enjoins, authorizes or permits such measures ought to be repealed." This is but one of the various manifestations of the tidal wave in favor of Social Purity which is moving the English nation. This action may not of itself terminate the disgraceful system in India which has been so unflinchingly exposed by Mr. Alfred S. Dyer and his co-laborers, but it is one very important step towards it. The White Shield Union of Shanghai held a Service of Praise and Thanksgiving over the event on the 17th of July, to stimulate and strengthen themselves for the struggle before them of relieving Shanghai from the stigma of a similar disgrace. We are rejoiced to learn from Mr. A. S. Dyer of the possibility of his visiting China the coming fall.

From Hankow we hear of the mercury standing at 102° Fahrenhiet in the shade, and from Peking of its reaching 107°! In Shanghai it has not been so high in most localities.

This Synod of China will meet in the Presbyterian Church, Tungchow Foo, Province of Shantung, on Thursday, the 13th September next at ten and a half A.M.

G. F. Fitch,
Stated Clerk.

Diary of Events in the Far East.

May, 1888.

27th.—The king of Corea completes the 25th year of his reign amidst public rejoicings.

June, 1888.

3rd.—Great fight between two gangs of Chinese miners at Kulim, Malay; many killed and wounded.

4th.—Landslip in Hongkong; four men buried alive.

6th.—Engagement between a band of pirates and some soldiers in Haiduong, Tongking; pirates totally defeated; nineteen killed and several wounded.

13th.—Shocks of earthquake felt at Newchwang, Taku, Tientsin, Chefoo and other places.

15th.—The Hongkong chain-gang prisoners while at work in Kenneday Town, rebel, and ten of them, after roughly handling their keepers, make good their escape in a junk that had been prepared for them.

20th.—Great excitement in Seoul, Corea, consequent upon rumours that native children were bought by foreigners to kill and eat. Several people executed for spreading false rumours.—Shocks of earthquake felt at Peking: three Chinese trampled to death in the commotion that occurred.

21st.—The Emperor performs the annual worship at the Temple of the Earth, Peking; members of the legations and all foreign residents "were invited to stay at home and keep out of the way of the procession."

22nd.—Memorial Service to the Emperor Frederick III. of Germany in the Club Concordia, Shanghai.

23rd.—Marriage of Prince Tun, the fifth prince.

25th.—Terrific thunderstorm at Hongkong; several landslips occurred and much damage done to roads and buildings.

July, 1888.

4th.—Temperature at Peking 106°.—Unsuccessful piratical attempt upon a Chinese junk laden with coffee, between Penerang and Singapore.—Serious clan fight at Tung Wa near Amoy; seven men killed and a number wounded.

6th.—Three sharp shocks of earthquake felt at Tientsin.

9th.—Serious rising of natives at Bontana, Java; several Europeans killed.

10th.—Vice-admiral Sir Nowell Salmon, V.C., K.C.B., and a large number of other British officers, received in audience by the Emperor of Japan.—Temperature in the shade at Hankow 102°.

Missionary Journal.

BIRTHS.

At Foochow, June 21st, to Mrs. M. C. Wilcox, M. E. Mission, a daughter.

At Shanghai, July 1st, the wife of Rev. D. W. Herring, Southern Baptist Mission, of a daughter.

At Trinity College, Ningpo, on the 6th July, the wife of the Rev. J. C. Hoare, C. M. S., of a son.

At Tai-yuen Fu, June 19th, the wife of Dr. Edwards, C. I. M., of a son.

At Chinkiang, July 2nd, the wife of Rev. J. C. Ferguson, of a son.

At Ningpo, July 18th, the wife of the Rev. C. J. F. S. Symons, C. M. S., of a son.

MARRIAGES.

On April 24th, at Paoning Fu, Sz-ch'uan, by the Rev. W. W. Cassels, Rev. S. T. Thorne, to Miss L. Malpas, of the C. I. M.

On May 2nd, at Paoning Fu, Sz-ch'uan, by the Rev. W. W. Cassels, Cecil H. Polhill-Turner, Esq., to Miss E. Marston, both of the C. I. M.

On May 9th, at Paoning Fu, Sz-ch'uan' by the Rev. W. W. Cassels, Rev. Arthur T. Polhill-Turner to Miss Alice Drake, both of the C. I. M.

DEATHS.

On March 29th, at Belfast, Ireland, John Poynton, infant son of Rev. Wilfred W. Shaw, Irish Presbyterian Mission, aged 8 months.

On June 2nd, at Belfast, Ireland, Mary Marratt, eldest child of Rev. Wilfred W. Shaw, Irish Presbyterian Mission, aged 3 years and 8 months.

On July 12th, Francis Drake, second son to Rev. F. V. and K. L. Mills, aged 7 months.

DEPARTURES.

From Shanghai, June 29th, Rev. E. H. and Mrs. Thomson, of the Protestant Episcopal Mission, for U. S. A.

From Hongkong, July 12th, Dr. E. G. Horder, of C. M. S., for England.

THE

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The Duty of Christian Missions to the Upper Classes of China.

BY REV. GILBERT REID, M.A.

[*Continued from page* 364.]

QUESTION II.—WHAT IS THE NATURE OF THE DUTY?

THE existence of a duty being established, it is incumbent to consider the nature of such a duty.

Certain principles that can be deduced from Bible history are applicable to the work in China. In this history it is noticeable that the Old Testament gives special prominence to kings and princes, judges and rulers, while the New Testament unfolds especially the progress of the church among the common people. To this general phase of the New Testament, however, there are several striking divergencies. It is related that one time, when certain Pharisees and high priests sent some small officers to seize Christ, these men failed to execute their mission, being led to admiration and belief by the matchless words of Christ. Surprised by such a result, some of the Pharisees, as if to crush forever the popular craze, boastfully asked, "Have any of the rulers or of the Pharisees believed on him?" How little did these men know that the patient beneficent life of Christ had produced its effects even within their own ranks,—that "among the chief rulers many believed on him, only because of the Pharisees they did not confess him." Striking, indeed, was the fact that the first persons to come boldly forward and honor the burial of Christ were two members of the Jewish Sanhedrin—Joseph, an honorable counsellor, and Nicodemus, a secret inquirer! It was a certain small official, a tax-gatherer of the Roman Empire, who was called by Christ immediately from the toll-booth, and became afterwards one of the twelve Apostles. One of the first converts of the Apostolic Church was a treasurer of the

heathen Queen of Ethiopia, who, according to tradition, was instrumental in establishing the first Christian Church in that land. So, also, one of the first converts in the city of Athens was Dionysius, a judge of the court of the Areopagus, who, according to tradition, became the first Bishop of that city. The Apostle Paul, while a prisoner at Rome, gained a hearing and influence in the imperial palace, and certain of Cæsar's household believed on Christ. Two functionaries living at Capernaum, the one a centurion and the other a nobleman, were led by the healing skill of Christ to become firm believers. The relation of John the Baptist with Herod, of Christ with Pilate, and of Paul with Felix and Agrippa, shows the friendly desire of these officials, though overpowered by the rage and opposition of others.

While the Bible seldom seems to direct special attention to the conversion of persons high in rank or authority, except in the theocratic Government of Israel, yet contact with such a class always existed, and a beneficent influence was always sought. It is of such relationship that some of the most romantic incidents of the Bible consist. Joseph rising in the Egyptian Kingdom to the most dignified position next unto the Throne; Moses, versed in all the wisdom of the Egyptians, becoming a sagacious revolutionist in a tyrannical kingdom, the human founder of the only theocratic Government that has ever existed, and one of the most profound legislators that history has recorded; Daniel, instructed in the language and arts of the Chaldeans, appointed first by the royal favor of Nebuchadnezzar and Belshazzar to be ruler over the whole Province of Babylon, then under Darius the Mede elevated still higher to supreme head of the pashas, and, finally, in the succeeding Persian Dynasty of Cyrus the Great, by a retention of his previous power being probably instrumental in the issue of the royal edict that commanded the restoration of the exiled Hebrews to their native land; Esther and Mordecai in the reign of Xerxes, securing by their admirable dexterity as well as by providential interposition the most honorable of positions, the one that of queen, and the other that of chief minister; Ezra, by the esteem of Artaxerxes, chosen civil ruler of the Jewish Province, and securing special privileges for his unfortunate race; and, later on in the same reign, Nehemiah gaining first as royal cup-bearer the friendship of the heathen monarch, then generously commissioned to rebuild the city of Jerusalem, and finally superseding Ezra in its official management;—these are prominent incidents from the history of the chosen people in their intercourse with the heathen monarchies of Egypt and Babylon, Media and Persia.

From the lessons of Scripture, as well as from a consideration of the needs and conditions of China itself, the nature of the duty to the upper classes may be easily specified. The specifications are three.

The first specification is the conversion of souls. It was John Angell James who used to say, "I pray every night of my life for the conversion of a Chinese Mandarin." Would that from every Christian in China, both native and foreign, there might be an imitation of this example, and to the power of such a combined supplication there should be added the other power of earnest effort! It matters not that the task is difficult, so long as Heaven's love is love for all, and Heaven's order is to pray and work for all. That the higher class as a class is less accessible to religious motives is true, and yet individual exceptions now and then appear, demanding careful and considerate attention. The aged official, weary of the vanity of past ambitions and petty jealousies; the young expectant of office, meeting rebuffs and disappointment; the country gentleman and scholar, privately examining the teachings of the West, these are the first to beckon to us from the compact ranks of proud, unprincipled selfishness. The object is to reach a class that can affect the nation, but the method here, even more than elsewhere, is individual effort.

The difficulties of a Mandarin accepting Christianity are not only due to the natural prejudices of the class as a class, but also to the supposed restriction of Imperial rule. For a man to be an official it is the law of the land to worship at the temples. Christianity, however, has already an advantage secured, not only from the toleration clauses of the treaties with Christian nations, but also by special edicts of the Throne. While no reference is made to the official or other class, yet since the Chinese as such are allowed to forego observance of long-standing customs because of the requirements of Christianity, so it would seem that such liberty could be granted to officials. While it is true that one should be willing to relinquish official or other position, if incompatible with Christian principles, yet a question remains as yet unbroached, whether a Christian in the sight of the law—to say nothing of the incidental evils of public life—can be a civil official or not. Military officials are exempt from such thraldom, and we may hope that as in every land certain laws become a dead letter owing to the overruling of higher laws, so in China official position may be offered not only to rich and poor, but also to any religion whose aim is to teach virtue. In fact, at present the conversion of one Chinese mandarin, who desires to remain a mandarin, would raise issues that the

Emperor and Boards of Peking would be obliged to take cognizance of, and which would effect every one of the eighteen provinces.

Perhaps, likewise, the one great reason for disapproval of Christian work among the higher classes of China, whether in office or not, is a failure to trust that Higher Power, supreme over all. When William Carey proposed work among the heathen, a senior divine replied, "When God pleases to convert the heathen, He will do it without your aid or mine." If, perchance, this be the spirit of much of the opposition to work among the upper classes, no better answer can be given than the two points of Carey's first missionary sermon: "Expect great things from God; attempt great things for God."

A second specification is the advancement of truth and knowledge. Good Isaac Watts was wont to sing:

> 'Seize upon truth where'er 'tis found,
> Among your friends, among your foes,
> On Christian or on heathen ground,
> The flower's divine where'er it grows;
> Neglect the prickles, and assume the rose."

In such a spirit should the missionary prosecute his work. One truth may be more vital and supreme than another, and one truth may be more adaptable than another. Knowledge that is spiritual may be higher than scientific or ethical knowledge, and yet the latter may unlock human hearts—be the schoolmaster to lead to Christ. The missionary in his own mind should ever hold in logical proportion all truths and value aright all knowledge; and yet in contact with his fellow-man there may be a temporary uplifting of the subordinate and emphasis of the auxiliary. If China by Imperial authority is to introduce Western science into all the provincial examinations, the missionary for the sake of higher truth should pre-occupy the ground and forestall still greater events. Indifference or tardiness is not the policy for even conservative China. Like the parable of the wise virgins, our lamps should be trimmed and burning. Being ready is never premature. David Livingstone in resisting the attacks of his critics, said, "The conversion of a few, however valuable their souls may be, cannot be put into the scale against the knowledge of the truth spread over the whole country. In this I do and will exult."

To spread truth in China, whom should we more reasonably seek than the most influential men of literary ability, versed in a pure native style and able to command respect for whatever cause they advocate? Rev. Timothy Richard, in pleading for high educational work in all the centres China, says: "We should meet the awakening thirst of the Chinese for Western knowledge, and keep before

them the true relation of Christianity to all knowledge." And again: "Officials and scholars are, many of them, even eager to get instruction. Having known personally the chief rulers of eleven of the provinces, I can testify that all of these, without exception, desire more Western knowledge, and the repeated Imperial edicts leave no doubt as to the views of the Peking cabinet on the subject." The spirit of the China of to-day is aptly summed up in the words of Confucius, "Be zealous for the old and know the new, so will you be a teacher." We need no longer to pitch our tents or rest on our arms. The day of truth, and so of evangelization, is dawning in China. The call to the missionary is to arise for a stupendous conflict, whose termination in China will likewise see a glory-encircling earth.

The third specification is that of utilising the dominating influence exerted on the masses by the official class. This is an advantage more conspicuous at present than any other. Being an advantage, there is an obligation to secure it. Securing it, there may not necessarily be an immediate conversion of the upper classes, but it may be auxiliary to the conversion of the masses and the peace and security of the Church. This has been a noticeable characteristic of the mission-work in Japan, where many prominent men, though unbaptized in the faith of the Church, yet recognize the exalted character of the Christian religion, and even plead for its embodiment in the national life as the surest means of national prosperity. Likewise in the little kingdom of Siam, the king, while still the head of Buddhism, has by money, protection and many acts of kindness largely freed the Church from restrictions and violence. It is a custom of a successful missionary in that land on arriving at a city, first to call on the local official, not so much for the official's sake as for the impression that is produced on the people by raising himself in their respect, attaching importance and legality to his mission, and by allaying all fears and suspicions. In the history of the Roman Catholic Church in China during its glorious prosperity in the previous dynasty and the early part of the present, we have furnished a striking illustration of the value of the patronage of the exalted, and how her peace and power might have remained, if it had not been for a foreign papal domination, interfering in the edicts of the Emperor and the customs of the nation. When the Rev. Dr. Nevius first went to the city of Hang-chow, he found that the distrust and suspicion of the people were so great that he could not carry on his work to advantage, without acquiring a character and position which could only be gained by public official recognition. He therefore called on all the officials, from the Governor down to the Magistrate, and received also return calls, all being followed

by the most happy results. When the Rev. Griffith John some twenty years ago desired to secure property in the important city of Wuchang, he first called on the Viceroy to gain the proper permission, and thereby, in the collision that ensued with the gentry, succeeded in carrying out his purpose to a satisfactory conclusion. More valuable than all in the good that has resulted were the efforts of two men of missionary standing, Drs. Williams and Martin, who at an opportune time in 1858 succeeded in the incorporation in the American Treaty of the Toleration Clause, a clause which was also in substance incorporated subsequently in the British Treaty.

While seeking by individual effort for individual conversions, whether of the rich or poor, high or low, there yet are influences that may be put in operation that in due time will affect the public sentiment of the whole empire. While it is true that the early Christian Church did not first begin with the highest, yet as soon as the converts became too many to be ignored, then the new phase appeared of Christianity being adopted by the ruler, and then by the nation as a whole. In the mediæval period, Dr. Maclear, in his "Apostles of Mediæval Europe," rightly declares that "with an almost monotonous uniformity, in Ireland and England, in Southern and in Northern Germany, among the Slavonic no less than the Scandinavian nations, the conversion of the people followed that of the king or chief." The nationalistic and individualistic methods intermingle and interact. In illustrating still further the distinction, we add the statement of Dr. Thomas Smith, formerly a missionary in Bengal. He says: "The nationalistic method of operations was characteristic of the Romanist ecclesiastics and missionaries; the individualistic, of the British and Irish or Scotch. Perhaps it might be necessary that the two methods should be prosecuted simultaneously; and it may be that in order to effect this the Romish missionaries were in the providence of God brought into Britain." May it not also be, we are now inclined to ask, that providence, by the light of past history, may now be teaching us that the Protestant Church can best prosecute missionary work, not only by mingling among the common people and seeking for individual conversions, but by influencing the men of power, and so converting the nation? Whatever the preliminary steps, the conversion to Christianity of the rulers has always preceeded, not followed, the conversion of the nation. If this is inevitable, why should attention to the "higher powers," to the respectable and educated classes, be eliminated from thought and from plan, from prayer, ambition and effort? In gaining the influential, you gain not only them, but with them the nation.

The One-Wine Theory.

BY PROF. W. B. BONNELL.

IT has been said that anything can be proved by the Bible. This is true only when fallacious arguments are accepted as proofs, and patent perversions of the Word are allowed to go unquestioned.

In the July number of the *Recorder* appears an article by the Rev. C. Hartwell, in which what he calls "the one-wine theory" is thrown into antagonism with the Bible, and an attempt is made to prove that there were "two wines" in existence and use among the Jews in New Testament times.

It is further assumed that one of these wines was a strong, fermented, alcoholic liquor, the use of which was invariably and necessarily unlawful and sinful; and that the other was a weak, unfermented, non-alcoholic beverage, which might always be used with impunity.

After a careful review of Mr. Hartwell's paper, and a study of the passages cited by him in proof of his "most extraordinary" position; after a thorough examination, moreover, of the passages in the New Testament which bear upon the wine question; and a prayerful reading the epistles to Timothy, especially 1 Timothy, 4th chapter, (which the reader is now asked to recall); I am constrained to enter this protest against what must be considered a most unwarrantable and dangerous handling of God's word.

Admitting that the drink-offering prescribed by the law of Moses in Exodus xxix. 40, and Numbers xxviii. 7, always accompanied the meat-offering, it does *not follow* that the first "formed a part of the *support of the priests during the weeks in which they were officiating at the altar*" (italics mine). There is nothing in Lev. ii. to prove that it did, nor is the proof to be found in any of the passages cited. The identity of the terms used for wine and strong drink in all of them is a sufficient refutation in itself of the statement (in question form) that the liquors were of different kinds and character; and, moreover, there is no "incompatibility in the requirements."

For, first, it is certainly a violation of all rules of interpretation to translate *yayin* and *shaker* as *fermented wine* and *alcoholic strong drink* in one place and then *unfermented wine* (*?*) and *unintoxicating liquor* in another. The contradiction exists only in the "theory" (*sic*) of the modern Nazarites. The Bible readings are plain enough, and instead of calling on those who "receive the word" "to give a satisfactory explanation of the difficulty," Mr. Hartwell should take

upon himself the burden of proving by facts the newly invented hypothesis that there were in use among the Jews two kinds of wine and strong drink *called by the same name!*

We may offer, however, as a valid explanation of the imaginary difficulty, that the priests were forbidden to drink wine and strong drink *only* when they were going into the *inner court* of the tabernacle (compare Lev. x. 9, Ezekiel xliv. 21). At other times, that is, when not engaged in their sacred offices; and in another place, that is, as rightly said by Mr. Hartwell, "within the sacred precinct *around* the tabernacle," they were allowed to partake of the drink offering (compare, as analogous, Numbers vi. 3, 20.)

What has been written in rebuttal of the first point may be applied with equal force to the remaining ones, all of which are based upon passages of Scripture (some of them figurative in meaning, and having no force as arguments) interpreted, not by the Bible itself, but according to the views and prejudices of the nineteenth century ascetics. We may pass by these objections to the common-sense consensus of scriptures, though they do involve strangely contradictory renderings of the same Hebrew words, and proceed to the examination of what is said, more pertinently, concerning the wines of New Testament times.

The Greek *οἶνος*, uniformly translated "wine," occurs in the following passages: Matt i. 17; Mark ii. 22; Luke i. 15; v. 37, 38; vii. 33; x. 34; John ii. 3, 9, 10; iv. 46; Romans xiv. 21; Eph. v. 18; 1 Tim. iii. 8; v. 23; Titus ii. 3, etc. According to Robinson (Greek and Eng. Lexicon N. T.) it is the septuagint translation of the Hebrew word used in Gen. ix. 21, 24 (the name of the wine which intoxicated Noah); Gen. xiv. 18; xix. 32; Lev. x. 9; Num. v. 3; Judges xiii. 4, 7, and others. To say that the word has different meanings in their various passages is simply unwarranted cavilling. The plain word of God, interpreted in harmony with itself and supported by the facts of history and observation, gives abundant reason for concluding that surely those "are mistaken who believe in the existence of a non-alcoholic wine in New Testament times."

In reference to our Lord's first miracle, a good answer to Mr. Hartwell's question is found in French's Notes on the Miracles, p. 91, where that learned and distinguished author says, "He who does every year prepare the wine in the grape, causing it to drink up and expand with the moisture of earth and heaven, to take this up into itself and transmute it into its own nobler juices, did now gather together all those his slower processes into the act of a single moment, and accomplish in an instant what ordinarily he does not accomplish but in many months."

In fewer words, God in Christ Jesus, the author of the laws of chemical affinity, by which fermentation invariably proceeds in natural juices unless artificially hindered by man, did, at the marriage feast in Cana, produce a perfect alcoholic wine by a single creative act, and thus "manifested forth his glory."

To discredit the latter declaration is to disbelieve the first—to disbelieve the first is to be an atheist.

Prof. French says further, "Many interpreters have been anxious to rescue the original word, which we have given by 'well-drunk,' from involving aught of excess, . . . with all the difficulties of Christ's being present at such an abuse of God's gifts, and, stranger still, of ministering by his divine power to a yet further excess. But there is no need of such anxious dealing with the word, (*i.e.*, there is no record of excess) . . . Of a piece with this is their miserable objection who find the miracle incredible, since if the Lord did minister to an excess already commenced, yet by the creation of 'so large and perilous a quantity of wine' (for the quantity was enormous) he would have put temptation in man's way—as though the secret of temperance lay in the scanty supply, and not in the strong self-restraint! In like manner every gift of God, every large abundance of the vineyard, might be said with equal truth to be a temptation, and so in some sort it is, (compare Luke xii. 16) a proving of men's temperance and moderation in the midst of abundance. But man is to be perfected, not by being kept *out of* temptation but rather by being victorious *in* temptation. And (as) for this large giving, it was only that which we should look for. He, a King, gave as a King."

To this long but beautifully apt quotation, I will only add that the reasoning employed by the modern "temperance" advocate, (falsely so-called) would, if carried to its logical (rather illogical) extent, remove God from the universe and banish religious man to the cloister.

But who, let us ask, is to decide in what passages the word οἶνος is to be translated "alcoholic wine," and in what rendered "unfermented juice of the grape," or "non-alcoholic wine?" To show the absurdity and unfairness of such a duplex system of interpretation, let us apply the newly invented readings to a few of the passages indicated above. Matt. xi. 19, "The Son of Man came eating and drinking [what?], and they say, Behold a man gluttonous and a *bibber of unfermented wine* (οἰνοπότης). What reproach is implied in the italicized word? Eph. v. 18, "And be not filled with *non-alcoholic wine* (οἶνος) wherein is excess; but be filled with the spirit." Why not the first? 1. Tim. iii. 2, 3, "A bishop then

must be blameless, . . . not given to *non-alcoholic wine* (οἶνος) etc." 1. Tim. v. 23, "Drink no longer water, but use a little *unfermented wine* (οἶνος) for thy stomach's sake and for thine often infirmities." Acts ii. 13, "Others mocking said, These men are full of new *unfermented wine* (οἶνος). Acts ii. 15, For these are not drunken as ye suppose [with unfermented wine?], seeing it is but the third hour of the day." How ridiculous! how well-nigh sacrilegious; to take such liberties with the language of the Bible! And does not the same objection hold in the case of the first miracle as described by John? Our good friends must know that "reverent minds" *not* "blinded by ignorance and prejudice," do believe in the Bible record as it stands—as it has stood for nearly eighteen hundred years, without question or cavil.

To modify the language of the writer now being criticized, "Notwithstanding the ingenious guesses (of the modern two-wine theory), the plain sense of the narrative is that all the water in the six jars was turned into wine (good wine, the best, purest, most unadulterated alcoholic wine!)"

As for "defending the character of Christ from apparent inconsistencies, or that of Jehovah from incompatibility in commands"—no, my brother,

> "God is his own interpreter,
> And He will make it plain."

We will, in the meantime, however, pray that the Father will sanctify his *Word* which is *Truth*, and save us from the intemperance and intolerance of those who seem to regard alcohol as a creature of the devil and an unmitigated curse. As fellow-missionaries in a heathen land, we should take special care lest our peculiar, advanced (?) views obscure and hinder the work of the gospel in human hearts—for it is that and that alone which sets us free.

In conclusion, let me say that, while avowing my firm conviction that the wine of the Bible was the fermented juice of the grape, (not, however, necessarily *strong* as Mr. Hartwell would have us believe, since the best and purest wine contains only a small percentage of alcohol), nevertheless, in compliance with the Paulo-Christian principle of self-denial for the sake of *weak* brethren and in loyalty to the rule of my sect, I am virtually an abstainer from intoxicating beverages. At the same time I hold that since our Lord made and used wine, "it can never be immoral in itself for Christians to drink wine in moderation." "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer."

Christian Missions in Japan.

BY REV. TIMOTHY RICHARDS.

HAVING lately paid a visit to Japan and been very much interested in the intense activity of the work there, it has occurred to me that if I record some of the observations and impressions made there, it may be of interest to others who have not the opportunity of seeing the work for themselves.

I shall first say something about some characteristics of the work, then something about the chief branches of mission work, which will be followed by an account of influences other than Protestant, then the results as tabulated in statistics, present prospects, and some lessons. Last of all I shall add a few addresses which may be useful.

To begin then with some characteristics. No one can visit any of the chief centres of missionary work, whether at Tokio, Kioto, Osaka, Kobe, or Nagasaki without being very much struck with the immense amount of educational work that is being done. Almost all the missionaries, men and women, are engaged in teaching boys' schools or girls' schools, or in training women for Christian work or young men for the ministry.

One is surprised to find the Japanese so strict about passports. Missionaries cannot reside in the interior unless they engage themselves in the service of the Japanese. As the Japanese, both in private and in government schools, are very anxious to learn English, the missionaries engage themselves to teach English so many hours a week in the interior. The rest of their time they are at liberty to prosecute mission work in the country as they please. The schools are very large compared with what we have generally in China, though not larger than Indian schools. The most important of them range from one hundred to five hundred pupils. The curriculum is not a farce on education as in some places in China, nor is it a mere repetition of our school systems at home, but the leading mission schools are now making a move with the Government. The Government possesses a curriculum for its schools—elementary, middle, and higher,—not inferior to any in Europe or America. It is the aim of the leading mission schools to give all that the Government teaches, and Christianity besides. Few of them now can afford to teach elementary schools; they aim to have the boys' and girls' schools on a par with the Government higher middle-class schools, which prepare a large number of men and women for the chief duties of life, as well as fit them for the highest training in

the university. One mission, indeed, aspires to make its present high class institution into an university. Large schools, of course, require a large staff of Japanese teachers—double or treble that of foreign teachers. Their salaries are higher than that of Chinese teachers, varying from 15 to 40 dollars per month for men, whilst about half that is paid to women who teach. Though the salaries are high, their school fees, which range from thirty cents for girls per month to one dollar or more for men per month, enable them to defray such expenses without drawing on the parent Society much more than for missionary salaries, rents of buildings, and libraries. In Bible Society and Tract Society work, especially that of the National Bible Society of Scotland and Tract Society of London, which are under the same agency, most of the work is done through Japanese instead of European colporteurs, employing as many as 50 or 60 sometimes. The American Bible Society engages over a hundred colporteurs. On the whole they find the work done as efficiently and much more economically than by the employment of foreigners. The work of the schools is singularly confined to one class almost entirely, viz., the Samurai class. This I had associated in my mind with the military class, but I find that they perhaps more nearly resemble the literati of China than any other class. They used to assist the old Daimios in their castles equally with pen and sword. They are the thinkers of the nation. They are the reformers of the present time. They are conscious of their hereditary powers. In counsel they will lead. The Government is borne along by the tide of their enlightenment and enthusiasm. The missionaries find themselves also borne off their feet almost by them threatening, by their strong patriotic love of union, on the one hand to recast the two strongest missions in Japan—Presbyterian bodies and Congregationalists—which number two-thirds of all the Protestant Christians, into a new mould, and stamp the whole as the Church of Christ in Japan; and threatening on the other hand to leave those missions, who love forms of government and certain darling practices more than the fruits of the Spirit, to play out their little games while they gird themselves for what they consider more serious work. Once they are converted and taught in the principles of Christianity they go forth with fearless independence to form Young Men's Christian Associations, have a series of preachings, make converts, and build churches. This enables them to go on the principle of self-support. Some very interesting examples may be witnessed in Osaka, Kioto and Tokio, not only in making many converts but also in building fine churches—the best Protestant ones I have seen in Japan—and in getting amongst their members some of the most eminent men in

the cities, as lawyers, bankers, students, etc. It was the independence and energy of one of these men that conceived the plan of establishing a school which, *with* religious education, would turn out for the service of the government a better class of men than they could turn out *without* religious education. He and two others formed themselves into a committee for this purpose; he appealed to the American Board for missionaries to teach so many hours in that school daily; the Board granted his request. Now nine missionary houses, a large church building, a fine college, besides dormitories, etc., where five hundred young men and about two hundred young women are taught, have been *legally* held by these Japanese Christians for many years, as missionaries to this day have no right to hold property in the interior. That mission, mainly through that institution and others carried on largely on a similar basis, rejoices now in six thousand converts—a third of all Protestants in Japan. That is the American Board Mission, with its head-quarters at Kioto.

I did not see any street chapel preaching in the whole of Japan. Medical work takes a far less prominent position in mission work in Japan than in China.

The evangelistic work is largely carried on by what they call union preachings in some places. A theatre is engaged in a town, advertisements are put out, and the Christian leaders of every denomination are invited to attend and take a share in the preaching. The meeting may last two or three hours in the evening and be addressed by half-a-dozen or more speakers. I have been told that even the Greek Church sometimes joins in these united preachings.

So much about some of the *characteristics* of mission work in Japan. Now about methods or branches of missionary work.

1.—The Educational. There are a few night schools, but the bulk are day schools and boarding schools. The fees for the best boys' schools are from $1 to $1.50 per month.

From one to three dollars are paid as entrance fees. When fees include board, from $2.50 to $3.50 are paid per month. This keeps the missionaries free from having to provide anything from the funds of the Society to board or pay for the many Japanese teachers employed.

As there is a manifest tendency in all missions to be up with the government in education, I give the Government curriculum for higher middle-class schools of which there are to be five in the Empire, which will cost from forty-five thousand to ninety thousand dollars each, the central Government paying one half the expense and the local taxes meeting the other half.

The Preparatory course, extending over 3 years, with average of weekly hours: Ethics 1. Japanese Language and Chinese Literature $3\frac{1}{3}$. First Foreign Language (usually English) $7\frac{1}{3}$. Second Foreign Language (German or French) $2\frac{1}{3}$. History $1\frac{2}{3}$. Geography 1. Mathematics $2\frac{1}{3}$. Natural History $1\frac{2}{3}$. Physics 1 Chemistry $\frac{2}{3}$. Drawing $2\frac{2}{3}$. Gymnastics $4\frac{1}{4}$.

After completion of the preparatory course their studies are divided into five branches, viz., Law, Medicine, Engineering, Literature, and Science. The course is two years in any of the departments the student may choose. Candidates for admission must be of good moral conduct, of sound bodily health, and over seventeen years of age. Their curriculum is the following:—

Subjects common to the Preparatory Course.

	Law	Medicine	Engineering	Lit.	Science.
Japanese Language and Chinese Literature	3	3	—	3	$1\frac{1}{2}$
First Foreign Language (usually English)	4	4	4	4	4
German or French...	5	5	$2\frac{1}{2}$	5	5
History	6	—	—	$1\frac{1}{2}$	—
Geography	3	—	—	$1\frac{1}{2}$	—
Mathematics	—	$1\frac{1}{2}$	3	$1\frac{1}{2}$	3
Natural History	—	$4\frac{1}{2}$	—	—	—
Physics	—	$3\frac{1}{2}$	$3\frac{1}{2}$	$2\frac{1}{2}$	$2\frac{1}{4}$
Chemistry	—	4	4	$1\frac{1}{2}$	$1\frac{1}{2}$
Drawing	—	—	6	—	3
Gymnastics	3	—	—	3	—

New subjects introduced in the higher middle school which is also the preparatory for Tokio University.

Latin	2	—	—	$\frac{1}{2}$	1
Philosophy	$1\frac{1}{2}$	—	—	$1\frac{1}{2}$	$1\frac{1}{2}$
Geology and Mineralogy	—	—	1	1	1
Astronomy	—	—	$\frac{1}{2}$	$\frac{1}{2}$	$\frac{1}{2}$
Mechanics	—	—	2	—	1
Surveying	—	—	3	—	1
Political Economy	—	—	—	1	—

The above figures are the average weekly hours.

Nor is this high class education given in the boys' schools only. The same thing prevails in the girls' schools. Every open port has first-class ones in addition to those in Tokio and Kioto. One of the lady missionary superintendents gave the following account of her school. Her aim is only to take such girls in as have finished their elementary course. The age is about 13. They then go in for two years preparatory, four years regular course, one year post graduate. It is her intention to give the highest training to be got in Japan. The subjects taught are the following (as I did not see the printed course there may be one or two subjects omitted):—

Japanese and Chinese, History, Japanese and Chinese Literature (Mencius), Geography, Arithmetic, Algebra, Geometry, Trigonometry, Botany, Chemistry, Physiology, Zoology, Geology.

English (Various Readers), History of the United States, History of England, Universal History, Religion and Philosophy, Bible Reading, Bible Lectures, Mental Philosophy, Moral Philosophy.

This high class course is entered on in order to turn out Christian teachers for the public and private girls' schools of Japan, just as one of the mission colleges for young men has lately drawn up a scheme for turning out Christian normal school teachers. In this way they will not only have the schools of Japan largely under Christian influence, but also the leading men in law, medicine, engineering, literature and science throughout the country. That is why one mission wishes to rival the University so as to give the highest teaching in the land.

The Japanese students are very fond of roving from school to school. Although the course varies between five and seven years, in some of the colleges the average attendance is even under two years. The missionaries are not discouraged by this, for what they lose in intensity they gain in diffusiveness. Of late a higher curriculum and more foreign teachers leave less temptation to leave them for Government schools. So much about education.

2.—Evangelistic Work.

Owing to restrictions on residence in the interior and even on travelling, which was not allowed except for purposes of health or science, it was exceedingly difficult to carry on evangelistic work except at the ports. It is only since the government and private schools have invited teachers of English that missionaries have largely availed themselves of the opportunity which enables them to do much missionary work when not engaged at the schools. Many only teach very few hours a week. The pay they get for their work renders some almost independent of their Societies.

In Tokio the various Presbyterian bodies have united to have a Theological Seminary where promising devout young men shall be taught such things as are considered most useful for missionary, pastoral and evangelistic work. The Congregationalists have one in Kioto, the English Episcopalians one in Osaka, and the American Episcopalians and Methodist Episcopal Church have each a few theological students. There are at least five Theological Seminaries, probably more, for a population of 38 million inhabitants, a much larger proportion than what we have in China for the same number of souls. Henceforth the instruction will be given in the English language mainly instead of in the Japanese tongue. There is evidently some difficulty in getting many theological students, though they have their expenses paid, varying from six dollars to ten dollars per month, and even then the number is not large in any

place I saw. Is it because the theological course is a mere copy from the West and not up to the need of the times? Still, those who have finished their course in these institutions have proved themselves very satisfactory—some, the missionaries regard as their equal in every respect—and have been successful in establishing churches and exerting a very deep and widespread influence.

Several of the ladies in connection with various missions have also what might be called theological classes for women, to train them to do missionary work. Some have a course of three years during which they study more than half the time and devote the rest to active Christian work, such as visiting the sick, relieving the distressed, exhorting the indifferent, and praying with all. The subjects which they study are not very definite and uniform, but in two I visited they are:—Japanese Old and New Testament, Chinese Peep of Day, English Philosophy of Plan of Salvation, Sewing, and Music (to the promising only.)

3.—Next comes Bible Society work. The head-quarters of the British and Foreign Bible Society is in Tokio. Those of the American Bible Society and of the National Bible Society of Scotland are at Yokohama. The American Bible Society circulated 72,926 vols. of Scripture in 1887, and had 115 men engaged in the work. The Scotch Bible Society distributed 46,687 vols. of Scripture in 1887 and had 41 Japanese colporteurs at work. The work done in China by these two Societies is about five times that in Japan. But the Chinese Empire has ten times the population of Japan.

4.—The Religious Tract Societies of England and America next claim our attention. They work independently in Japan. The American is divided into two or three branches at Tokio, Osaka and elsewhere. The London Tract Society's agent is at Yokohama; he is primarily the agent of the National Bible Society of Scotland. Whilst getting books translated, the Tract Society has paid the expenses of the Japanese teacher, who gets twenty or twenty-five dollars a month. The colporteurs of the National Bible Society get as many tracts gratuitously as they wish to have, but they sell them and the money is put to the credit of the National Bible Society and not to the credit of the Tract Society. Grants of tracts to the value of $20.00 are made to missionaries, but the missionaries are not to sell them but to give away gratuitously. Tracts are defined by them now as those which cost ten cents and under. Those above that are considered books. The R. T. S. makes an annual grant of $1,200. Half is spent in publishing books and the other half in tracts. Their books are sold at twice the cost price, and conse-

quently are a commercial gain to them. The Chinese works of Drs. Martin, Faber, Williamson, Nevius, Graves, are republished in Japan. At least six of the leading missionaries in Japan are engaged in literary work as well as the educational. The most highly educated read Christian books in English, French or German.

There are four Christian papers in Japan now, and one or two new ones and of a higher character are likely to be established soon.

5.—Lectures. As there are a great many English-speaking Japanese in Tokio, Dr. Eby, of the Methodist Church of Canada, organized a series of lectures in English. Two of the professors in the Tokio University joined in the same and presented Christianity from the scientific and literary aspects. Sir Harry Parkes took a lively interest in the movement and subscribed towards engaging buildings and publishing the lectures afterwards in a book form. The Canadian Mission has lately set Dr. Eby apart for this work exclusively.

6.—Owing to the great demand for English teachers, male and female, for all classes throughout the Empire, a committee was formed to be in correspondence with those who need teachers and with Christian men and women abroad who are ready to come and teach English. Some of the Young Men's Christian Associations in connection with Mr. Moody in America have already come out. Others have come out from England, and while in full sympathy with missionary work are entirely independent pecuniarily.

7.—The prestige of foreigners is so high that there is no need of medical work as an instrument to break down prejudice in Japan. It is done as a benevolent work exemplifying one feature of Christianity. It was only in Osaka and Kioto that I saw medical work carried on. I was much struck with the fact that the patients are charged for the medicines, and the money paid by the patients for all things gives *a gross income of between two hundred and three hundred dollars a month.* Medical skill is now very general among the Japanese. It is because they believe in the superior skill of the foreigner that they come to the medical missionary. It is the policy of the medical missionaries, especially Dr. Berry of Kioto, not to interfere with the practice of the Japanese practitioners by cheaper treatment. He has Bible classes among the doctors of the town. They also meet together to discuss sanitary measures in the interest of the town. A lady doctor there has lately started a school for Japanese women to be trained as nurses. In most other places medical work seems to be mainly left to the Japanese practitioners, who are very well trained at the Tokio University.

8.—Another branch of Christian work which has developed into large proportions owing to the postal facilities, is the Scripture Union under Dr. Whitney of Tokio. Eleven thousand persons have enrolled themselves as members of it, and Mr. Loomis—Superintendent of the American Bible Society—says that it has stimulated the sale of Scriptures.

This closes what I have to say on Protestant methods of work. No account of Christian progress in Japan would be fair without reference to the great work done by the Roman Catholics and the Greek Church there. As I am but partially acquainted with their work I shall be very brief. The Roman Catholic priests belong to the Congregation des Missions Etrangers des Paris, the same society as in Corea and Mongolia. Consecration of bishops takes place in June this year. There will then be three for Japan. These, with the bishop of Corea and the bishop of Manchuria, will form a Synod of five for these three races which are ethnically classed together. Of the 32,000 Christians they have in Japan, 25,000 are in the island of Kiusiu. The people here are descendants of the old Catholics, 3,000 of whom were martyred in the harbour of Nagasaki in 1637. They come in search of the priests and the work spreads easily. In all the rest of Japan there are but 7,000 Catholics and it is only after labouring hard that they can get any Christians. They have not many Japanese priests, but they are training some boys whom they hope will become priests bye and bye. In the south they do not pay anything to their catechists, only ordain them and send them to their various districts to work.

The Greek Church strikes me as carrying on work in some respects more remarkable than any other mission.

The bishop, Nicolai, has only two European priests to assist him and yet he has fourteen thousand Christians,—mostly his own work. Japanese priests are nine in number and each has ten catechists to assist him. The course of instruction for catechists lasts two years, for priests seven years, the last three of which is in Russian so as to give access to Russian literature. I think they even go to Russia to study. At first the priests and catechists had to be supported by the Bishop, but of late many of them are supported by the Japanese. A very grand cathedral for their church is being built in one of choicest places in Tokio. It is on a hill in the centre of the capital. The best singing I heard in Japan was in the Greek Church, on *their* Good Friday, which is according to the old style of reckoning.

As another influence at work for good I shall now mention the Revision of the Treaty. For years the Japanese have been anxious

to be admitted into the full privileges of Western countries, so that foreigners might be under Japanese law in Japan as the Japanese and all nations are subject to the law of the nation they reside among in the West. But Western nations demur, saying that the Japanese have no Christian laws. The Japanese have studied the various laws of England, France, and Germany, and adapted these to the needs of Japan. After having done that, and while in process of doing it, there were people who demurred to give the privileges to Japan because it was not yet *Christian!* This irritated many, but others proceeded to study the relation of Christianity to Western civilization. Whilst these things were going on in Japan many went abroad to travel and study, and thus religion came to have a more prominent place in their thoughts than hitherto.

And now we come to consider the result of all the influences.

STATISTICS.

	Missionaries (men only.)	Unmarried Ladies.	Native Ministers.	Catechists.	Christians.
Protestant	148	103	102	?	19,829
Roman Catholic	62	40	?	?	32,000
Greek Church	3	—	9	90	14,000
				Total ...	65,829

As regards Buddhism, especially the *Shin shu* sect, it is unfortunate that there should have been so much antagonism between Christianity and it, where there is so much in common. But as there was not a proper understanding of one another, the Buddhists, while struggling hard to hold their own, are disposed to shelter themselves for the present under the saying that Buddhism is more a system of philosophy than a religion. The result is that religiously inclined people go in search of the Christians to tell them what religion is. The Christians on the other hand exultingly proclaim everywhere that nowhere is civilization on the face of the earth to be compared with the Western, and that that civilization is the legitimate fruit of the root—the Christian religion. At any rate none can gainsay that Western civilization and Christianity are compatible with one another.

This opinion is largely borne out by some of the leading statesmen and public men in Japan who have studied abroad. At Oxford and Cambridge there were the Churches in the midst of the colleges. Some of the most eminent teachers, scientific and others, were also earnest Christians. A greater number have studied in America, and there also they found that some of the most eminent men in all departments of life were also devout followers of Jesus Christ. The result was that Count Ito went so far as to recommend that the

nation should adopt the Christian religion. In the spring of this year, Toyama, Director of the College of Literature in the Tokio, surprised a great many by publicly advocating that the missionaries should become teachers in the five higher middle-schools lately established by the Government in the five most important centres of the Empire. By so doing, he went on to say, though he himself is not a Christian, a large proportion of our candidates for the University (these schools are recognized feeders for the University) will become Christians, and after graduating in the University they will go forth to occupy the most important posts in the land, and thus in a comparatively few years our whole nation will become Christian!

From these two instances it will seen that, far beyond the number of Christians given in the statistics above, there is a strong tide all over the country in favour of Christianity. It only requires a little time for old prejudices to die away before a great ingathering of Christians will be seen there, for all, I believe, agree in this, that a sound moral integrity is indispensable to their youth. It is very manifest from the Government Educational Reports that the government is in some anxiety about this question. I understand that it is generally understood that the parents would rather intrust the *moral* training of their children to the missionary than to the priest; in other words they prefer to have a Christian than a non-christian morality. At any rate it is true in more than one place, that non-christians are so satisfied with the missionary schools that they have subscribed large sums of money towards erecting mission high-schools for both boys and girls. The largest sum contributed by one individual is no less than ten thousand dollars! Other friends of his were prepared to build *houses* for the missionaries to reside in besides. This kind of sympathy with missionaries, on a lesser scale, is showing itself in various parts of the country. This will suffice on the result of missionary labour.

This brings us on to the present *prospects*. The missionaries are urging their Boards to send what they can within the next five years, some a few years more. The general feeling is that if things go on as they do now, the main work of the foreign missionary will be accomplished by the year 1900, *i.e.*, only twelve years hence! Not that Japan will be all converted by that time, but then with the aid of the missionaries in the field and the Japanese Christians there will be enough to go on to the completion of the work. And when is that likely to be? I asked one of the leading workers there. His reply was significant. It will be when Europe is converted from nominal Christianity to the real!

In this brief survey of mission work in Japan one cannot help feeling intensely grateful for all the wonderful work accomplished in so short a time.

Finally, the lessons suggested by the work in Japan are many. Thoughtful readers will find them out for themselves. I venture, however, to point out three which may prove useful to bear in mind.

1.—Education is pre-eminently the channel by which God brings Christianity to the attention of the Japanese, reminding us of the old Scripture saying that *knowledge shall be the stability* of Christ's *kingdom.* To be up with Japan, China should have in every two provinces 71 schools—one-half boarding and one-half day-schools—with an average of 100 pupils each, and 14 theological schools with an average of 15 students each. But one theological college for each province, and 100 students in each, would have many advantages.

2.—Moral integrity is one of the great practical tests of religion. In Japan it is being tested from that point now. This again is the old test of the prophets and of our Lord—not sacrifices even nor solemn fasts, nor Sabbaths, nor shibboleths, but justice, mercy and humility. Whatsoever things are true, are honourable, are just, are pure, are lovely, and are of good report, think on these, and the God of peace shall be with you.

3.—*Almighty* power to save and to bless is the great *inspiration* of Christianity. We have the *God* of gods. *All* knowledge, *Divine* justice, and *infinite* love, are gifts far too priceless for any intelligent nation to put lightly aside. Thank God! Japan is getting to know this now.

Great China, in many things greatly blessed above the nations of the earth, awake! awake!! a new day dawns. God sends *thee,* too, these Heavenly gifts. Look at them. Even Christendom has not yet duly appreciated them. Do thou accept them and through them bless the *world* afresh! God's Spirit will then be with thee, and if God be with thee who can be against thee?

POSTSCRIPT.

Subjoined are a few addresses which may be useful to those who may desire to make further inquiries.

Government Education is now modelled after the best in Europe and America, and a historical account of the whole has just been published by the Department of Education, Tokio.

Books—Japanese, Chinese or English—including Diagrams, Literary and Scientific Journals, and even Government Publications, can generally be got at F. P. Maruya & Co., Nos. 14 and 15 Nihon-

bashi Dori, Sanchome, Tokio. Scientific apparatus for schools, including acids, can be got about 20 per cent. cheaper than from Europe. A large Japanese firm, Mitsu Bussan Kaisha, which has branch houses at Shanghai and Tientsin, supplies them to order. Delicate instruments, however, had better he ordered from Europe as they are more accurate. Still, splendid Wimshurt Electric Machines are manufactured at Kioto; they even surpass those manufactured in England.

Chemical and Surgical Instruments are to be got from the manufacturer to the Tokio University, viz., Matsumoto Ichizæmon, 18 Honcho Sanchome, Tokio. Care should be taken that only the best quality is ordered, as the others may not prove satisfactory.

A complete set of the Buddhist Canon of Scriptures can be got, a large type edition for $360; a smaller type, like our ordinary New Testament type, can be got for $160, perhaps for $120. The best I saw were at Kioto. The address is: 永田調兵衛, 西京府下花屋田丁. Probably Maruya, the bookseller, will sell them too.

A Medical Journal is published by Dr. Whitney, Sakanacho, Kyobashi-ku, Tokio.

"New Gleams of Truth."

BY REV. D. Z. SHEFFIELD.

IN the October number of the *New Englander* which has just come to hand there is an article entitled "Assent to Creeds" (by Henry C. Robinson), which contains near the close the following passage: "How many of the readers of this magazine have read the Andover Creed. . . It may be that this symbol is so intrinsically and hopelessly iron-cast and iron-bound that new gleams of truth may never enter it; that it was made only for a past generation, and for the supremacy of a philosophy in decadence; that there is room in Andover Halls only for the belief, fixed and positive, that Sakya Muna and Socrates and Plato, who died before the advent, and Marcus Aurelius, and Felix Mendelssohn, and Moses Montefeore, who died in the Christian Era, and who by reason of their environment and prepossessions failed to see in our Lord all that we see in Him, but who all on the earth commenced an eternal life of holy character, must, after death, be forever shut out from their own place, and 'plunged with devils into the lake that burneth with fire and brimstone for ever and ever.'"

It is not our purpose in calling attention to the above passage to discuss the Andover Creed, or the New Theology of which we are now hearing so much. Our desire is to direct attention to the assumption in the passage quoted that distinguished sages and religious teachers, who lived and died without the knowledge of the historic Christ, had "all on the earth commenced an eternal life of holy character," and by their holy living were preparing for "their own place," that is, for the home of all holy beings, which is before the presence of God. This is manifestly one of the "new gleams of truth" for which room must be made in any statement of theology which would avoid the stigma of being "in decadence," of being "hopelessly iron-cast and iron-bound." I have taken the trouble to look through Shall's Creeds of Christendom, to discover, if possible, some rubber-cast and rubber-sound creed, which could be stretched to encircle the above dogma of holy heathen embraced in God's covenant of grace in Christ, but, with one exception, I find the long list of creeds wrought out by devout men in the past ages of the church, positively and unequivocally excludes such a dogma. I lay down these volumes with the deepened conviction that the great leaders in the Church Universal would have rejected such a dogma if proposed to them, not as a new gleam of truth flashed into the human consciousness by a profounder study of the Word of God, but rather as an old gleam of falsehood springing from an unscriptural philosophy, mistaking a subjective wish for an objective revelation, and daring to widen the gate and broaden the way that leads to life, which the Divine Teacher declared to be very straight and narrow.

There is one obscure, erratic sect of Christians who announced a creed sufficiently broad to include the doctrine of devout heathen beginning a life of holy character without the knowledge of Christ. The Quakers, or Society of Friends, as they prefer to be called, exalt the inner testimony of the Spirit above that of the written Word. The Scriptures are "only a declaration of the fountain," while the Spirit is the "fountain itself." The Spirit works as an evangelical and saving light and grace in the hearts of all men, though ignorant of Christ, leading them, if they do not resist His influence, into a life of communion with the Father and the Son. This doctrine of the authority of the Spirit, even above that of the Word, and of His universal work, apart from the Word, in the hearts of men, was preached by this sect over two centuries ago, and was received by the entire Christian Church, not as a new truth, but as a new and dangerous error, which undermined the authority of the Bible, and broadened the work of the holy Spirit in the hearts of men without any warrant from the teachings of Scripture. But

the Quakers, even with their belief in the universality o the work of the Holy Spirit, only ventured the hope that "some of the old philosophers might have been saved," while this writer proceeds to enumerate a few of the many illustrious names without the pale of Christendom that beyond question were serving God in holiness of life according to the light that had been given them.

It should be borne carefully in mind that there is a wide difference between the charitable hope, which all Christians would be glad to exercise, that God's abounding grace in Christ may encircle those who in ignorance of Christ have set their hearts on a noble living, and the positive dogma that the Holy Spirit works independently of the revealed word, transforming men's lives while yet in ignorance of Christ, and even in ignorance of God, with little apprehension of the guilt of sin, without repentance, without faith, knowing only the law of conscience, and ignorant of any other righteousness save that of their own works. The charitable hope for the devout heathen may be but a generous and innocent error, held in ignorance of the profound doctrines of revelation concerning God's purposes of election and reprobation; while the positive dogma that the heathen may begin a life of holiness in ignorance of Christ, or even of God, requires for its support a definite philosophy of the Divine method of saving the heathen, and a new interpretation of the teachings of Scripture concerning the condition of the heathen apart from the knowledge of God as revealed in Christ. The question of the limitations of God's grace in dealing with sinful men is one of the profoundest interest, but the doctrine of grace in Christ is one of Divine revelation, and its limitations must be determined by revelation and not by human reason. If we question our own sentiments of respect for the nobler heathen, who have striven hard to rise above the evils of their environments, we would gladly believe that God was working in their hearts by his Spirit to draw them to himself, but do the teachings of Scripture justify us in exalting our wish into a doctrine? The key that opens the door into the kingdom of God is not committed to us, but to the Son of God, "Who openeth and no man shutteth, and shutteth and no man openeth."

Our Saviour taught the positive doctrine that "Except a man be born again he cannot see the Kingdom of God;" and he further taught that the condition of experiencing the new birth of the Spirit was faith in Himself, the Divinely-appointed Redeemer of men, "That whosoever believeth in Him should not perish." He declared that He came to seek and to save that which was lost, that those who believed on Him were not condemned, but that those who believed not on Him were "condemned already." "He that

believeth not the Son shall not see life, but the wrath of God abideth on him." "No man can come to me except the Father which hath sent me draw him. . . Every man therefore that hath heard, and hath learned of the Father, cometh to me." The great apostle to the Gentiles, as enlightened by the Holy Spirit, in his epistle to the Romans unfolded the double mystery of the Divine wrath against a sinful world, and of the election of grace in Christ. He taught that all men had sinned and come short of the glory of God. All men were in a state of condemnation; all human methods of salvation were vain and powerless; faith in Christ was the one condition of salvation. This faith was the gift of God to such as were included in the Divine election of grace. All others remained in their estate of sin. They were "vessels of wrath fitted to destruction." Men were saved who called on the name of the Lord, but to call on God they must believe in Him, and to believe in Him they must hear of Him through the word of the preacher. The New Testament fully unfolds the office of the Holy Spirit in the work of human redemption. Christ was filled with the Spirit. The Prophets and Apostles were inspired by the Spirit in their writings and teachings, so that the Scriptures are to us the Word of God. Men were convicted of sin by the Spirit, were enlightened in the knowledge of the truth, were born into the Kingdom of Christ, were perfected in all the graces of a holy life; but everywhere the work of the Spirit stands related to the proclamation of the Gospel to the impenitent, or to the edification of those already gathered into the church of Christ. Not a single passage of Scripture concerning the work of the Holy Spirit lends its support to the theory that the Spirit may work in conjunction with the dim and perverted truths of natural religion, independently of the truths of revelation, to lead men to a life of holiness.

From whatever angle we attempt to approach this new speculation of salvation in Christ without any knowledge of the truths of revelation, we find it to be condemned by the concurrent voice of the creeds of Christendom. It is condemned by the utterances of the great historical creeds of the church concerning the Divine election of grace. They teach that the elect are called out of darkness into light by the teaching of the Word and the regenerating power of the Spirit. In the Canons of the Synod of Dort, Art. vii., we read: "This elect number, though by nature neither better nor more deserving than others, but with them involved in one common misery, God hath decreed to give to Christ to be saved by Him, and effectually to call and draw them to his communion by his Word and Spirit." In the Westminster Confession, Cap. iii. 6, we read: "Wherefore they who are elect, being fallen in Adam, are redeemed

by Christ, are effectually called unto faith in Christ by his Spirit working in due season." Again (Cap. x.) we read: "All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ." In the Baptist Confession of 1688, we read: "The Lord Jesus called out of the world unto himself, through the ministry of the Word by his Spirit, those that are given unto him by his Father, that they may walk before him in all the ways of obedience which he prescribeth to them in his Word." In the New Hampshire Baptist Confession, 1833, we read (vi.): "We believe that in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with Divine truth, so as to secure our voluntary obedience to the Gospel; and that the proper evidence appears in the holy fruits of repentance, and faith, and newness of life."

This speculation is condemned by the Creeds of Christendom in their teachings as to those who are members of the church of Christ in the earth. Question 54 in the Heidelberg Catechism reads: "What dost thou believe concerning the Holy Catholic Church? Answer: "That out of the whole human race, from the beginning to the end of the world, the Son of God by his Spirit and Word, gathers, defends, and preserves for himself unto everlasting life, a chosen community in the unity of the true faith." The Scotch confession of faith (article xvi.) describes the Church as composed of the elect of all ages, who have communion with God and Christ through the sanctification of the Holy Spirit. It further adds: "We utterly abhor the blasphemy of them that affirm that men who live according to equity and justice shall be saved, whatever religion they have professed." The Reformed Episcopal Articles of Religion (1875), describe the Church thus (article xxi.): "The souls dispersed in all the world, who adhere to Christ by faith, who are partakers of the Holy Ghost, and worship the Father in spirit and in truth, are the body of Christ, the house of God, the flock of the Good Shepherd, the holy, universal Christian Church."

The historical belief of the Christian Church concerning the work of the Holy Spirit gives no place for the theory under consideration. The Scotch Confession of Faith (article iii.) describes regeneration as "wrought by the power of the Holy Spirit working in the hearts of the elect of God an assured faith in the promises of God revealed to us in his Word." The Confession of the Free Church of Geneva

(article xii.) reads: "We believe that the Holy Ghost applies to the chosen ones, by means of the Word, the salvation which the Father has destined for them and which the Son has bought, so that, uniting them to Jesus by faith, he dwells in them, and delivers them from the sway of sin, makes them understand the Scriptures, consoles them and seals them for the day of redemption." The Bible teaches that there is no salvation out of Christ. "He that hath the Son hath life, and he that hath not the Son of God hath not life." The historical belief of the church has been that men must have some knowledge of God's purpose of redemption in order to be saved in Christ. The Scotch Confession of Faith (article xvi.) teaches that such as the Father has given to the Son come in time to him, avow his doctrine, and believe on his name. Nearly all the creeds condemn human works which are done without a personal faith in Christ as not only useless but sinful. In the declaration of faith of the National Council of Congregational Churches, held at Boston in June, 1865, we read as follows: "With the whole Church, we confess the common sinfulness and ruin of our race, and acknowledge that it is only through the work accomplished by the life and expiatory death of Christ that believers in Him are justified before God, receive the remission of sins, and through the presence and grace of the Holy Comforter are delivered from the power of sin and perfected in holiness." Put alongside of this declaration of faith the declaration of faith involved in the passage under discussion, and observe how "hopelessly iron-cast and iron-bound" a creed of the *present* generation is, and that, too, drawn up by a body of Congregational ministers, ready to accept new gleams of truth (if so be they are *true* truths) from whatsoever quarter of the heavens they may reveal their light. The new declaration of faith would have to read somewhat after the following fashion: "We confess the common sinfulness of the human race, and believe that there is no salvation out of Christ, but for devout heathen who have set their hearts on the search of truth, and by the nobility of their lives have shown a genuine love of virtue, even though they have lived and died without the knowledge of God, or of the historic Christ, without faith, without repentance, without hope, though they have founded religions like Sakya Muni, and advocated philosophies like Marcus Aurelius, that were in antagonism to Christianity, we believe that they have been converted by the secret influences of the Holy Spirit, that they are accepted of God in Christ, while yet in ignorance of God and Christ, that they have begun lives of holiness, that they are members of the Church Universal, that they were chosen in Christ before the foundation of the world, that they should be holy and without blame before Him in love," (Eph. i. 4). Doubtless the

writer of the article "Assent to Creeds," would decline to affix his signature to the confession of faith which we have written out for him, and yet we have made an honest effort to give a formal statement in clear and unequivocal language of the points of belief necessarily involved in the assumption that devout heathen are holy men, serving God acceptably, though in ignorance of his name, and of the way of salvation as revealed in Christ.

We doubt if it would be possible to formulate a creed in definite, unambiguous language, embodying the belief that distinguished heathen sages and religious teachers were truly devout and holy servants of God though in ignorance of God, which would be accepted by any considerable body of Christian men as in harmony with the teachings of Scripture; and yet there are many who cherish the hope that virtuous heathen who have striven to live according to the best light that was given them will at last appear among the saved. The problem of the destiny of the heathen is one that has burdened, and continues to burden, the thoughts of devout men. Their condition of ignorance and sin seems to us to have its cause more in the accident of birth and environment, than in deliberate, responsible choice; and we would gladly exercise the largest charity in our estimate of their relation to the justice and mercy of God. But we must not forget that the doctrine of future rewards and punishments rests for its foundation not on the deductions of reason, but on the revelations of Scripture. We must use our best reason in seeking to understand the teachings of Scripture, but we must beware lest in seeking to comprehend the mysteries of revelation we misinterpret them, and thus build for ourselves comfortable doctrines upon the sandy foundations of human sentiment, and not upon the rock of revealed truth. We can but imperfectly comprehend the Scripture doctrine of the unity of the race in Adam, of the imputation of his sin to posterity. We know but little concerning the relation of the sin of Adam to the sin of the individual. We stand in awe before the revelation of the Divine estimate of the guilt of sin. We would fain excuse the heathen, walking only in the dim light of nature, for their ignorance of God, but the Scriptures condemn them for shutting their eyes to the light of nature, for holding the truth in unrighteousness, and declare them to be without excuse in their turning away from God. The Scriptures teach the necessity of individual, intelligent faith in God and Christ from all responsible beings as the one condition of salvation, and are wholly silent concerning any state of mind or heart that is accepted as a substitute for faith. The Scriptures teach the necessity of repentance, and of the new birth by the Holy Spirit as essential to salvation, and tell us nothing concerning God's regarding men as

penitent, and accepting them as regenerate, because they have striven to walk in accordance with the light that was given them. These unequivocal and fundamental teachings of Scripture have been reaffirmed in unmistakable language in the Creeds of Christendom. The Westminster Confession declares (Cap. xi. 2) that "faith, thus receiving and resting on Christ and His righteousness, is the alone instrument of justification." The Auburn Declaration, 1837, defines saving faith as "an intelligent and cordial assent to the testimony of God concerning his Son, implying reliance on Christ alone for pardon and eternal life; and in all cases it is an effect of the special operations of the Holy Spirit." The Baptist Confession, 1833, defines regeneration as "effected by the power of the Holy Spirit in connection with Divine truth, so as to secure our voluntary obedience to the Gospel."

The writer whose teachings we are opposing speaks of the Andover Creed as possibly made "only for a past generation, and for the supremacy of a philosophy in decadence." It is our conviction that the teachings of the great creeds of the church, concerning the universal sinfulness of man, and of his hopelessness to save himself, has for its foundation the teachings of Scripture. It is a Divine philosophy, and though too deep for our perfect comprehension, it asserts its supremacy in the *present* generation, and will continue to do so in *future* generations. There is but one ultimate standard by which character is to be estimated. It is the standard of the relation between the human heart and the law of God, whether that law be revealed in consciousness, or by special Divine inspiration. But we must distinguish between the power to discover and unfold the laws in the relations of man with man, which form the basis of duty in the common relations of life, and the higher power to discover the laws which underly the relations of man with God, and also to order the life in harmony with those laws. Measured by that standard of ethics which does not reach beyond the common social relations of men, Socrates and Plato, Confucius and Sakya Muni, have taught many important truths, and have illustrated them in their lives, for which the world is deeply indebted to them; but measured by that standard of ethics which makes duty to God the supreme and fundamental obligation of the human heart, these teachers are blind leaders of the blind. We may admit that Socrates and Plato had the conception of God, but it was dim and shadowy, rising scarcely above pantheism. Confucius was a believer in the dualistic philosophy, which had come down to him from antiquity, a philosophy which taught that heaven and earth were self-existent, and by their spontaneous inter-relation were the unconcious producers of all things. Sakya Muni saw in nature only an

infinite series of self-caused transformations, and knew nothing of God as the creator of the universe and the arbiter of human destiny. These teachers caught glimpses of great truths, but they failed to trace them to their source in God; and their followers, studying their thoughts, have never come to the intelligent recognition and worship of God. We would gladly excuse their ignorance of the things of God, and point in explanation to their birth and education in lands where the truths of that revelation which has come to us were not known; but the question now under discussion is not whether we excuse them, but whether God excuses them. We have seen that the apostle Paul, writing to the Roman Christians, had occasion to give his inspired judgment on this subject, and he clearly taught that the heathen were condemned before God for rejecting that measure of light which was given to them in the testimony of conscience, and in nature and providence. True the apostle's condemnation of the heathen was general, and not distributive, but if the masses of the heathen stand condemned for their ignorance of God, how can their reputed wise men escape, who failed to use their superior powers to lead their fellows out of the darkness of heathenism, into the clear light to the knowledge of God as everywhere witnessed to in his works?

The Divine judgment against the heathen has been fully pronounced in Scripture. The responsibility of acquitting or condemning individual heathen is not committed to us. If we do not dare to write the names of illustrious heathen in the Book of Life it is because we find no Divine permission to place them there, and not because we take pleasure in their exclusion. We do not say to Buddhists and Confucianists that Buddha and Confucius are lost. Neither do we say that they "commenced on earth a life of holy character," that they are now in "their own place," with Abraham and Paul and Luther. If we were to thus preach they would doubtless reply: "Then we will continue to walk in the familiar and natural path of their teachings, and hope to share in their rewards, thus avoiding the inconvenience of attaching ourselves to the Christian Church, which is everywhere spoken against, and which is in many ways poorly adapted to our ideas and customs." If we were to embark in this type of teaching we would find it difficult to persuade the heathen, and even to persuade ourselves, that there was not another way of salvation aside from that revealed in Christ. Better to keep to the "hopelessly iron-cast and iron-bound" creeds of the past, which rest for their foundations on the teachings of inspired prophets and apostles, than to commit ourselves to the creeds of men, that, though comforting in their outlook for the heathen, have no sure word of Scripture on which to rest for their foundation.

*The General Conference on Missions.**

FROM "THE CHURCH MISSIONARY INTELLIGENCER AND RECORD."

THE General Missionary Conference projected a year and a half ago has at length come and gone; and looking back over the ten crowded days of meetings and discussions, we have now to ask, What has been effected by it? Has it given us an authoritative view of the extent and results of existing missionary work? Has it stirred the Christian Church to a sense of the obligation lying upon it to fulfil its Lord's last command? Has it made clear what are the right methods to adopt in prosecuting the work?

To answer these questions fairly, we must consider the origin, purpose, and scope of the Conference. It is not the first of its kind. In 1860, a small one, consisting only of a few delegates from various societies, met at Liverpool. In 1878, a more important gathering took place in London, in the Mildmay Hall, although not worked by the Mildmay authorities. In India there have been Conferences more or less similar, at Lahore in 1862, at Allahabad in 1872, at Calcutta in 1882, and at Bangalore in 1879; the first three for all India, the fourth for South India only; also at Shanghai in 1877, for China; and at Tokio in 1883, for Japan. Ten years having elapsed between the last General Conference in London, in 1878, and the one just held, the word "decennial" has been conveniently applied to the latter, and the interval seems a reasonable one. It was perhaps a mistake to call it the Centenary of Protestant Missions. Such a phrase raises expectations which certainly have not been fulfilled. Excellent as the Conference has been, it has been very far from enjoying the *éclat* of a centenary. Nor is the term quite appropriate or accurate. It is true that Carey established the Baptist Missionary Society rather more than a hundred years ago; but there were missionaries before him. Ziegenbalg and Schwartz, John Eliot and David Brainerd, must not be forgotten, nor yet the Moravians; nor should the S. P. G. work among the Red Indians in the American States be ignored.

The idea of the Conference was first propounded at one of the monthly meetings of the Secretaries of the different Societies in London, which have been held for many years. All missionary societies in the United Kingdom were invited to appoint representatives to a large Joint Committee, and all consented except the S. P. G., the S. P. C. K., the Universities' Mission to Central Africa, and the

* We reproduce the following article from the organ of the Church Missionary Society as the most expeditious and satisfactory method of giving our readers a report regarding this important Missionary Conference.—*Editor.*

Salvation Army. We have before expressed our regret that through the refusal of the three first named bodies to join, the Church of England was but imperfectly represented. There were delegates from no less than 122 societies, viz., fifty-two in the United Kingdom, six in Canada, fifty in the United States, and thirteen on the Continent of Europe. After some months of preliminary inquiry and correspondence, the arrangements began to take shape, and the Committee appointed as Secretary the Rev. James Johnston, the very able Presbyterian minister who did such remarkable service a few years ago in connection with the United Committee on Indian Education, whose deliberations led to the appointment of Lord Ripon's Vice-regal Commission. To Mr. Johnston's wide experience and untiring energy the success of the Conference is largely due. In order to secure the active co-operation of the American societies, he paid a visit to the United States and to Canada; and the result has been that the presence of many American delegates, able and interesting men and women, has been the most satisfactory feature of the Conference.

The preparation of the programme was rendered very difficult by the necessity of arranging that all the meetings should be held within the precincts of Exeter Hall. If other neighbouring rooms could have been obtained, there might have been several sections sitting simultaneously; and if (e.g.) an India Section and an Africa Section could have sat throughout the week, the numerous questions for discussion might have been fairly "thrashed out." The limited accommodation of Exeter Hall did not allow of this. As ultimately arranged, the programme comprised three kinds of meetings, viz., (*a*) Private conferences, with discussion, for members only; (*b*) Open conferences, with discussion; (*c*) Public meetings of the ordinary kind. For (*a*) the Lower Hall was used in the morning, and an inconvenient room called the Annex, in the morning and afternoon; for (*b*) the Lower Hall was allotted in the afternoon; while the (*c*) meetings were held in the Lower Hall in the evening, and in the Large Hall in the afternoon and evening. The "Members of Conference" consisted of four classes of persons, viz., (1) Members of British Missionary Committees; (2) Delegates from Foreign Societies; (3) Missionaries; (4) Other friends specially invited. The total number of registered members was nearly 1,200, of whom perhaps one-fourth represented the C. M. S., and the smaller Church of England Societies.

The immense range of subjects in connection with Foreign Missions became apparent when a selection had to be made for consideration at the Conference. The topics ultimately put down were numerous enough; but a much larger number were necessarily omitted. For the *Members' Meetings* the following were selected:—(1) Missionary

Methods: (*a*) The Agents; (*b*) Modes of Working; (*c*) Dealing with Social Customs; (*d*) Dealing with Forms of Religious Belief. (2) Medical Missions: (*a*) The Agents; (*b*) The Agencies. (3) Education: (*a*) The Principle; (*b*) Special Cases; (*c*) Collegiate. (4) Woman's Work: (*a*) The Agents; (*b*) The Work. (5) Native Churches: (*a*) Organization; (*b*) Training of Workers; (*c*) Support of Workers. (6) Literature in the Mission-field: (*a*) General; (*b*) Bible Societies; (*c*) Tract and Book Societies. (7) Home Work for Missions: (*a*) Spiritual Agencies; (*b*) Material Agencies. (8) Missionary Comity: (*a*) Mutual Relations; (*b*) Co-operation. (9) Relations of Commerce and Diplomacy to Missions. Each of these twenty-two subjects had a meeting to itself. For the *open conferences* the subjects were—(1) Increase and Influence of Islam; (2) State of the World a century ago and now; (3) Buddhism and other heathen systems compared with Christianity; (4) Roman Catholic Missions; (5) Relations between Home and Foreign Missions. The *public meetings* were of two kinds. Ten were for surveys of the different parts of the mission-field, viz., (1) China Proper; (2) Chinese Dependencies, and Japan; (3) India, North and Central; (4) South India, Ceylon, Burmah; (5) Western and Central Asia; (6) Africa, North and West; (7) Africa, East and Central; (8) South Africa and Madagascar; (9) North and South America; (10) Oceania. Four were on special topics, viz., the Jews, Medical Missions, Missions and Commerce, and Woman's Work. Three were of a general character for setting forth the claims of the heathen world and the duty of the church. Besides these forty-four meetings, there was an Inaugural Meeting and Reception, and an Extra Meeting after the formal close of the Conference for the purpose of protesting against the Opium Trade in China, the Liquor Trade in Africa, and the Licensing of Sin in India. There were also daily prayer-meetings and other smaller gatherings.

It will be acknowledged on all hands that this was an extremely interesting programme, and gave promise of a most valuable Conference. Was this promise fulfilled? Let us first see where there was imperfection and failure.

(1) The members' meetings lasted from two hours to two hours and a half. That allowed for a short chairman's address, two (or three) written papers of twenty minutes each, and eight or ten speeches of five minutes each; but it happened again and again that the essential points of a question only began to emerge towards the end of a discussion, and a sense of incompleteness resulted. This could only have been remedied by numerous sections sitting simultaneously, as before mentioned,—which was not practicable.

(2) No consensus was arrived at on disputed points. This, however, was not to be expected. Those who, despite the over-

whelming mass of evidence adduced in favour of education as a valuable method of evangelization, still denounce it as unscriptural, are not likely to have been convinced by any prolongation of the discussion; and the able and excellent Anglo-Indians who are opposed to the universal opinion of missionaries in China regarding the guilt of England in respect of the Opium Trade, remain as unpersuaded by the popular feeling manifested against them as they are by the arguments on the other side.

(3) We do not think, on the whole, that the ten meetings for surveying the mission-field in geographical divisions were as successful in presenting systematic information as the previous Conference in 1878. At the Conference, much of what was given was in the form of written papers, many of which are valuable to this day. This time, the majority of these meetings being in the large hall, and the addresses extempore, there was more temptation to mere rhetoric. On the other hand, it must be remembered that in 1878 there were no open discussions of missionary methods at all.

(4) The Conference certainly failed to excite the interest of the larger part of the Christian public, even of the section that is interested in Foreign Missions. The Conferences were mostly attended by the delegates, a very few members of missionary committees, and a few ladies of what may be called the inner circles of our societies. The Public Meetings drew, in addition to these, a varying number of ordinary meeting-goers, mostly of the "school of thought" represented by *The Christian*. The numerous London clergymen supporting the C. M. S. were, with few exceptions, conspicuous by their absence; and a similar remark regarding Nonconformist ministers would be still more emphatically true. The only Bishops who attended were Bishop Stuart of Waiapu, Bishop Suter of Nelson, Bishop Baldwin of Huron, and Bishop Crowther; but the Bishop of Exeter came up from Devonshire expressly to preside over one of the large meetings. On the other hand, the presence on several occasions of Lord Northbrook, Lord Harrowby, Lord Aberdeen, Sir Monier Williams, Professor Drummond, and other leading men, was interesting. But, upon the whole, the circle reached was a small one. As a gathering of experts, the Conference was decidedly a success. As a demonstration to rouse the Christian Church, it was very partially so. Several of the Conferences in the smaller rooms were crowded by the delegates and other members; but at the public meetings the large hall was not once quite full, and much less was it densely crowded as at the C. M. S. Anniversary. It is clear that the great majority of the supporters of the great societies, whether Church or Nonconformist, are still only interested in their own paticular organizations, and do not care much for anything outside them.

But when we turn to the advantages derived from the Conference, we feel that they are very real. Some have been already noticed, but we may add the following:—

(1) Within the comparatively limited circle reached, the Conference has done much to enlarge men's sympathies and expand their thoughts on the great subject. It has been good for the C. M. S. members to learn something of the vast and multifarious work done by missionaries and societies they never heard of before. Churchmen may ignore, if they please, the Missions of Baptists or Presbyterians in England; but when they meet American or German delegates, they find that their fellow-Christians in the United States or on the Continent are almost all (not forgetting the sister Protestant Episcopal Church in America) such as would in England be "Dissenters;" and a new idea is given to them of what a great Presbyterian or Methodist community can be and can do. It would be well for our friends to know more of the vigorous and powerful missions carried on by those great bodies; just as it would be well for them to know more of the work done by other Church societies. It is quite possible to recognize the good done among the degraded heathen by missionaries on the Congo who decline to baptize the children of Christian parents, or by missionaries at Zanzibar who attach to baptism an efficacy that seems to us unscriptural, without in the smallest degree swerving from our own belief, or ceasing to deplore what we regard as error on one side or on the other. And it is not C. M. S. members only who have profited by the Conference in this respect. The same advantage has accrued to others; and, in particular, many of what may be termed the "undenominational" circle must have learned a good deal that was quite new to them of the variety of methods which it pleases God to bless in the mission-field.

(2) There have been some really valuable papers presented, and speeches delivered, which will be read in print by many who did not hear them. Such papers as Sir Monier Williams's on Buddhism, Mr. Allan's on the Liquor Traffic in Africa, Mr. Barlow's on the Training of Missionaries, Miss Dr. Marston's on Female Medical Missionaries, Dr. Pierson's on Higher Consecration for the Work, and several others, are of permanent value, and such speeches as Lord Northbrook's on Missions in India, and those of Prebendary Edmonds, Dr. Pierson, Dr. Judson Smith, and Dr. Post, at some of the general meetings, will also be found most deserving of careful perusal when published.

(3) This leads us to mention the forthcoming Report of the Conference, which is now in course of preparation, and we hope will

be out in three or four months' time. The liberality of a member of the Executive Committee enables them to issue it at an extremely low price, and it ought to be purchased by all who desire to have a comprehensive view of modern Protestant Missions.

(4) One of the pleasantest and most profitable features of the Conference was the personal intercourse with the foreign delegates, for which it afforded many opportunities. The American representatives, in particular, were able and cultivated men, whom it was a privilege and honour to meet. Social entertainments were numerous. Every day a capital luncheon for two or three hundred persons was provided by the liberality of three or four friends at the new Y. M. C. A. Gymnasium in Long Acre. The National Temperance League and the Religious Tract Society gave breakfasts on a large scale to the delegates and leading members. The Lord Mayor received them at the Mansion House. At Mr. Wigram's invitation they visited the Church Missionary House on one afternoon, and manifested the greatest interest in all they saw and heard. Similar receptions were arranged by the London Missionary Society and the Bible Society. A graceful return was made by the American delegates entertaining some hundreds of English members at luncheon at Freemasons' Hall. Two very large garden parties were given, one by the President, Lord Aberdeen, at Dollis Hill, on the Saturday afternoon (when the American friends were greatly pleased at having the opportunity of shaking hands with Mr. Gladstone), and the other by the Evangelical Alliance at Regent's Park College (which was marred by the rain). Among the numerous gatherings of a more private character may be mentioned Lord and Lady Radstock's evening reception, which was very crowded.

(5) Amenities like these are not to be despised; but the Conference was not without higher and nobler features. At the great General Meetings the tone of the speeches was high. Dr. A. T. Pierson, Dr. W. M. Taylor, and Dr. A. J. Gordon, among the American, and Dr. Webb-Peploe and Mr. Hudson Taylor among the English speakers, will be especially recollected in this respect. That missionary work is the proclamation of a crucified and risen Saviour for lost sinners, that conversion of heart is the work of the Holy Ghost alone, that the very best of our men and women are needed, and that they must think nothing of themselves, but wholly depend on the Lord,—these were the great principles again and again enunciated. And we record with special pleasure that it was Mr. Wigram, at the inaugural reception, who first struck the true key-note, when he dwelt upon St. Paul's twice-repeated words which indicate the missionary's true position in the economy of grace—"YET NOT I."

How Su-cheu was Opened.

ON the 15th of June, 1857, Messrs. Edkins and John, of the London Mission, left Shanghai for Su-cheu, with the intention of opening up that magnificent city to the missionary and to missionary operations. On their way they were joined by Messrs. Nelson and Williams, of the American Episcopal Mission. The four missionaries arrived early on the morning of the 18th, and made an attempt to enter the city at the Lei gate. No sooner did they find themselves within the gate, than they were met by an official, who very politely entreated them to walk into his office and be seated. In about two minutes another official made his appearance, who seemed much astonished to see four barbarians actually within the walls of the Terrestrial Paradise. "Whence are you? Whither are you going? What has brought you here?" These, and such questions as these, were put to the missionaries in rapid succession. On receiving their replies, he told them positively that he could not allow them to proceed. He assured them that it was contrary to custom, contrary to treaty, contrary to everything, for foreigners to come so far from Shanghai. He reminded them also of the hostile temper of the people, and tried to depict the danger which they would incur by exposing themselves to it. The missionaries remonstrated and argued, but to no purpose. "Well," said he at last, "you cannot go in through *this* gate. Try another, and you will probably succeed." Seeing it was useless to persist, the missionaries returned to their boats, and resolved to try and enter by a water gate. Orders were given to the boatmen to move forward, and within half an hour the missionaries found themselves safely within the gate. They left their boats as soon as possible, walked about in every direction, ascended the pagoda, visited many of the chief places of attraction, preached the Gospel to a large number of people, and then returned, having done a good deal of work, and without creating the least disturbance. Their presence, as might be expected, excited much curiosity; but they were not in the least molested or even insulted.

The next morning found the missionaries at the Chang gate, and long before breakfast Messrs. Edkins and John were out preaching and distributing books. Emboldened by the success of the previous day, they resolved to penetrate the very heart of the city if possible. The attempt was crowned with a success which they themselves could not have anticipated. They preached to immense congregations, and distributed several hundred copies of the New Testament.

No foreigner had ever entered Su-cheu *undisguised* before, and no Protestant missionary had ever preached the Gospel in its streets and temples openly. But Su-cheu was opened there and then. After this event, missionaries went in and out freely, and a great deal of work was done for about two years in the way of preaching and book distribution. Mr. John took the very deepest interest in Su-cheu whilst he remained at Shanghai, and was in the habit of visiting it systematically, sometimes alone and sometimes with his family.

The first house ever hired in the city of Su-cheu by a Protestant missionary, was hired by Mr. John on the 18th of February, 1859. The building was very small, and by no means convenient for public preaching. But it was the largest and best house which a missionary could procure in Su-cheu in those days. Mr. John and his native assistant, Mr. Wang, carried on their public preaching in the temples, and held their devotional meetings in the small hired house. Hüen Miau Kwan was a grand preaching place, where they used to have magnificent congregations. In the line of conversion, results were beginning to appear; and though none were actually baptized during this first period of missionary work in Su-cheu, there were a few candidates over whom the missionary had reason to rejoice. But the English disaster at the Pei-ho, in the month of June of the same year, followed by a number of other troubles, put an effectual stop to the work in Su-cheu for the time.

We must all feel thankful to Mr. Du Bose for his able and interesting articles on Su-cheu which have appeared in the *Recorder*. The above lines may be of some use to him, as the historian of Su-cheu and its missions. The contrast between the present, as Mr. Du Bose gives it, and the past as given in this letter, is very striking and encouraging. Those were indeed the days of small things, yet they were days of hard toil, earnest purpose, and fervent hopes. In the case of some of us, they were the days of youth, "when all is new and all is lovely." At the distance of thirty and more years the mind will turn back to them, and fondly dwell upon them. Our faith is still strong and unwavering. But it cost us nothing to believe in those days, so bright and hopeful were they. Of course China was to be lifted up, and that right speedily. Was not the lever in *our* hands? Well, Mr. Du Bose shows us that we were not wrong in believing and hoping then. Though many of our early visions have not been realized, there has been a great uplifting. We have abundant reason for thanking God, and taking courage.

ONE OF THE FOUR.

"Through the Yang-tsz Gorges" and Christian Missions.

IN justice to those interested in Protestant Missions in China, it is necessary to enter a strong protest against the style of criticism adopted by Mr. Archibald Little in his book "Through the Yang-tsz Gorges." With Mr. Little's individual estimate of Christianity, or with any other of his private opinions, we are in no way concerned. But when he gratuitously undertakes to report upon the results of a great enterprise,—an enterprise in regard to which his attitude is that of a cynical and unfriendly spectator, we at least may claim the right to examine and judge the value of his testimony.

Now, truth, in regard to any matter, can only be discovered by honest, and, in some cases, earnest inquiry. *Si judice, cognosce.* A judgment based on personal tastes, and not delivered as the result of calm, judicial investigation, is sheer impertinence. The extent to which Mr. Archibald Little has investigated the results of Protestant Mission effort in China will be apparent as we proceed. Let it be stated here that Mr. Little seems to believe that "critics are ready made," and that his own election to the rôle is self-evident and sure. We are not of the same opinion. If Mr. Archibald Little is really in possession of those high qualities which we instinctively associate with the trustworthy critic, it follows that the pages of "Through the Yang-tsz Gorges" do their author a gross injustice. As we view things, "A mind well skill'd to find or forge a fault" is not the very best instrument with which a man may elucidate facts concerning any question; and while we are unwilling to assert that Mr. Archibald Little has exercised his admitted genius on the work of "forging" faults in regard to Missions in China, we certainly do feel driven to the conclusion that he has done his best to "find" them. When, for instance, Mr. Little assures his readers that the fanatical leader of the T'ai-p'ing was the "only genuine convert to Christianity;" or when he gravely announces that the business of a particular Bible Agent "is to scatter literal unabridged translations of the Scriptures broadcast over the country," and further that "in I-ch'ang these books are largely used for the manufacture of shoe-soles;" or, once more, when he blandly avers that "no respectable Chinaman would admit a missionary into his home,"—we are profoundly convinced that Mr. Archibald Little was less anxious to magnify truth than eager to deliver a blow that would injure. It occurs to us that Mr. Little might most appropriately have adopted the Byronic lines:—

"Care not for feeling,
. . . publish right or wrong"

as a motto for his book. In our opinion, they would have suited admirably, for Mr. Little never allows *sentiment* to interfere with the matter of a sentence. It is nothing to him that the feelings of hundreds of worthy men and women will be outraged by his shallow, callous remarks. He has one, and only one object in writing, and that object can only be achieved as the truth about Missions is either travestied or purposely disregarded. The following choice quotations may be taken as a sample of the "fairness" and "accuracy" to be met with in Mr. Little's pages.

"The China Inland Mission is the most active of all the Protestant Societies in China, and the only one that has followed the example of the Catholics in adopting the native dress." The first clause of this sentence may or may not be true; the second is only true in part, and, as it stands, is likely to convey a very erroneous impression. As every one apart from Mr. Little knows, the members of the C. I. M. do *not*, as a whole, adopt the native dress. "There are few or no genuine converts in China." The statement is as false as it is audacious. A declaration of this kind could only come from a man who is wilfully and violently refusing the plain evidence of his eyes and ears. We read a story the other day which may be repeated here for Mr. Archibald Little's benefit. It is said that a connoiseur in bird-stuffing, who used to criticise other people's bird-stuffing severely, was walking one day with a friend, and they stopped at a window where a gigantic owl was being exhibited. "You see," said the man to his friend, "there is a magnificent bird utterly ruined by unskilful stuffing. Notice the mounting; execrable, isn't it? No living fowl ever roosted in that position. And the eyes are fully a third larger than any owl ever possessed." At this moment the "stuffed" bird raised one foot and solemnly blinked at his critic, who said very little more about stuffed birds that afternoon! The story has a moral for Mr. Archibald Little. We shall offer him no assistance in his endeavours to find it out.

But to continue. "It is practically impossible to convert a Chinaman to Christianity." We submit that Mr. Little knows nothing whatever of the possibilities or impossibilities involved in the operation. "Few foreigners in China ever employ a Christian." So much the worse for the foreigners. But the case has another aspect. Is Mr. Little aware that the uniform advice of missionaries to converts in certain important localities is against their even applying for employment in foreign business houses? Mr. Little's extensive knowledge of that class known as "foreigners in China" will doubtless assist him to discover a potent reason for the said advice.

But we have neither the time nor the inclination to follow Mr. Little further in his wanderings. The foregoing extracts are sufficient to show the kind of critic we have in the author of "Through the Yang-tsz Gorges." In conclusion, let it be understood that missionaries have no aversion to fair criticism. Their work is not done in a corner, and it may safely be said of themselves that, as a class, they are willing to profit by the advice and experience of all honest men. But what they deprecate,—what they have a right to condemn, is that flippant, ignorant criticism,—that miserable practice of gibing and sneering so prevalent in the journals of travellers, and which, in certain quarters, passes as the weighty and unassailable testimony of competent and reliable observers. Against this we here and now enter a strong protest. We gladly admit that Mr. Archibald Little has written many interesting pages; but it is also our duty to chronicle the fact that he seldom touches the subject of Christianity in China without showing that he is a prejudiced writer and the victim of specious delusions which candid examination alone can dispel.

* * * *

Correspondence.

MISSIONARY VALUE OF BOOKS.

DEAR SIR:—In an address given in Glasgow at a meeting in connection with the National Bible Society of Scotland, Wm. Archibald, of Hankow, is reported to have said,

"I believe if our 33,000 converts were asked, man by man, it would be found that *the greater part of these converts were first interested in Christianity through the possession of a Book.*" (The italics are from the Report.)

This represents an experience so very different from ours here that I would like to know what is the state of the case in different parts of China. In connection with our Mission here in South Formosa, during the last twenty years, books, tracts, and leaflets have been distributed by tens of thousands. Yet of our present 1,300 members neither my colleague, Mr. Thow, nor myself can think of *one* who was first interested in Christianity through the possession of a book. One (now dead) was, I believe, brought to Christianity in this way; and one or two still alive would probably say they found books helpful when their interest had been aroused through hearing the truth preached. But of result further than this I know none.

It may be that ours is rather an extreme case, as more than half our converts are from among the aborigines, of whom very few can read. But the tract distribution has been mostly among the Chinese portion of the population, and I imagine, as regards reading, the Chinese here do not differ very much from the Chinese on the

mainland opposite. If each missionary, however, would speak for his own field, we would get more definite information.

Yours truly,
THOMAS BARCLAY.

TAIWANFOO, FORMOSA,
31*st July*, 1888.

ANNUAL MEETING OF THE SHANSE MISSION OF THE AMERICAN BOARD.

THE American Board Shanse Mission held its sixth annual meeting in T'ai-ku, June 3rd to 7th, all the members of the mission being present. The past year has been the most encouraging, in some respects, in the history of the mission.

Five have received baptism during the year, and others are now under instruction and will receive that ordinance this coming winter.

These first converts in the mission mark an epoch in its history and give hope and encouragement for the future. The attendance upon the Sunday services has been fair in both stations; and during tours, in various parts of the plain, books have been sold and the gospel preached to a large number of people. One of the most striking facts in the opening of the work here is the number of calls received from the women, and the invitations to visit them in their homes. The oportunities for work among them are unlimited, and the mission is greatly in need of single ladies, who, unencumbered with family cares, may devote their time and attention to this branch of the work.

The missionaries have been requested to open a school for boys both in Li Man-chuang and T'ai-ku city, and will probably do so during the year.

Desirable property has been purchased, in both stations, at reasonable rates, and this gives us a place among the people which we have not hitherto had, and a greater show of permanence to our work.

Dr. Osborne, who came to our mission last October, has made a good beginning in the medical work, performing very successfully some operations in surgery, and saving twenty-five or more cases of attempted suicide by taking opium. At present, on clinic days the average attendance is from forty to fifty and gradually increasing.

An opium refuge has been successfully opened in T'ai-ku and another will be opened at Fen-chou Fu in the early fall.

On the whole we are encouraged by the results of the past year. Our work is assuming definite shape; the missionaries are becoming better acquainted with the people; many people have a fair knowledge, and some a saving knowledge, of the truth; there is a decidedly growing friendliness on the part of the Chinese of all classes, and we believe that the time for a large ingathering is not far in the future.

For this we earnestly seek God's blessing and ask your prayers.

FRANCIS M. PRICE,
Secretary.

SWATOW COLLOQUIAL VERSION OF GENESIS.

DEAR SIR:—In the June number of the *Recorder* the author of the article "The New Testament in Chinese" (p. 257) goes rather needlessly out of his way to make

a severe remark on a "Swatow colloquial version" [of Genesis], which he does not specify.

It so happens that the English Presbyterian Mission here has recently translated and printed for the British and Foreign Bible Society a version of Genesis in the Romanized Swatow vernacular. Will you allow me in a word to say that this is *not* the version complained of by your contributor "H." In the Romanized version the use of different names of God has been most carefully preserved; and I should be very sorry if any of the friends of the British and Foreign Bible Society were led by "H.'s" remark to suppose that a version published by their aid was disfigured by careless treatment of so important a matter.

I am, Dear Sir,
Yours very truly,
JOHN E. GIBSON.

MISSIONARY CONFERENCES.

DEAR SIR:—In the course of a review of the recent Missionary Congress in London, a review full of warm sympathy and hearty appreciation of what was done and said at the Congress, I yet meet with these two most significant sentences. "It cannot be said that any new suggestions, methods, or ideas are the result, at least to the experienced members."

"As a Congress of experts, collected to arrive at approximate agreement on certain moot subjects, this Congress was an entire failure."

I recommend these sentences to those of your readers who have advocated the summoning of a general Conference for all China in 1890.

I shall be much surprised if these sentences will not do service a second time, to describe the results of the projected Shanghai Congress. The pleasure of meeting with old friends and of making new friendships, the opportunity for eloquence or the reverse, the reading of papers terse or prolix, racy or dry, the interchange of ideas,—all these may be attained and enjoyed, without one *practical* result; and surely in the very thick of the fight, as we suppose ourselves to be, nothing but practical and permanent good can compensate for the well-nigh vast expenditure of time, money, and labour which the Conference will demand.

I remain, dear Sir,
Yours faithfully,
A DISSENTIENT LIBERAL.

A RECENT VISIT TO THE VICEROY'S COLLEGE, CANTON.

OF the six colleges in Canton the above is on much the grandest scale. Situated to the north-west of the city, at the time we visited it a constant stream, on a similar errand, was pouring out of the West gate and a like crowd returning. Old and young, with many women among them, filled the spacious grounds and buildings. The doors will be closed to at least ordinary visitors after the opening of the College, so this will probably account for the great crowds now.

This Kwong Nga Shü Ün (廣雅書院) has for President a Canton man, a Hanlin we believe, Leung Ting Fun (梁鼎芬). The land,

according to the Canton *Kwong Po*, cost 12,000 taels, and the buildings, including the preparation of the ground, 150,000 taels. It is said some 4,000 men were employed at first, so that, between this and the extensive Mint buildings in process of erection, it was difficult to procure masons at Canton. The doors are expected to be opened to the pupils in the sixth moon.

The Library building is probably the finest, largely of glass, with fine teak wood columns.

On the second floor are the alcoves for the books. Rows of solid boxes about a foot square will contain the volumes.

The reception and other apartments are likewise very substantial, while there are also "ch'a t'engs," "summer houses," artistic bridges, &c., beside the long rows of dormitaries ranged on each side of the grounds—200 suites of two rooms each. Kwang-tung's quota of 100 graduates is already made up, while Kwang-sai, it is said, is only able to furnish eighty-seven.

Each scholar receives five taels monthly; and beside this those from the remoter districts get three, two, and one tael, according to distance, for travelling expenses. Yet in all this we see little, if any, advance towards Western civilization and Christianity; indeed, good authority says the interest manifested by many prominent literary men of Kwang-tung Province in the Canton Christian College was the incentive to the establishment of this institution as a means of drawing away that influence.

I enclose several photographs of the college taken at the time of our visit. J. C. T.

Editorial Notes and Missionary News.

OUR MISSIONARY CONFERENCE.

In view of the proposed Conference of Missionaries in China, to be held in 1890, many thoughts press for consideration. As such Conferences do not always, perhaps never, attain to the full ideal as to what they ought to be, the more care should be given to the subject, that the best results attainable under the circumstances may be secured.

One of the first and most important suggestions is, that much prayer be made regarding it. The Master himself must be invited, and the hearts of all must be prepared to meet him, or all will be a failure. We know that the subject is already remembered in missionary circles, and it will, we doubt not, be more and more presented at the Throne of Grace as the time approaches. It is more important that the Conference should be a time of spiritual refreshment than that it minister to social and intellectual invigoration; and the preponderance of the spiritual element need not interfere with sociality or intellectuality.

In the selection of topics for discussion it is to be hoped that attention will be given to the subjects that most need attention. There are a few things on which

we are so settled in different convictions that, as is the practice in all such Conferences, they had better not be discussed—matters pertaining mainly to denominational organization. On the other hand there are many subjects on which we are so thoroughly agreed that there is little profit in again thrashing for grain. But there is a considerable number of topics on which we are all ready for light, on which our minds are not so made up but that we will gladly be influenced, and it is in the discussion of these that the usefulness of the Conference will mainly depend. These pertain largely to Missionary Policy, and to the adjustment of the various efforts of our different missions to the attainment of the one desired result—the Christianization of China. Much discretion will be needed to prevent the preponderant influence of any one school of missionary thought, but wisdom and brotherly love will guide in avoiding such an error

It is to be hoped that while there shall be a wide range of subjects provided, there shall not be too many subjects. In almost every such assembly the tendency seems to be to attempt too much, and to therefore fail of what might have been secured. A carefully prepared paper of moderate length is a good introduction, and then ample time should be given for its discussion, which may be the most profitable part, but which is often too much abridged.

We trust that the great increase of the number of female missionaries will make it evident that they must have as large a part in the Conference as their modesty will permit. The time seems to us passed when all that they may be invited to do shall be to prepare papers on a few topics—papers to be less effectively read by some brother than they would have been by the authors. The voice of some of our lady missionaries of world-wide fame and influence, whose powers exceed that of many a man, should not be stifled in our coming Conference. We can safely follow the example of the India Conferences and of the late so-called Centennial Conference in London.

We shall, of course, have occasion to return to this general subject again and again. The above are simply preliminary suggestions.

THE English Presbyterian Committee on foreign missions have appointed Dr. Gavin Russell as a Medical Missionary to Formosa, and Rev. Mr. McLagan as Missionary to Swatow.

THE Rev. Sia Sek Ong, Delegate from Foochow to the late Methodist General Conference at New York, has received the title of Doctor of Divinity from the Ohio Wesleyan University.

WE learn from himself that the Rev. S. L. Baldwin, D.D., has been elected Recording Secretary of the Missionary Society of the Methodist Episcopal Church, and that his address will hereafter be 805 Broadway, New York city.

IT gives us pleasure to note that the Rev. Calvin W. Mateer, D.D., has received the honorary degree of

Doctor of Laws from the University of Woorster, Ohio, the third LL.D., so far as we know, among the Protestant Missionaries of China.

UNDER date of July 5th, the Rev. E. T. Doane writes from Ponape, of the Caroline Islands, reporting peace and quiet under the judicious management of the new Spanish authorities.

THE following from Rev. Paul D. Bergen, of Chi-nan Fu, is dated July 2nd:—All quiet here. Hard to get any news as to the progress of the insurrection in Ts'au-chow Fu district. Appearances are, however, that it will not develope into alarming proportions, although this whole region has been very much disturbed over it, and all the village walls have been built, and great numbers of people have moved to what they imagine to be more secure locations.

THE ladies of the Woman's Christian Temperance Union, Bankok, Siam, have opened in that city a Free Reading Room, Sailors' Rest, and Refreshment Room, and have ordered a supply of Bibles from the agency of the American Bible Society at Shanghai.

MR. J. Haffenden, Agent for the B. and F. Bible Society for Malaysia, has returned from his very successful visit to the home land, having secured five young men as colporteurs—one for Singapore, two for the Malay Peninsula, and two for the Archepelago.

BY a letter from the Rev. E. P. Dunlap, of Petchaburi, Siam, we learn that he has been taking a much needed vacation by visiting Java, and recuperating at the Sanitorium of Sindanglaya, 3600 feet above Batavia, where in the middle of July the temperature at 6 a.m. was 60°, at noon 74°, and at 6 p.m. 65°. He reports that fever and mosquitoes are unknown there, and that life is delightful and bracing.

OUR attention has been called by Ven. Archdeacon Moule to the fact that in our note in the August *Recorder* on "The National Conversion of China," we misspelled the name of R. Bosworth Smith, whom we quoted. Instead of being surprised that he thinks clearly on missionary topics, having known him from his childhood, the Archdeacon says, "I should have been much surprised had he spoken less loyally and less clearly on the great religion. Latterly his tone has been firmer and clearer in each successive utterance." And we may add that he has certainly dome good service in correcting the vagaries of Canon Taylor's recent statement regarding Islamism, based largely on careless and partial reproductions of what were at their best rather latitudinarian statements and positions from Professor Smith's volume published in 1873 on "Mohammed and Mohammedanism."

A PAMPHLET of 18 pages has been kindly sent us entitled "Fuhkien Mission, C. M. S., China, 1887," which has been issued "in the hope that the many friends of this

mission, both at home and in China, may be stirred up to pray and work more earnestly for the spread of Christ's kingdom in this land."

The work of the Fuhkien mission of the C. M. S. is carried on in five Prefectures of the province, viz., Foochow, Fuh Ning, Hing Hwa, Kiong Ning and Yong Ping. The largest numbers of Christians are in the counties of the Foochow Prefecture. The work is carried on by native agents directed and superintended by the European missionaries, assisted by Native Church Councils and Church Committees, and gives promise of stability and progress in every department. At Foochow there is a College for the training and preparation of native agents, and a Boys' Boarding School; also a Girls' Boarding School under the charge of Miss J. Bushell, and a Training Home for Bible Women.

THE Catalogue of the Society for the Diffusion of Christian and General Knowledge among the Chinese is attractively gotten up. It first gives the publications of the Society, then of Various Authors, the School and Text Book Series Committee, the Christian Vernacular Education Society for India, then English Work, including Bibles in various languages.

THE Rev. Mr. Leyenberger writes from Weihien, Shantung, under date of August 20th :—We have been having great rains and floods here. A small stream running through the city of Weihien rose in the night and swept away houses along the banks, and over a hundred people were drowned.

If the time for synod had not been changed we could not have attended. The country is flooded everywhere, and no traveling can be done.

PUBLISHER'S NOTICE

IN the November No. of the *Recorder* we hope to present our subscribers with a cabinet photo. of the late Dr. Yates, by Messrs. Olsen and Salzwedel, of Shanghai. Those desiring extra copies will please notify us at once, stating the number desired. Price for extra copies, 50 cents each.

Gleanings from Home Papers.

A CORRESPONDENT of the New York *Independent* from London speaks of the Rev. Mr. Swainson, of Amoy, as having made a "powerful speech" at the great Missionary Conference, and as having "carried the large audience with him in his masterly array of facts and pleadings for the evangelization of the 'Celestial Empire.' China never seemed so large and important as a mission land as it did under the lenses of this grand review." A less satisfactory item, found in a very appreciative article by Sir William Hunter in the *Nineteeth Century* for July, gives the reason of Dr. Legge's not taking part in the Conference, which we cannot but think was much to be regretted. It says :—

"He holds that as long as Christianity presents itself infected with the bitter internal animosities of the Christian sects, and associated with the habits of drunkenness and the social evil conspicuous among Christian nations, it will not do its work, because it does not deserve to do its work, in the non-christian world. When Professor Legge was asked to take part in the Centennial Conference, he explained that he would have to clearly put forward his convictions, with the result that he did not take part in it at all. It may be that some of the ground which he would have occupied lay beyond its scope, and could not be satisfactorily dealt with by it. But incidents like these, although perhaps isolated ones, tend to weaken the authority of such an assembly and to create a suspicion among fair-minded men that they have not been placed in full possession of the facts."

Diary of Events in the Far East.

July, 1888.

2nd.—The Empress of Japan attends the 2nd annual meeting of the Red Cross Society at Tokio, Japan, where she made a speech in which she announced that she and the Emperor had decided to give 1000.00 *yen* to the society.

10th.—The great Korinja temple at Hakodadi, Japan, which has just been built at an enormous cost, destroyed by fire; several lives lost.

12th.—Temperature at Sicawe, Shanghai, 101°.

13th.—Temperature at Peking 107°.

14th.—Contract signed between the Municipal Council and Mr. Poulsen for the lighting of the foreign settlement, Tientsin, with oil gas.—Nearly the whole of the foreign settlement of Indo-China decorated by the king of Annam with the Imperial order of the Dragon of Annam; the occasion being the French National fête.

15th. (Sunday).—Suveyor-General Horta elected at Macao as its representative in the Lisbon Parliament.—Volcanic eruption in Fukushima Ken, Japan; 400 persons killed and numbers wounded.

17th.—The *Whangpoo*, first French steamer built in Shanghai, goes on her trial trip.

20th.—Serious riot in Shanghai by about 150 Japanese men-of-war's men; several people injured.

20th.—A cake of silver weighing 210 taels and smelted in a Chinese furnace, received from the Tamchow mines; on view at Messrs. Falconer & Co.'s., Hongkong.—A Chinese junk upset in Hongkong harbour owing to the breaking of a towrope; a child drowned.

22nd.—Slight shock of earthquake at Peking.

21st.—Riot at Kiukiang by junk-men, owing to the Taotai's endeavouring to collect lekin due on timber; some foreign property destroyed. Thermometer registered 103° Fahr.

24th.—Great excitement at Chungking owing to the district magistrate's issuing a proclamation announcing the intention to run a steamer to that place.

27th.—S.S. *Lee Sang*, while on voyage from Chefoo to Newchwang, strikes on a reef of rocks off Siau Ti Shan promontory and becomes a total wreck.

August, 1888.

10th.—Typhoon at Foochow; great amount of property damaged and many lives lost both on land and water.

21st.—Serious attack on foreigners at Wuhu by a band of thieves; one foreigner seriously wounded.

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BIRTHS.

At the London Mission, Tientsin, on July 25th, the wife of the Rev. Thomas Bryson, of a son.

At Nankin, July 28th, the wife of Rev. R. E. Abbey, American Pres. Board. (North), of a daughter.

At Shanghai, August 21st, the wife of the Rev. G. L. Mason, Am. B. M. Union, of a daughter.

MARRIAGES.

At Granville, U. S. A., May 16th, Hervey H. M. McCandliss, M.D., of Kiungchow, Hainan Is., to Miss Olivia H. J. Kerr, daughter of Dr. J. G. Kerr, Canton.

On Thursday, 23rd August, at the Collegiate Memorial Church of St. John, by the Right Rev. Bishop Boone, D.D., Miss S. N. Wong to the Rev. F. L. H. Pott, both of the Am. Prot. Ep. Mission.

DEATH.

At Peking, A. B. C. F. M. Mission, on the 15th July, the son of Rev. Chauncy Goodrich, aged one year and six months.

At Shanghai, July 26th, Albert Whitford, twin son of Rev. D. H. and Mrs. Davis, S.D.B., of whooping cough and hydrocephalus, aged ten months.

At Shanghai, August 22nd, Mary Adams, infant daughter of Rev. D. S. and Mary G. Anderson, of Soochow.

ARRIVAL.

At Shanghai, August 24th, for the Canadian Presbyterian Mission, Rev. J. F. Smith, M.D., and wife, and Miss H. R. Sutherland.

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Self-Immolation by Fire in China.

BY D. S. MACGOWAN, M.D.

VARIOUS places in China possess attractions to enthusiasts who are bent on self-destruction, among which are Immolating-body Cliff at Chinan, the metropolis of Shantung, for laics; and Goddess of Mercy Chasm, on the island of Putoo, for clerics.

K'anghsi, after sacrificing on T'ai Mountain in 1685, was requested to visit the Immolating Cliff as one of the curiosities of the place, but that monarch, the wisest and most capable ruler of his time, refused to visit a place celebrated only for the observance of a ghastly rite, and took occasion to denounce the delusion which impelled to what was the reverse of filialism. "Bœotian people, destitute of intelligence, are deluded by twaddle and balderdash to exhibit filialism by the immolation of their bodies, being oblivious of the fact that the entire human frame—trunk, members, hair, integument and muscles—are derived from fathers and mothers, which they should not presume to disfigure or mangle. It was therefore that Tsêng-tzu [the philosopher, a disciple of Confucius renowned for filialism] was as circumspect as if walking on the brink of a deep gulf, or as if treading on thin ice. [He had, when he thought his end approaching, called the attention of his disciples to the unmarred condition of the frame that he had received from his parents.] Moreover [as Confucius says] 'parents are anxious lest their children should be sick.' Now if a son cast away his body, he cannot recompense them, he cannot nourish them, and is consequently unfilial. These things occur everywhere, and lucid proclamations should be issued sternly interdicting them, that the people may no longer be involved in vulgar errors. Why should I visit Immolating-body Cliff?" (1. 九朝東華錄)

If instead of being requested to visit Immolating-body Precipice, a proposition had been made to the Emperor to take a look at the Goddess of Mercy Chasm at Putoo, whence Buddhist priests cast themselves into the sea, he would indubitably have condemned suicide for religion as he did suicide for filial piety.*

Self-immolation by fire is, however, the subject of this communication, and that form of burning only which is prompted by religious fervor. It originated from persuasives to holiness, to aspirations for beatiffic Nirvana, particularly such as abound in the lotus of the true law, or Sutra (Saddharmapundarika Sutra), the commonest of the Scriptures in use. Complete repression of desires leads to spontaneous combustion, the fire of Samadhi longed for by the enthusiastic devout, but which is attained by those only who are absorbed into Budha. Absolute continence in thought and deed are essential to that condition, which becomes visible in a nimbus surrounding the heads of such pure beings, and which is physiologically explained by the bursting forth from the pores of the skin, chiefly at the nape of the neck, of an aura which is evolved from the pent up secretion and to which concupiscence is due. (In borrowing that aureola from the heads of Budha and his saints, Christian art was ignorant of its esoteric significance); its accumulation causes a blaze, by which the body is wholly consumed.

It was natural that devotees impatient of delay in attaining transformation through spontaneous combustion, awaiting in vain for even incipient incandescence, should resort to ordinary fire to effect sublimation, and hence they sought by arson to get out of the dwelling that they loathed—the process possessing the advantage of purification.†

* K'anghsi's countrymen are indebted to Chinese civilization for emancipation from the thraldom of several cruel superstitions. It was their custom to slay concubines and slaves on the death of a master, to be interred with him on his demise. When the husband or master died, his corpse was placed in an old boat until the third day, when the victim was required to fit herself to accompany him by self-strangulation with a bow-string; failing to commit suicide, those around rushed forward and forcibly strangled her; the two cadavers were then burnt together in and with the boat. (2. 謏聞). Prohibition against burying alive inferiors to save superiors was made early by Manchu Emperors. That horrid rite, a Mongol custom that commenced in China during the seventh century, B.C., or earlier, did not wholly cease until forbidden by Ying-tsung (1457–64, A.D.) whose will said, "Do not bury any concubines alive with me." In modern times this cruelty, though still designated "burying alive," means slaying before entombing,—tombs are seldom capacious enough to admit living persons. (6. 一斑錄雜述)

† The lotus of the true law (10), which affords incentives to personal incendiarism, is chanted by priests on hire; a man who is robbed vows to heaven that if the property is restored he will cause that sacred book to be chanted by priests a certain number of times; a parent is ill, the son makes a similar vow contingent on the parent's recovery, and so on. Priests will faithfully go over its 6,788 characters three times for a dollar. As an act of transcendant merit, priests sometimes write the entire work in blood drawn from the tips of their tongues.

Native priests affirm that their brethren the lamas of Tibet commenced the practice of self-immolation by fire, and that it was once common in that country, and considering the extent to which they have departed from primitive Buddhism in doctrine and practice, the statement is highly probable. In the absence of information on that subject, I degress to present a few facts that, if not strictly germane to the question, are not wholly incongruous.

Chinese accounts of Tibetan modes of disposing of the dying and the dead, state that when a member of a family is moribund, priests are called to determine whether there should be a burial by fire, by water, or by animals. If the priests declare that fire is indicated, the patient is placed on a wood pile, which is fired, prayers being offered for a good blaze, for if the fire were to be extinguished while any breath remained in the body, the soul, instead of ascending to heaven, would descend into hades.

When water burial is decreed, the dying man is enclosed in a mat and committed to a river. When animal burial is indicated, he is suspended from a tree, to be devoured by carion birds. Another form of animal burial consists in mincing the corpse, to be eaten by dogs, while the bones are reduced to powder in a mortar, mixed with flour, and also given to dogs. With regard to the priests themselves, it is stated that they are all cremated, but not, apparently until after death. (3. 舟車所至. 4. 一斑錄)

When Tibet was brought under the Chinese and became a protectorate, both parties of the Budhist church—yellow and red—experienced a reformation in respect to those horrid customs. Chou Hsü-chieh, of Suchau, when resident at Lapa, compelled the premier of that ecclesiastical court to issue a minatory and hortatory proclamation against burning the moribund, making mince-balls for feeding dogs, etc., which effected a compulsory reformation, as it was decreed that whoever minced the dying or dead should themselves be minced after being sliced to pieces (1787).

Very soon those degenerate followers of the humane and gentle Sakiamuni abandoned those ancient innovations, in which the authorities assisted by making provision for interments after the Chinese fashion. Other murderous practices of the lamas had to be suppressed. Instrumental music, essential to the celebration of their cult, required for its perfection to be performed in part with human osseous implements; a whistle and a twirling tabor were made of shin-bones (the tibia receives its name from a Greek and Roman pipe, which at the beginning was used as a whistle), those of vigorous men who suffered violent deaths being preferred (persons who, the Japanese archly and emphemistically say, died without the aid

of medicine); connoisseurs preferred those of tall and obese Chinamen, for which priests paid profusely in gold procured from the sands of their streams. Robbers waylaid Chinamen, whose legs they amputated as part of their booty.

Besides being employed in worship, those whistles, the shrill sounds of which startled men, were used as scare-devils; at their sound demons would turn tail and scamper away in fright.

The twirling tabor was made of two skull caps cemented together at their edges, having a tibia as a handle. To the extremity of tendons attached to the skull-caps were fastened shin-bone knobs; when the implement was twirled these struck the skull-caps, beating them as a drum.

It is not stated that bones from slaughtered men were preferred for tabors to those of men who died from disease, but skulls that were in common use which belonged to the slain were regarded as of far greater value than other skulls, and were used to contain offerings made to Budha, and laid on altars before his image. They were also worn on the person, attached to girdles, and used as drinking utensils—always varnished. Chinese civilization effaced these and other barbarous practices that existed among peoples North, West, and South of the Middle Kingdom. (5. 熙朝新語)

Of this form of incendiarism several instances have recently occured at Wenchow, a department in which Budhism is exceptionally flourishing.

A few weeks since, Lofty-and-profound, *i.e.*, Precipice and Sea (it is well to translate the names of those who quit the world to enter on a religious life, as that act is signalized by the assumption of a new name indicative of the neophite's aspirations), announced that he had vowed to seek "sitting transformation, that is, to seat himself in a furnace constructed of kindling-wood, and, setting fire to the same, enter the enjoyment of the bliss of Nirvana. Lofty-and-profound was a mendicant friar from Hunan who had undertaken to raise money for rebuilding a monastery in that province. When he had come to the resolution several years ago to abandon the few comforts of life that priests may lawfully enjoy, like other sarabaites, devoting himself to extraordinary self-sacrifices and austerities, punishing the body with stern severity for the sins of the soul, shaving the head being a luxury unbecoming a saint, he renounced the tonsure, at the same time eschewing ablution. Neither comb nor water touching his hair, it became matted and tangled; it concealed his gaunt visage, and swarmed with vermin, as did his filthy thread-bare garments. His haggard features, and emaciated body, and begrimmed aspect, rendered him a pitiable

object; fastings, vigils, and other self-inflicted penances induced consumption, which betokened an early termination of his toilsome and torturing pilgrimage—torturing in that every third step that he took in his begging itinerancies, he fell on his knees and struck his head on a board that he carried to lay on pavements to avert abraisions of his forehead.

As it derogates from the sanctity of a perfervid priest to meet death in a recumbent posture, this intrepid soldier of Budhism would never recline, but slept sitting, that in case of sudden death he might be transformed with becoming reverence; he slept in the open or in temple gateways.

Ordinarily such an exhibition of devotion, such an appeal for contributions, proves effective, but in his case coppers flowed sluggishly into the temple till. Lofty-and-profound became downhearted, and was more than ever disgusted with the world—its selfish, sordid ways—and when he had been traversing the streets of Wenchow for a year, he heard of the heroism of two priests in the district conterminous, who had immolated themselves on their funeral pyre, and he determined to emulate their example, moved thereto by panegyrics awarded to priests who had so easily and promptly obtained their release from mundane care and suffering.

He was gladly received as an inmate of a monastery closely adjacent to several foreign residences, which became in consequence a place of resort for both the curious and the devout. People who had never contributed towards the fund for rebuilding the mendicant's temple, were not now stingy, but gave freely to the immolation fund. More timber and resin were sent for burning one brother than would have been required to incinerate the entire brotherhood of monks, and the sisters of the contiguous nunnery to boot. Some fiery spirits donated rockets, imagining that a pyrotechnic display would impart *eclat* to the rite, but the sober minded committee of arrangements, laic and cleric, declined all fireworks, except small packets of gunpowder, which were reserved to place in the armpits and about the clothing of Lofty-and-profound, doubtless in mercy to shorten his sufferings, but in the opinion of the profane and vulgar, to give him a good start upward in his journey.

It was not to be supposed that a man who had displayed for many years an inflexibility of purpose, an indomitability of will like Lofty-and-profound, could be dissuaded from the sacrifice which had been ostentatiously arranged for, yet it was incumbent on some one to make the attempt. That duty was undertaken in the gentlest, suavest possible manner by the Rev. Mr. Sayres, of the Inland

Mission, who tried to show a more excellent way to peace than through suicide; but the infatuated man courteously yet firmly declined to converse on the subject.

On the evening preceding the morning fixed for the burning, foreigners, seeing that intervention from other quarters could not be looked for, transmitted a petition to the Chihsien, praying for an interdiction,—which was promptly accorded, and orders issued to all concerned to abandon the proposed rites.

Great was the disappointment to the public, cleric and laic, but it was taken to heart only by him to whom self-murder was forbidden. He resolutely refused food and drink, and determining to starve himself to death he entered the upright chest that had been prepared for his incineration. It was furnished with a seat, and was just large enough to accommodate a man standing erect, and was to have been surrounded by piles of kindling-wood, which he himself was to fire.

In the morning he was found dead in the chest, having expired of chagrin in the odor of filth and sanctity. His body was placed upon a pyre made of the wood that had been contributed to burn him alive, and thus he was finally consumed. In this part of China the cremation of priests is a rare occurrence,—only the most fanatical devote their cadavers to combustion.*

In the reign of K'anghsi, at Hsiao-shan, near the gay and sacred city of Hangchau, a priest, after a period of ten days' solitude, fasting, and meditation in a cave, announced that on a certain day his spirit would betake itself to the West. He was visited by great numbers, to whom he foretold future events, knowing intuitively the surnames and names of visitors. On the day designated crowds assembled to witness his transformation, with whom he conversed until the hour fixed for his departure; then, sitting with his face to the South, he applied two incense sticks to his nostrils, and soon flames issued from his nose, which extended to face, head and body,

* At one period, paticularly during the Sung era, cremation was the general mode of disposing of the dead in Kiangsu and regions adjacent. In the reign of Li-tsung (1225–54 A.D.) a crematory pavilion was erected by monks of a monastery at Yu-hsien in Kiangsu, a *li* beyond the walls, of the size of ten rooms, for money-making objects. The bones of the cremated were thrown into the stream. Heaven indicated its displeasure, striking the pavilion by lightning, and the authorities forbade its reconstruction,—at the same time providing burial places for the poor, scarcity of land being the cause of resort to cremation. During the Ming era, eunuchs were generally cremated at Peking. (12) Burning the dead still takes place in Kiangsu and conterminous regions, but it is illegal and regarded as highly unfilial. (7)

Cremation has sometimes been employed as a punishment, offenders chiefly being disinterred for that purpose. Burning alive as a punishment has been of exceptional occurrence,—boiling alive has been more frequently resorted to for heinous crimes.

At the T'ien-tai and other famous monasteries, priests are always cremated either dead or alive,

consuming all but his bones; these were collected together with pearl-like relics which issued from him, and interred in a dagoba. (2)

We have seen that the priest who was lately thwarted in an attempt to immolate himself in this city, was led to contemplate self-destruction by fire in consequence of the example which had been furnished by two monks in a contiguous district. With a view to obtaining information respecting that transaction, I paid a visit to the scene of the ghastly tragedy,—albeit there regarded as sensationally melodramatic. I had imagined that the journey, which was a day's distance from Wenchau, would land me in a secluded wild mountain region, where alone, I considered, self-immolation by fire as likely to take place, but I discovered that the rite had been performed in one of the most charming valleys of this remarkably picturesque portion of densely peopled Chihkiang—a land of exuberant fertility, every yard of which is unceasingly cultivated; in a Shinan district noted for the affluence and culture of its inhabitants, whose scholars, however, enjoy a bad pre-eminence for hostility to foreigners, particularly to such as are of the missionary complexion.

Historical Landmarks of Macao.

BY REV. J. C. THOMSON, M.D.

[*Continued from page* 376.]

1849. MARCH 5th. The following proclamation touching the Chinese custom-house was published at Macao:—"Be it known, that Her Majesty the queen of Portugal having decreed and ordained that the port of Macao be a free port, and the Portuguese custom-house having consequently been closed, it cannot possibly be allowed that a foreign custom-house should continue open at this place, and that duties should there be any longer collected on all sorts of goods, provisions, materials, and other commodities, on most of which duties and other export charges have already been paid, either at the different places from whence they are exported, or at the out-stations during their transit; I have deemed it convenient, therefore, to declare and make it known, that eight days after this date, all goods, provisions, materials, and other commodities imported into Macao, from any of the ports of China, as well as those exported from this place to any of the said ports, shall be free and exempt from the payment of any duties whatever at

Macao; and further, that from the same date forward, no receipt of duties by the hoppos shall be allowed or suffered to be made at this city. And for general information I have ordered this present to be affixed at all the usual public places."—JOAO MARIA FERREIRA DO AMARAL.

On March 8th Governor Amaral sent a communication to Viceroy Sü at Canton touching the same matter—of which he had given him previous notice, it would seem—and proposing that arrangements be entered into between the Hoppo and the Portuguese Consul at Canton relative to the shipment of goods to Macao, thus virtually renouncing the authority of the Chinese Government. Much feeling was aroused and many placards issued, that of May 5th beginning thus:—"*Declaration of the Parties to a Prohibitory Agreement publicly entered into.* Whereas, in former times, we, the united population of Macao, seeing that, for the commercial dealings at that place, there were regulations of long standing, and very excellent rules established, did ever conform to the same, dwelling in peace and rejoicing in our avocations—such being the case for a succession of years without any variation. Of late the Portuguese barbarians, having forgotten the principles of justice, and acting in a manner opposed to them, as it suited their inclination, have confounded our ancient regulations; for which cause we, the inhabitants, our hearts being as one, not desiring to trade at Macao, have petitioned our authorities (for permission) to select some other locality, that we may preserve our trade as it was. Having now deliberated, and having determined upon *Whampoa* as a place of exceeding convenience to both buyers and sellers, we have all resolved with hearts united, no matter whether great dealers or small, to flock to that place; there to hire shops and warehouses, and when we shall have chosen an auspicious day, to commence business, every one peacefully pursuing his ancient calling: a most perfect project"—with further threats of confiscation of property and fine of all those who fail to thus do.

The effect of these measures permeated every part of the native community in Macao, and the desolate streets and empty harbor showed the extent of the removals. The large Chinese trading establishments could bear the expense, but their *attachés*, and others more or less remotely connected with them, whom they obliged to go with them, were reduced to the utmost distress.

Finding many were leaving, Governor Amaral on the 24th of April issued the following *Proclamation relating to removals of Chinese:* "It is hereby made known to the Chinese inhabitants of Macao and its suburbs as far as the Barrier, who may possess

landed property, that if they remove without a previous license from the Procurador's office, their property will be immediately taken possession of by the Government as abandoned. And to the end that they may not plead ignorance, I give notice hereof by these presents, which will be posted in the customary places.—JOAÕ MARIA FERREIRA DO AMARAL.

But this did not prevent the most substantial traders from going, while it irritated the inhabitants and holders. They combined, as is their wont, and soon by the hands of others or themselves executed their murderous designs, and washed away their injuries in the blood of their enemy.

June 7th. Mr. James Summers, a teacher in the Anglo-Chinese school under Rev. Mr. Stanton's care at Hongkong, later Professor of Chinese in King's College, London, and editor of *The Phœnix*, landed at Macao. Passing through Senate Square he met the procession of Corpus Christi, which he stopped to witness, with covered head. Some of the bystanders motioned him to uncover, and the governor sent an orderly to request him to do so, speaking in Portuguese, which he did not understand; he, however, declined acceding to the request, and was accordingly arrested by the governor's order and committed to the guard-house, from which he addressed a note to the governor, begging to be released. He remained in the guard-house all night, and in the morning was conveyed to a room in the Senate House by orders of the Judge, to whom his case had been referred. From this he sent a note to Capt. Staveley of Hongkong, and one to Mr. Forbes; the former came to see him, and later meeting Capts. Keppel and Trowbridge, the three went to the palace and demanded his release, which Governor Amaral declined to do, though he was willing to grant it as a favor. Capt., late Admiral, Keppel, after retiring, sent an official note again demanding his release, on the ground that H. E. had placed him in prison for not obeying his orders; the governor replied by referring Capt. Keppel to Judge Carveiro, and soon after went aboard the U. S. S. *Plymouth* to act as umpire of a regatta. Capt. Keppel, however, ordered a strong body of marines to come on shore from the *Maeander* frigate, and placing the first boat's crew in charge of Capt. Staveley, they went through a byeway to the Senate House and liberated Mr. Summers by force; the men displayed an unnecessary gallantry in doing this, and killed an unarmed soldier and wounded three others, though the guard did not fire a shot. Mr. Summers was taken over to Hongkong, and Governor Amaral did not return on shore until he had gone afloat, when he heard the facts of the case.

It is said the family of the slain Portuguese guard still receive a pension from the British government. Whether the enforced worship is justifiable may be questioned, but Viceroy Sü alludes to Capt. Keppel's taking Mr. Summers out of the jurisdiction of Governor Amaral, and the untoward act probably emboldened the Chinese to more active measures on their own account.

August 22nd. H. E. Sr. Joao M. F. do Amaral, accompained by his aid Sr. Leite, while taking his usual horseback ride in the evening was assassinated by some Chinese near the Barrier. The first attack was made by a young Chinese, who slapped the Governor in the face with a leafy branch tied to a bamboo, and as H. E. tried to turn his horse upon the fellow, the six men behind him rushed up, and caused the animal to shy off the road; the assassins followed up and began hacking at the Governor's arm and leg; soon dragging him to the ground they pierced him with innumerable stabs and severed his head and hand; being unarmed, and his right hand lost to him in the wars, he was able to make but little resistance. His aid was himself cut down, and received two cuts on his head, his pony escaping. He saw the governor fall from his horse as he himself came to the ground, but heard no cry.

The assassins then fled with the bloody evidences of their murder through the Barrier gate, where the Chinese corporal said he gave chase to seven armed men running through it. It was reported that the murderers remained in a temple near the Gate part of the night, and went through some religious ceremonies before their idols, an evidence being a bloody jacket found there. The act was soon known in town, though too late for pursuit, and the mutilated corpse was carried to the palace.

The reason of this assassination is seen in the following: "About the middle of the 17th century the Chinese began to invade Macao, where they established their custom house, etc. Since then until 1840 they exercised much influence over the government of the city and its inhabitants suffered many annoyances; but God sent one to liberate the inhabitants of the colony from the yoke and despotism of the Chinese authorities. The ill-fated Governor Amaral was privileged to vindicate for the subjects of the Portuguese crown, resident in Macao, the political independence of this establishment. By decree of November 20th, 1845, Macao was made a free port to all the nations of the world, and the above-named Governor established a new system of duties, necessary by reason of the suppression of the customs, the only means of public revenue to that time; compelled the Chinese residents to contribute to the expenses of the establishment; took possession of the port of Lypa,

making it a dependency of Macao, where the Portuguese flag flies over that fort and guard; recovered the territory between the Campo and the Barrier taken by the Chinese; suppressed the tonnage dues of ships paid to the Emperor; expelled from Macao the Chinese customs; made new roads outside of the city, required the Chinese to remove their tombs, &c., &c. All these reforms touching the natural conceit of the Chinese, brought on the treacherous and barbarous assassination of the worthy Governor, August 22nd, 1849." The removal, not to say desecration, of the Chinese graves, seems to have been the important cause, from their strong superstitions touching the resting-place of their dead.

The government of the colony now devolved on the Junto and the judicial and ecclesiastical functionaries, who immediately made a demand upon the Chinese officer at Caza Branca for the head of the Governor, and decided to take every precaution to defend the town, declaring in a proclamation to the inhabitants:—"Macao will remain Portuguese, and the council of Government is firmly resolved to maintain at all costs in its integrity that freedom and independence which have just been sealed with the blood of its illustrious regenerator." The representatives of foreign powers residing in Macao were requested to meet with the Council, which they did; a strong protest was drawn up on the 22nd for transmission to Imperial Commissioner Sü, which charged the Chinese authorities with sanctioning and supporting the deed; and copies of it were sent to Governor Bonhem of Hongkong, and to the ministers of France, U. S., and Spain, and Commodore Geisinger, with an official note to each stating the sad event. On the 23rd, H. B. M.'s ships *Amazon* and *Medea* proceeded to Macao and remained in the Roads about a week. The corporal at the Barrier, and deputy-magistrate residing in Macao, unable to deliver the head and hand within 24 hours as required, the Council ordered the occupancy of the Barrier by 24 men on the 24th. The Passalheo fort beyond, thereupon opened fire, when a force of 36 of the Macao Batallion under Lieut. Mesquita gallantly marched up to it, drove out the garrison of 500 or more, and spiked the 29 guns, without loss to the assailants. The deputy-magistrate in Macao offered rewards and sought to find the guilty parties, though one of the last things the lamented Amaral spoke of was the forcible suspension of this officer from his duties, already considerably abridged, in Macao until Governor Sü should acknowledge H. M. F. Majesty's Consul in Canton. In answer to a reply from the Viceroy of the 27th, the Council addressed a further strong protest on the 31st, and a joint protest was sent from the foreign ministers at Macao, while the presence of the

U. S. S. *Plymouth*, brig *Dolphin* and French frigate *Bayonnaise*, with marines on shore, maintained quiet. The Governor's body remained in the palace unburied—to the dissatisfaction of the Chinese, who declared his spectre was often seen riding up and down the isthmus at dusk looking after his head, and no one dared go home through the Barrier after nightfall.

On the 16th of September, the Viceroy reported the capture of the murderer and his decapitation, and orders the exposure of the head at Macao, as often done, enclosing his supposed confession, and offering to deliver up the head and hand. At length, five o'clock on the morning of the 27th beng appointed for their reception, and a large party, consisting of the Council and other officials, the foreign ministers in Macao, Commodore Geisinger, Capt. La Graviere and other officers of the American and French ships, the military and many citizens of the town assembled by daybreak at the Barrier, but after waiting till past ten o'clock a message was received that the head and hand could not be surrendered till three Chinese prisoners were set at liberty. The indignation and disgust felt at this duplicity was very great.

The Passalheo was afterwards given up, but the Barrier station has since remained in the care of the Portuguese.

September 4th. A subscription of $50,500 was made by thirty-one citizens and establishments of Macao for the exigencies of the colony.

The Parsee Cemetery near the "Gap," below Guia Fort, facing the rising sun, was founded.

1850. The early death of Governor da Cunha causes the Council to re-assume the control of the Government.

1851. August. The following sonnet was composed by Mrs. Maria Midleton, an English lady long a resident of Macao:

HOMAGE TO CAMOES AND ADIEU TO HIS GROTTO.

I.

Camoes! how often have I strayed
In yonder garden's pensive shade
And sighed to think of thee!
So lov'd, and loving, so unblest!
So hard thy toil, so short thy rest,
Until, no more by earth opprest
Escaped thy spirit free!

II.

And does thy genius haunt the scene,
And canst thou yet the homage glean
Which mortals love to pay?
From some in exile like thine own,
Who seat them by the rugged stone
Beneath whose shade, unsought, unknown,
Burst forth thy wondrous lay?

III.

Men of all nations hither meet,
And all direct their wandering feet
Towards these shady bowers.
And none who love the Poet's art,
None from these solitudes depart
But say within their inmost heart,
"O that the Bard were ours!"

IV.

I, too, have brought my offering,
Have dared Camoes' praise to sing,
And learned his worth to prize.
But now my wandering steps no more
Must tread these paths as heretofore,
And with me to a distant shore
I bear these memories!

V.

I leave thee in thy deep repose,
If in thy unexampled woes,
True wisdom's lore was thine;
Oh! then we know each trial sore
Brought thee but nearer to the shore
Where earthly woes can never more
Disturb thy bliss divine!

VI.

Adieu, then, Soldier-Poet's shade!
Adieu, the friends with whom I've stayed,
So oft in pensive mood;
Sadder and wiser have I been
For dwelling 'mid these groves serene,
And musing on life's stormy scene
In this dear solitude.

From Sr. Lourenço Marques' "Genta de Camoens" Album, where it is followed by a translation in Portuguese.

"September 13th. A recaptured deserter from the Macao Garrison receives 1,500 lashes while tied to a cannon.

"November 19th. Capt. Izidoro F. Guimaraes was inaugurated Governor, in which office he displayed much ability.

September 29th. Occurred the appalling explosion of the frigate *Dona Maria II.*, which came to Macao in consequence of the assassination of Governor Amaral. The victims numbered 188 of the crew and more than 40 Chinese on board or on small boats near by. Said to have been caused by the marine in charge of the magazine, who was incensed at some reproofs from the Captain.

"The Flora," picturesquely situated on the side of Charil Mt., was built by the parish priest Padre Almeida, and afterwards bought by the Government as a suburban villa for the Governor.

1851. F. A. Gonsalves Cardozo was appointed Governor. The Dona Maria Fort was erected.

Terms for Bible Wines in Chinese.

BY REV. C. HARTWELL.

THIS subject is not altogether new in the pages of the *Recorder*. Among the "Correspondence" in the number for June, 1885, a writer, "S. B. P.," dissatisfied with the term 酒 *tsiu*, signifying alcoholic liquor, in common use, there being no specific word for "wine" in the Chinese language, suggested 葡萄汁 *p'u-t'ao-chih*, the juice of the grape, to use for wine in the Chinese Scriptures. In the August number following, there were published two replies not favoring the proposition and the discussion was dropped.

But this subject is important and demands attention, not only as a question respecting the correct translation of the inspired Word of God, but also as affecting the teachings of that Word on the subject of temperance, in the modern use of the term as referring to the use or non-use of alcoholic drinks. It is evident that if the Bible sanctions the use of alcoholic and hence intoxicating wines, the doctrine of total abstinence from such beverages cannot stand, as it is not in harmony with Christian truth, which is and ever must be the basis of all true reforms.

And that it is not necessarily presumptuous to question the correctness of some of the present renderings of Hebrew and Greek terms, usually translated wine, is manifest. Chinese Christians naturally understand the Bible, as at present translated, as upholding the use of alcoholic beverages. But chemical science, physiological laws, and human history and experience, all condemn the use of such drinks, so far as they are alcoholic, as needless or positively injurious. We know, therefore, that the present translation of some of the terms for wine must be incorrect. Truth is always self-consistent, and as God is the author of nature as well as of the Bible, his written revelation, when rightly understood, will always be in harmony with the correct teachings of science and human history.

In the present article it is proposed to suggest modified renderings of only four of the various terms translated wine in the Scriptures. These are the Hebrew terms *tirosh*, *yayin* and *shakar*, and the Greek term *oinos*.

Tirosh occurs thirty-eight times in the Old Testament. In the English Authorized Version, twenty-six times it is translated "wine," eleven times "new-wine," and once "sweet-wine." Taking the Delegates' Version as an illustration for all the Chinese translations, thirty-one times it is translated by the ordinary character

tsiu, alcoholic liquor, twice it has the same with a word signifying good, excellent, qualifying it, and five times it is rendered by expressions signifying a spirituous or some fermentable liquor newly made.

As to the proper meaning of *tirosh*, Dr. Moore, the writer of the Article "Wine, Bible," in *Schaff's Hertzog*, calls *tirosh* a "common term for must," or unfermented juice of the grape. He also claims that this is "the meaning with which *tirosh* has come down to us." On the other hand, Dr. Lees, in the *Temperance Bible Commentary*, says: "*Tirosh* is not wine at all, but the 'fruit of the vineyard' in its natural state." Also Principal Douglas, in Fairbairn's *Imperial Bible Dictionary*, Article "Wine and Strong Drink," says: "The most general term among those applied to the produce of the vine is *tirosh*, which we translated 'vintage-fruit.'"

And the last writer also supports his position by several strong arguments: "(1) . . . It is habitually combined with *dogan* and *yitzhar*, translated 'corn and oil' in the Authorized Version, but which are to be taken in a very wide or generic sense, the former as including all kinds of grain, and the latter as meaning 'orchard-fruit,' though in this fruit a prominent place may be given to the fruit of the olive, from which oil (*shemen*) was extracted. We find all the three terms denoting the produce of the field, of the vineyard, and of the orchard, occurring together nineteen times as descriptive of the abundance yielded by the good land which the Lord gave to Israel. . . (2) It is spoken of as a solid substance, gathered like *dogan* and *yitzhar*, (Deut. xi. 14.) Like them, and also like animal food, it is spoken of as eaten, (Deut. xii. 17.) . . . (3) The law of the tithes, (Deut. xiv. 22–26,) seems to necessitate the interpretation of *tirosh* so as to include all the vineyard yielded; else a very large and valuable portion of the increase from agriculture would have escaped being tithed."

Dr. Lees also brings conclusive arguments to establish his position, that *tirosh* was not wine at all but the natural products of the vineyard. He translates the three terms composing the "beautiful triad of blessings—(1) corn-fruit, (2) vine-fruit, (3) orchard-fruit; or, in other words, the produce of the field, vineyard and orchard."

A further proof that the view of *tirosh* taken by Dr. Lees and Principal Douglas is essentially the correct one, is found in the prohibition in Num. vi. 3, 4, against the Nazarites drinking "wine and strong drink, . . . vinegar of wine, or vinegar of strong drink, . . . any liquor of grapes." And he was not to eat "fresh

grapes or dried; . . . nothing that is made of the grape vine, from the kernels even to the husk" (revised version). It is evident that Moses here enumerates all the specific products of the grape with which he was acquainted, designing to make his prohibition both as specific and complete as possible, and yet, on examining his terms, it is found that, while he uses *yayin* three times, and *shakar* twice, he makes no mention whatever of *tirosh*. We are forced, therefore, to the conclusion that, in Moses' time, *tirosh* could not have signified the unfermented juice of the grape, nor any other particular product of it, and so did not come within his enumeration of specific products, but was a comprehensive term for the whole produce of the vineyard.

For the translation of *tirosh*, therefore, I would suggest 葡萄園出產 *p'u-t'ao-yuan ch'u-ch'an*, the produce of the vineyard; and for the "triad of blessings," 各田與葡萄園並百菓園之出產 *ko t'ien yü p'u-t'ao-yuan ping pai kuo yu chih ch'u-ch'an*, the produce of the fields, vineyards and orchards. These phrases can be modified, or others with similar signification substituted, in different places, as the connection and style may require. In some cases, the term for grapes simply will do for *tirosh*, as in Micah vi. 15, where it says, they shall tread "*tirosh*, but shall not drink *yayin*."

Yayin occurs in the Bible one hundred and forty-one times, and in the authorized version, in nearly every case, is translated "wine." In the Delegates' Version in Chinese it is translated less uniformly, but the simple rendering *tsiu*, alcoholic liquor, much predominates over all others.

In respect to the meaning of *yayin*, Dr. Moore says: "For grape-juice, when it has undergone the vinous fermentation, the proper word is *yayin*." Principal Douglas says: "The general word for the produce of the vine, when this has been transformed into a liquid, is *yayin*, 'wine,' derived, according to the prevalent opinion, from a root meaning 'to be turbid, to boil up,' and applied to the grape-juice as it rushes foaming into the wine-vat." And further on he states: "It seems to be used to describe 'all sorts of wine,' (Neh. v. 18), from the simple grape-juice, or a thickened syrup, to the strongest liquors with which the Israelites were acquainted."

Space will only permit of a brief enumeration of the uses of *yayin* as given by Dr. Lees. "(*a*) It is used sometimes in the sense of the *vinum pendens* of the Latins. . . (*b*) *Yayin*, as used very frequently for the 'foaming blood of the grape,' was . . . probably applied to the expressed juice because of its turbid appearance. . . (*c*) In Prov. ix. 2, 5, *yayin* seems to point to a boiled wine, or syrup,

the thickness of which made it needful to mingle water with it before drinking. . . . (*d*) There was also the *yayin* mixed with drugs of various sorts: the 'mixed-wine' of the sensualist, spiced and inebriating; a cup of still stronger ingredients, used as the emblem of Divine judgments, the 'cup of malediction' (Ps. lxxv. 8). . . . (*e*) *Yayin* was also applied to every species of fermented grape-juice."

Thus it is seen that the view of Dr. Lees and Principal Douglas differs materially from that of Dr. Moore, but a careful examination of the subject seems to show that their view of the usage of *yayin* is the correct one, the term standing for both the unfermented and fermented juice of the grape in all the modes of its preservation and use.

Such being the case, it is evident that there is a difficulty in translating the term into Chinese. We have no word in the language that will stand for both unfermented and fermented drink. And, further, in some places *yayin* is so used that we cannot well decide whether, in the particular case, the reference is to the unfermented liquid or the other, or still may not be to both.

The best suggestion, therefore, that I am able to make is, that when *yayin* is spoken of with approbation, we translate by 葡萄汁 *p'u-t'ao-chih*, the juice of the grape, and that when it is referred to with disapprobation we translate by 葡萄酒 *p'u-t'ao-tsiu*, grape-alcoholic-liquor. And in the doubtful cases I would recommend the use of the former term, giving the natural and useful drink the benefit of the doubt.

As aids for guidance in classifying the varying usage of *yayin* and of the other terms, the *Temperance Bible Commentary*, by Dr. F. R. Lees and Rev. Dawson Burns, is of the greatest value. It not only gives lists of all the passages where the terms occur in the Bible, but also has comments on them. Also schedules of Bible texts where wine is referred to, with classification of the reference as in approbation or the opposite, are found in the London Edition of Dr. Nott's *Temperance Lectures*, in Delevan's *Consideration of the Temperance Argument and History*, and in *The Bible Testimony against Intoxicating Wine*, by Rev. William Ritchie. Of these, all but Nott's *Lectures* are published by the National Temperance Society of New York, and the *Commentary*, doubtless, is also published in England, so that these helps can be easily obtained.

Shakar occurs twenty-three times in the Bible, and in the authorized version is uniformly rendered "strong drink," except in Ps. lxix. 12, where we find "drunkards," with "drinkers of strong drink" in the margin, and in Num. xxviii. 7, it is "strong

wine." In the revised version, however, this "strong wine" is changed to "strong drink," probably for the sake of uniformity. In the Delegates' Version it is usually rendered 醇醪 *shun-lao*, rich alcoholic liquor.

As to the meaning of the Hebrew term, Dr. Moore calls this "artificial wine," as differing from *yayin*, the "natural" or grape-wine. He considers it to have always been fermented, and says: "It was prepared from grain, apples, honey or dates, and included *zuthos* or beer." Principal Douglas includes under this term, "pomegranate-wine, palm-wine, apple-wine, honey-wine, perhaps even beer, for some have identified it with the liquor obtained from barley by the Egyptians. But if any single beverage is to be selected as most commonly meant by *shakar*, it is the palm-wine, procured easily and abundantly by tapping the tree. When newly drawn off it is a delicious, wholesome, and refreshing drink; and it is so cheap as to form an important part of the sustenance of the people. But in one day's heat it undergoes a rapid fermentation, effervesces, and becomes of such intoxicating power as some of our light malt liquors." Dr. Lees defines *shakar* as "saccharine drink," and says it "is related to the word sugar in all the Indo-Germanic languages, and it is still applied throughout the East from India to Abyssinia to the palm-sap, the *zhaggery* made from it, to the date-juice and syrup, as well as to sugar and to the fermented palm-wine. It has, by usage, grown into a generic term for 'drinks,' including fresh juices and inebriating liquors, other than those coming from the grape."

On examining the usage of the term, the view taken by the last two authorities seems evidently to be the correct one. And if it be so, the mistranslation of the term, both into English and Chinese, is apparent. *Shakar* is no more properly rendered "strong drink" than *yayin* would be, unless it can be shown that it was more commonly mixed with potent drugs to increase its power of intoxication. It evidently stood for unfermented and sweet drinks as well as the fermented, and therefore there are the same difficulties in its translation that appear in the case of *yayin*.

To translate *shakar*, I would suggest the phrases 百菓汁 *pai-kuo-chʻih*, hundred-fruits-juice, for the unfermented, and 百菓酒 *pai-kuo-tsiu*, hundred-fruits-alcoholic-liquor, for the fermented, with doubtful cases to follow the same rule as in the case of *yayin*. Perhaps the phrase 諸菓汁 *chu-kuo-chʻih*, miscellaneous-fruit-juice, may be preferred to 百菓汁 *pai-kuo-chʻih*, hundred-fruits-juice, etc., though the latter, at Foochow, would have a broader signification and could more naturally be interpreted to include drinks

prepared from grain, as well as the juices of various fruits, than the other term.

In treating of the translation of *oinos*, space requires brevity. In the Septuagint Greek and in the New Testament manuscripts, this term is used for the unfermented juice of the grape, for the same when fermented, and for vinegar.

According to the *Temperance Bible Commentary*, page 415, of the thirty-eight cases in which *tirosh* occurs in the Old Testament, it is translated in the Septuagint Version by *oinos* thirty-six times. Dr. Moore, as previously quoted, an advocate of the one-wine theory, claims that *tirosh* was "must," and that this is the traditional interpretation of the term. And if this be so, then, adopting his theory, we have here *oinos* used thirty-six times for the unfermented juice of the grape. But taking the better view of *tirosh* as signifying vintage-fruit, we have so many instances where *oinos* is used like *vinum pendens*, the hanging wine, for grapes. And that this is a legitimate use of the term is shown by Jer. xl. 10, 12, where Gedaliah commanded, and Jeremiah says the people "gathered (grapes) wine (*yayin*) and (other) summer fruits very much." In this place the Septuagint has *oinos* for *yayin* and the refefence manifestly is to grapes. Compare also Micah vi. 15, where *tirosh*, translated in the Septuagint by *oinos*, plainly stands for grapes.

Again, on page 414, the *Commentary* says: "All the versions translate *yayin* by *oinos*" except in the nine cases which are there pointed out. Thus in the many cases where *yayin* stands for unfermented wine, *oinos* stands for the same.

And in the New Testament, the "new-wine" of Mat. ix. 17, was evidently unfermented. In *Schaff's Hertzog*, Article "Wine-making among the Hebrews," it is said: "When skins were used to hold new wine, 'must,' care had to be taken that the skin was also new, lest it should be burst asunder by the fermentation." Although it is not quite certain from this writer's phraseology whether or not he supposed the design was to preserve the new wine from fermenting at all,—as was manifestly the case, for no new skin-bottle ever could withstand the pressure generated by fermenting wine—still, it will be observed that he calls the new wine "must," thus understanding the new wine to be the unfermented juice of the grape.

And that the wine made by Christ at Cana, (Jno. ii. 1–11), was the sweet natural juice of the grape, such as the Creator makes annually through the vine, is also manifest. The miracle consisted in changing the water into such wine at once by the Savior's

almighty power, without the ordinary intervention of the vine, and it was in this act that he showed forth his Divine glory.

These two cases are sufficient to illustrate that *oinos*, in the New Testament, sometimes stands for unfermented wine.

That it also stands for fermented wine is admitted by all and needs no discussion.

It appears also to be used for vinegar in Mark xv. 23, as compared with Mat. xxvii. 34, and Psalm lxix. 21. Although the text in Matthew seems to have been at fault, and in the revised version the "vinegar" in Matthew is changed into "wine," thus making it correspond with Mark, still, in the *Textus Receptus* it is evident that the same thing is called both wine and vinegar; and now, if the "vinegar" of the revised version, still retained in Psalm lxix. 21, is the correct rendering, then the corrected text, as compared with the original prophesy in the Psalm, gives us *oinos* for vinegar in both Matthew and Mark.

Thus we see that *oinos* in the Scriptures stands for the juice of the grape in all stages and conditions of its use. And to translate it accurately into Chinese requires the same treatment as in the case of *yayin* in the Old Testament. We must therefore use the terms for grape-juice and grape-alcoholic-liquor as in the other case, and perhaps in the two passages already mentioned in Matthew and Mark translate *oinos* by the word for vinegar.

In conclusion, I will only say that if the above plan or something like it is not adopted in translating into Chinese the terms for wine in the Scriptures, there seems to be no way to render them at all faithfully, and the only apparent course left will be to transfer the Hebrew terms *tirosh*, *yayin* and *shakar* into our Chinese Bible, not attempting to translate them, and then use *yayin* for *oinos* also. Of course, we could then teach the Chinese the correct usage of the terms and convey to them the right sense.

And for this latter course there is good authority. The translators of the Septuagint Version transferred *shakar* in the Greek form of *sikera*, and Luke followed their example in the 15th of the 1st chapter of his Gospel. In the Vulgate also it is transferred in the Latin form of *sicera*.

At any rate, let us not go on misinterpreting and mistranslating God's pure and holy Word.

The Duty of Christian Missions to the Upper Classes of China.

BY REV. GILBERT REID, M.A.

[*Continued from page* 402.]

QUESTION III.—WHAT IS THE NATURE OF THE DUTY?

THE establishment of a duty and the analysis of its nature are matters preliminary and theoretical. The one of vital import is the consideration of the methods for discharging the duty. The former we have already considered in respect to our theme, and we hope so completely and minutely that even the most biased opponent will be inclined to approve. Whether such be the case or not, we should no longer defer the real practical issues.

Viewing the present status of mission-work in China, the most essential requirement for dealings with the upper classes is the general rule: watch for every opportunity to show friendliness and create friendliness. This rule is important and fundamental, for the conditions are by no means the same in all parts of even one land. A striking difference would be the work with the upper class in a treaty-port and that in the interior. Also that in a district or prefectural city and that in a provincial or metropolitan capital. Sometimes friendship may be first established with the scholars, sometimes with the officials, and again with the native gentry. Even friendliness with the masses may at times be an aid, as a means of diminishing unpopularity or misunderstanding. Several foreigners by specially informing themselves on topics that prove of interest and importance to high officials have thereby secured considerable influence. Foreigners in the Imperial Customs service do not confine themselves to mere routine of office-work; and so missionaries, seeking primarily the welfare of the people and the advancement of the nation, should not content themselves with the mere routine of mission-work. Everything that tends directly or indirectly to uplift, reform or save, should be cherished and utilized.

The general object and spirit having been stated, certain particulars may now be specified.

Of these the first one is the medical work. This work knows no class, the Hanlin or the mute, the beggar or the Viceroy. Broad in spirit, it reveals true Christianity, and removes opposition and prejudice. In our present discussion we only emphasize one phase. Incidents from every hospital in the land could be drawn, but we only need to cite the work of Drs. Dudgeon and Pritchard among a few of the prominent families of Peking, Dr. Mackenzie

and Dr. Howard King in securing the munificent patronage of Viceroy and Lady Li, Dr. Kerr in Canton aided not only by foreign donations but annually by the leading officials, and the hospitals in Shanghai, Hankow, Soochow, Nanking, Hangchow and Foochow. Where others fail to enter, the physician sometimes succeeds, and this, too, without any particular regard to his manner or his creed.

A second specification is the formation and distribution of a scientific and religious literature. Under this head, so thoroughly discussed by abler men, there is a need at present of popular rudimentary treatises on the different sciences, somewhat like those which Dr. Edkins is now issuing from the press of T'ung-wên College. Also, as still more noticeable, there is a great need of religious books of a more scholarly and robust nature. At present Dr. Martin's "Evidences of Christianity," Dr. Williamson's "Nat. Theology" and "Life of Christ," Faber's "Com. on Mark," and "The Removal of Doubts," prepared by native Christians, are about the only religious works that one would dare to consider a respectable present to an influential and scholarly man. "Tracts and booklets," however multitudinous and however suited for the average scholar, are not in demand for the higher literati, hypercritical of the Christian religion. The books already prepared that are the most acceptable to the better scholars, and are at the same time conducive to breadth, morality, and enlightenment, if not to conversion, are such as Dr. Allen's "China and Her Neighbours," Sheffield's "Universal History," Faber's "Civilization" and Dr. Martin's "International Law." Dr. Edkins has said, "Through the efforts of Dr. Martin the works of Wheaton, Woolsey, and Bluntschli, have been translated and published, and we know that they have produced a good effect in many ways in modifying the opinions of the Chinese official class." By presentation to personal friends or by distribution at the provincial and metropolitan examinations, incalculable good may be accomplished in reaching the ruling minds of the nation.

A third specification is the educational work. This work has already been a prominent feature of mission policy, well exemplified in the St. John's College and the Methodist College of Shanghai, the St. John's at Ningpo, the Methodist School at Foochow, the Presbyterian High School in Shantung, and the late project of Dr. Happer for a University at Canton. These are supported by Mission funds, and meant to raise up Christian men. In this respect they are a necessity and a blessing. At present, owing to the new attitude in the Chinese Government, a new opportunity will more and more be presented to reach men of degree and of the

better families. Chinese and Western education are to be combined in the literary examinations, denationalization is to be avoided. Mathematics, of all the sciences, stands foremost. The Imperial College under Dr. Martin is to be the supreme institution in the Western education. There is opening up a work in China which the Church in Japan has only in part succeeded to accomplish. After Peking the next position to be seized will be each of the provincial capitals; and should it not be our desire, that though Missionary Societies may not deem it fitting to support this form of education, Christian men of education may be induced to occupy beforehand all these centres, and so by precluding scepticism and overcoming superstition, prove the handmaid of the Church? Over 2,000 young men in the colleges of America have indicated a willingness to enter on mission-work, and while the majority may further graduate from the theological seminaries and enter on direct evangelistic work, would it not be grand to secure others of them at once for this new sphere of high education in China? In the memorial to the throne occur these words: "With regard to scholars of the second and third grades, as also mandarins of the lower ranks, we request Your Majesty to open the portals and admit them to be examined as candidates, that we may have a larger number from whom to select men of ability for the public service." With the change in the spirit of the Government, there should likewise be modifications in the methods of the Church. The progress on the one side demands a progress on the other.

A fourth specification is that of social calls. While at the ports such a work may be accomplished by the observance of foreign ways and thought; in the interior there should be an appreciation of Chinese thought, and an observance of Chinese etiquette. The reason for the latter is that so strongly stated by Sir Richard Steele in the *Spectator:* "No man ought to have the esteem of the rest of the world for any actions which are disagreeable to those maxims which prevail as the standards of behaviour in the country wherein he dwells." So Dr. Nevius, in referring to work among the officials of China, has said: "It is obvious that this kind of work is attended with peculiar difficulty, and requires special preparation, particularly in acquainting one's-self with Chinese etiquette." This advice is all-important, and yet how frequently has the idea been characterised as an eccentricity. One country may be pushing, progressive unceremonious America; and the other proud, exclusive conservative China,—the two in sentiment and etiquette well-nigh at antipodes. In fact, all Oriental politeness seems to an Occident cringing; and Occidental politeness—even if such is supposed to

exist—seems to an Oriental loose and disrespectful. In either case the reality is different from the seeming. Chinese etiquette as performed by a foreigner is not by any means cringing, but teaches self-respect as well as respect to others. The etiquette must be reciprocal,—of mutual independence and mutual respect. If such fails to be the result, better to keep along in manly dignity, waiting for a Chinese observance of Chinese principles.

To know the exact forms of Chinese ceremony and personal address, and to be familiar with polite expressions, one should secure the aid of a person familiar with Chinese official life, rather than one noted for mere scholarship. What forms are in conformity with the Chinese and yet applicable to a Western scholar, or how far these forms should be modified in order to make personal acquaintance possible, will require much inquiry and discrimination.

In the proper observance of the Chinese code of etiquette, social calls, if made at all, must be inaugurated by the missionary himself. In this feature there is a similarity to the practice in the foreign communities in China. The stranger must make the first call. The rank of the person to be visited will determine the degree of respect to be observed. In general, the higher the official, the more the need of strict adherence to Chinese rules of ceremony.

The first persons to be visited are the officials in power, and this, if done with caution and propriety, will meet with more or less of success. Then come the native gentry. As these gentlemen have been even more neglected than the officials, and are generally of a more hostile and prejudiced mind, it is uncertain how their acquaintance can be formed. If known to be friendly and the sentiment of the people at large is also friendly, the strict rule requiring the stranger to take the initiative may also be heeded here. If, however, there is a decided barrier, observance of Chinese etiquette, however essential, will probably fail to open the door of the house or heart.

One useful means to secure interest and make acquaintance, and so prepare the way for the interchange of calls, is to fit up in handsome Chinese style a book-depository and reading-room, provided with a guest-room, or still better an extensive polytechnic with which may be connected a lecture-hall, where lectures may be given from time to time. It should also be remembered that many officials with whom we come in contact, will in time return to their own homes, and there be classed as the gentry. The gentry of to-day were the conservative officials of the past, and the officials of to-day will be the gentry of the future.

The aim should always be to reach the highest first, whether of village elders and men of degree in the country, or local magistrate in a district city, or of the governor in a provincial capital. The higher one effects a social relationship, the more extensive will be the succeeding usefulness.

Closely connected with the intercourse of a social nature, there exists as a fifth specification the intercourse for purposes of public business. Of the part that missionaries take in such matters there are needed a few explanations.

First of all it is desirable that matters of business should be such as are plainly of benefit to the people and of interest to the officials. Troublesome business should be avoided, except in critical cases, and then not until patience has had a full trial. Personal protection, litigation, persecution cases, and property questions, however inevitable in organized work, are in themselves hardly a help, and yet if managed with respectfulness and moderation, with a due regard for past customs and ideas, may be the entering wedge for more congenial consultation. That missionaries in the interior will necessarily have to hold relations with Chinese officials is evident, but how this may be best accomplished can only be determined by experience. It should always be the aim to so consult the convenience of the officials by well-directed plans, that important matters may not be cast aside as an interference. If there is a time when no business is on hand, then peace may be so strongly established that troubles of the future may be largely prevented. It is a false idea that officials should be ignored till trouble lies at the door. In fact, much of the opposition to missionaries is due to the fact that all that is known of them is as emersed in riots—certainly not a very high commendation for Christianity. Whether all missionaries in a place should alike seek such relations with officials, or whether particular persons should represent the rest, will largely be determined by the circumstances of the time and place. As a general principle, amid the large number of undertakings and in so large a field, with a regard to economy of forces and time, division of labor is desirable, and here only needs further application.

Secondly, in public business there should also be a clear understanding of the distinction between the policy of the Roman Catholic missionaries and the Protestant missionaries. Owing to the political nature of the Roman Catholic Church, not only in China, but in all lands, it has seemed to many that the Protestant missionary, in order to maintain the spiritual nature of the Church, should avoid not only public dealings with officials, but should hold

for the present the attitude of indifference. There is demanded, however, no extreme policy of neglect, especially so long as difficulties inevitably arise which must be managed by some one.

According to the policy heretofore adhered to by the Roman Catholic Church, the different provinces of China are divided among the different Orders of the Church; Bishops are appointed by the Pope; the Pope is regarded as holding a position similar to that of an Emperor, and the Bishops similar to that of Governor. The Bishop adopts, therefore, the style and rank of a High Mandarin. In many places the Bishop in going to the *yamens* wears a button of 1st or 2nd rank, rides in a sedan-chair of four or even eight bearers, and is accompanied by outriders and runners. Such a policy has both advantages and evils. The possibility of native officials dealing with particular persons in the Church on church affairs is highly acceptable, and by such a method facility of intercourse is promoted. The particular kind of power possessed by the Bishop is also a matter of respect. The adoption of official style and rank with all the distinctive marks of Imperial authority is apt to arouse jealousy. The dictatorial management of persecution cases, though generally permitted in the past, is yet offensive. The shielding of lawless persons, the claim to a protectorate over all native Christians, and the assumption of political as well as spiritual power,—these are the special causes of friction and opposition. It should, however, at the same time be acknowledged, that sometimes in spite of these features, and at other times because of these very features, the Roman Catholic Church has established a relationship with the Chinese officials,—a relationship which afterwards has been granted to Protestants as well. Futhermore, that what might appear as an assumption in a representative of any of the Protestant Churches, might be the right of a Bishop of the Roman Catholic Church, if the policy of that Church be granted as sound.

What now should be the attitude of the Protestant missionary? May not the wisest policy be one which conforms to moderation, avoiding all the evils of the Roman Catholic policy, and accepting all the good? Certainly the missionary should assume no official rank—unless actually possessing such, should countenance no lawless persons, withdraw from Chinese authority no native converts, and plead for no one persecuted for other than righteousness' sake. If he adopt the Chinese costume, he will be able to conform to Chinese etiquette, dressing in the official garments, which more properly are merely a dress-suit, and which are always worn on visits of ceremony by scholars as well as officials. Being a guest, the missionary is entitled to respect, and he in turn should conform to

the manners of his accomplished host. Being a scholar with a literary degree, and belonging to the professional class, he is in many countries the equal of persons of political rank, while in China he would also be regarded with special honor. Futhermore he is the delegate of a Church, though not of King or Pope, the representative of a large body of people, and by no means a mere private individual. The main thing desired is that the missionary as a missionary, and not as a political agent, should be duly recognized.

Thirdly, the public affairs of missionaries have also a close relation to the efforts of consuls and diplomats. The frequent aid that has been rendered by Representatives of the different Governments, the missionary should not fail to appreciate. In 1844 by the intervention of the French Representative, M. Lagrené, the Emperor removed disabilities from the Roman Catholic Church, but prohibited the foreign priests from going beyond the five ports. In 1845 by the intervention of the British Representative, Sir John Davis, the same privileges were granted the Protestant missionaries. From this time forth the Roman Catholic missionaries began to go into the interior with the tacit consent of many of the officials. Later on the Protestant missionaries followed the same precedent. In 1858 and 1860 appeared the different treaties tolerating Christianity, while in the French treaty there was a clause introduced into the Chinese text with the knowledge and consent of the Chinese Representative, whereby French missionaries were granted the right to purchase property in all the provinces. Some of the treaties, either then or later on, stated the full right to propagate Christianity in the interior with full protection of the authorities. In 1862 there appeared the Rescript of Prince Kung and the Chinese Foreign Office on the basis of a previous Edict of the Emperor. This Rescript has these words: "As missionaries are not Mandarins, they cannot take part in other matters, public or private, or protect their proselytes, but whereas they are well disposed men, and are in their own country greatly respected of others; and whereas their first object is to instruct men to do good, they must be treated with more than usual high consideration." The right of petition to the local authorities was also granted. By the year 1881, through the intervention of the United States Representative, Hon. James Angell, similar rights as contained in this Rescript were allowed Protestants by the Chinese Foreign Office. In the years 1882 and 1886 the Foreign Office issued orders to all the provinces, on the basis of an Edict of the Emperor, enjoining the protection of the converts and chapels of the Roman Catholic Church.

Notwithstanding all this aid, troubles still continue to arise in the interior, both for the missionary and the convert. In order to present such matters to the authorities, it neither seems necessary nor desirable to appoint consuls for the interior, nor to appoint missionaries to act in the capacity of consuls. Now and then it will be found possible for ministers or consuls to help strengthen the status of missionaries with the native officials by introduction or recommendation, just as happens with merchants and representatives of syndicates. Instead of the missionary or convert presenting their grievances to the foreign official, the way may be so opened that this may be done with the native official, and with an equal assurance of gaining redress. Thus the missionary will less and less annoy consuls and ministers, and the Christian Church will appear more and more as the Church of China.

Such are some of the ways for Christian Missions to reach the upper classes of China. If many missionaries seek the common people, should not some at least seek in a special way the upper classes? Should not efforts in this direction meet with sympathy, encouragement and aid, rather than with coldness and indifference, frustration and criticism? A disagreement with a few minor points that have been advanced should not cause a rejection of the whole line of argument. Realizing a duty—the duty is already half performed. "Comprehension," says Prof. Huxley, "is more than half way to sympathy."

The Church in its evangelization aims to do everything, but each one can only do a part. In general harmony there is individual speciality. For one to insist that a class shall be neglected by the Church is plainly untenable. And for one to insist that he himself—rather than the Church—will work for all, is plainly impossible, for no man since the time of our Saviour can rightly be regarded as a universal genius.

One sows and another reaps, but both "may rejoice together." The efforts of to-day bespeak the triumphs of the future. The labor for one affects the multitude. The course is ever forward; the era is that of progress. The Church, undivided by time as unbroken by death, moves forward with radiant faith, as with the swing and stride of a giant's strength it transforms nations, overpowers thrones, turns art, music and learning into its service, chastens the rich and uplifts the poor, serves with the menial and rules in the ruler, and by hidden voices speaking to all, vindicates the sovereignty of the Divine, who with illimitable sway shall reign over all and in all dwell. Then shall be fulfilled the song sung 2,500 years ago, "Gentiles shall come to Thy light, and kings to the brightness of Thy rising."

The One-Wine Theory and the Bible.

BY MR. THOMAS HUTTON.

ONE of the leading characteristics of true men is their love to see things as they are. We like to see a true likeness of our mother, without the artist's unnatural colouring, though her face may be wrinkled with age, and her mouth may have lost its symmetry. We know that "no lie is of the truth." Pious frauds are to be hated as much or even more than any other. I trust that it is a love for the truth—for the right interpretation of Holy Scripture—that leads me to pen this reply to Mr. Hartwell's well meant article in the July number of the *Recorder*. I credit Mr. Hartwell with the same love of truth. This gentleman implies in what he has written that the character of Christ, of Jehovah, and of the inspired writers of the Bible generally, are entirely consistent and compatible only so far as his "two-wine" theory is true. I hope Mr. Hartwell, and all servants of God in China, accept the glorious impeccability of God *a priori*. It does not seem wise to leave open to question the divine attributes of the Ever Blessed One. "God is light, and in Him is no darkness at all"—but this cannot be affirmed of the "two-wine" theory.

It is true that according to Leviticus x. 9, the high priest and his sons were for ever forbidden to take wine or strong drink when they went into the tabernacle of the congregation. It is not disputed that the liquor referred to in this passage was not intoxicating, but this same passage teaches that at other times they were allowed to take the drink, and that they had been taking it. But were not Aaron and his sons most holy? And if the intoxicating drink which these consecrated men were allowed to take at other times was not reckoned among the holy things, if it was an unclean thing, they would by it, as by touching a dead body, have been defiled. It is quite reasonable to suppose that Moses licensed and regulated the sale and use of intoxicating drink, for it is admitted by all that he sanctioned and regulated slavery, a practise which does not stand so high, morally, to-day as "the manufacture, use and sale of intoxicating wines." The question is asked,—"Has the Creator and Benefactor of men treasured up anywhere in His infinite store-house of nature a single glass of alcoholic wine?" Certainly not, nor yet non-alcoholic wine. Few things are used in their raw state. The doctors tell us that we ought to boil the water before we drink it.

But the Creator and Benefactor of men has treasured up some very dangerous things in his infinite store-house of nature. He

made and sustains the king of the forest. The bite of the serpent and the sting of the adder used so powerfully in Proverbs to describe results of wine-drinking, are immediately the outcome of His handiwork. What about the opium poppy too? Its juice is not as harmless as the blood of the grape.

Several passages are quoted from Scripture where the word wine is used figuratively. An argument is drawn from these quotations to support the two-wine theory, from the notion that alcoholic wine could only be used incongruously and mockingly to set forth spiritual blessings. Those figures, as I think, lose their force of illustrative power if they do not refer to alcoholic wine. Such wine gives energy, revives the spirits, and is recommended for those that are ready to perish, and for those that are of heavy heart. "Wine on the lees well refined" would certainly be intoxicating, but this is what is used in Scripture to illustrate the feast which the Lord provides. Why is the word *spirit* in common use at the present day as a name for intoxicating liquors? With reference to our Lord turning water into wine, Eadie (Bible Cyclopædia) says,—"Whether the wine into which our Saviour miraculously changed the water at Cana possessed the intoxicating principle or not we cannot know, nor would a decision of the question in the least degree affect the character of the transaction any more than it would affect the prescription of the apostle to Timothy. At the same time the word employed has no epithet attached to it to note any difference between it and the liquor commonly known by the same designation. And the process by which the juice of grapes, apples, pears, &c., preserves itself by fermentation, is as kindly and benevolently provided as the process by which those fruits themselves come to maturity." (See article on Wine).

Jesus said, "There is nothing from without a man that entering into him can defile him, but the things which come out of him, those are they that defile him." It is not inconsistent for me to be a total abstainer because the use of intoxicating liquors was lawful in Bible times. Against total abstinence there is no law. All things are lawful but all things are not expedient. "It is good [but not a commandment] neither to eat flesh nor to *drink wine*, nor anything whereby thy brother stumbleth, or is offended, or is made weak." God forbid that anyone should take license from what I write to indulge in wine, or any other lawful but inexpedient and unnecessary luxury. "No drunkard shall inherit the kingdom of God." In view of the temporal and spiritual need around us, so inadequately met at present, how good it is, and pleasing to the Saviour too, to deny one's-self everything costing money that is not absolutely necessary.

Note on Acts xi. 21.

BY REV. M. L. STIMPSON.

"TAKING bread out of a poor man's mouth" is a common enough occurrence, but to unblushingly take a text out of the preacher's lips is a new style of affront and robbery. The English version of Acts xi. 21, had suggested to me what I thought would be a timely and pertinent discourse to our recent converts, on the example afforded to them of faithfulness to opportunity without respect of persons in preaching the Gospel. But to my surprise all the Chinese versions so far as I have examined them perpetuate the lame chronological criticism of some ancient copyist who expanded ἕλληνας into ἑλληνιστάς. The sense thus required makes verses 20 and 21 peculiarly and uselessly redundant, while on the face of them v. 21 states something additional to v. 20, and so peculiarly interesting as to call forth the delegation of Barnabas by the central Church at Jerusalem to visit Antioch and examine into the state of things thus recorded.

The thoughts which had thus occurred to me I was glad enough to find supported by a judgment so reliable as that of the late Dr. Cowles—(commentary *in loco*). As for the textual critics, Bloomfield, who I am willing to think was not very great, gives an interesting but weak defence of the expanded reading. But Tischendorf (8th ed.), Lechler (in Lange, 2nd ed.), Alford (7th ed.) and Westcott and Hort all sustain the reading ἕλληνας. Lange gives a critical note amplified by the translator showing the weight of manuscript authority, (which if *numbers* make weight is for the expanded reading), but citing several other critics as supporting the latter reading, among them Griesbach and Meyer.

Beside these, Conybeare and Howson's Life of St. Paul, Kurtz's Church History, Fisher's Beginnings of Christianity, and the text of the Revised English, all support this reading. Lange says, "Internal reasons decide unconditionally in favor of ἕλληνας. Thus, though different views may be expressed as to the chronological precedence of this event and of the baptism of Cornelius, the weight of the best Christian scholarship is given to the fact that these unauthenticated Christian, Greek-speaking Jews, of their own motice, either with or without the inspiration of God's dealings with Cornelius, did preach Christ the Saviour to devout heathen and with the success evidenced by God's peculiar acceptance of their efforts.

But the Chinese versions—by Dr. Medhurst, the Peking Committee, and Mr. John—all follow the marginal reading, and my spoiled sermon waits for the circulation of a more sensible translation. For one, I hope the editors of the other and forthcoming easy *Wen-li* version will not perpetuate this robbery of the native church of the force of so inspiring an example of evangelistic activity.

The One-Wine Theory and the Bible.

BY REV. E. WACHTER.

Hic liber est in quo quaerit sua dogmata quisque
Invenit et paviter dogmata quisque sua.

I THOUGHT of this saying of Werenfels when I had read Rev. C. Hartwell's article on "The One-Wine Theory and the Bible," in the July number of the *Recorder*. For it is apparent that the writer believes in the dogma that the manufacture, sale and use of alocholic wine is evil, *i.e.* sin; and he turns to the Book to prove his doctrine. Surely neither Jehovah nor Jesus would tolerate or sanction an evil (sin). Consequently where the Scriptures allow or command the use of wine, it is unfermented wine, when wine is prohibited it must be because of the alcohol it contains. Thus the writer reads two kinds of wine into the Bible.

Jehovah commanded the use of wine at meat-offerings; but where is the text which shows that the priests partook of that wine; the Bible mentions only the pouring out of the wine; so does Josephus (Ant. B. III. cix. 4.)

If the law forbade the priests to drink wine (alcoholic) in the temple, I infer that the use of the same kind of wine was not forbidden at other places; if it was, then the law prohibiting its use in the temple has no meaning. Can the advocates of the new theory explain the difficulty? There is no incompatibility in Jehovah's commands concerning drink-offerings; for, as I said, the wine of the drink-offering was poured about the altar. The priests were prohibited from drinking wine in the temple (or while they wore the priestly garments.—Josephus, Ant. B. III. cxii. 2), because the drinking of wine at sacrifices was a heathen practice. Moreover, the "fat and the wine" "belong to the Divine Being exclusively."—Deut. xxxii. 38.

The writer thinks that if in Is. lv. the wine is to be understood as alcoholic wine, a difficulty in the use of this language is obvious. How so? Why cannot alcoholic wine be an emblem of saving grace? Is it more difficult to be believed than the fact that the serpent, the emblem of sin and death, in also a type of the Redeemer and an emblem of life, not only in the Bible—the serpent in the wilderness—but with almost all the nations of the earth.

The writer's description of the miracle at Cana is drawn from his own imagination. He has not proved that our Lord made four barrels of "strong" alcoholic wine; even if it could be proved that the miraculous wine was from the first run of the grape juice, the proof that it was "strong" wine would still be wanting. Our Lord made four barrels of strong alcoholic wine—four barrels of wine—four barrels of sin; the more wine the more sin. This statement seems too appalling to be credible: God made alcoholic wine contrary to the dogma of Rev. C. Hartwell that it is derogatory to Christ's spotless character, because the sale and use of alcoholic wine is an evil (sin). No wonder that good men have tried to lessen the objections to the alleged conduct of Christ. Whole christendom for 1800 years has held views opposed to Mr. Hartwell's doctrine. And when the Christians at Corinth used wine at the Lord's supper to excess, even Paul did not forbid the use of the alcoholic wine, which no doubt he would have done had he considered its use as an evil (sin)—1 Cor. xi. 20–22.

Our Lord probably drank alcoholic wine, for the Jews called him a wine-bibber—Matt. xi. 19. The fermented juice of the grape is called wine by all nations; and the burden of the proof that it cannot be alcoholic wine in this case lies with the Rev. C. Hartwell.

Even if Christ made and used intoxicating wine it is quite consistent for Christians to advocate total abstinence. Every one knows that Christ was not married, neither was Paul; and Paul's utterances in favor of the unmarried state are very strong. Yet no Christian thinks for a moment that it is inconsistent for Christians to enter the married state. True, there were sects who abstained from marriage because they looked upon it as an evil, just as there were some, the Encratites, and as there are people now, who abstain from intoxicating wine for the same reason.

In Memoriam.—*Mrs. Wm. Wills.*

BY REV. C. SPURGEON MEDHURST.

ASIATIC Cholera, which annually claims so many victims among the Chinese, has recently seized one of our missionary ladies as its lawful prey. Mrs. Wm. Wills, the beloved wife of Rev. W. Wills, late of Hangchow and Shanghai, and now working in connection with the English Baptist Mission in Shantung, succumbed to the dreaded cholera, at Chefoo, on the ninth anniversary of her wedding day, the 8th September last, having laboured in China for ten years. Shortly before her death she summoned some of her servants to her bed-side and endeavoured to exhort them to repentance, and to turn to the Saviour. In her weakness she relapsed into the Ningpo dialect with which the early portion of her missionary career had made her familiar, and her address had therefore to be subsequently translated into Mandarin by her husband, for the benefit of the listeners.

The following day Mrs. Wills was laid to rest in the Chefoo cemetery, where so many other departed missionaries await the resurrection morn. There was a large attendance of sympathizing mourners, including a number of Mrs. Wills's old Hangchow friends, who were on their way to the Presbyterian synod at T'ungchow Fu. At the conclusion of the funeral service, which was conducted by Dr. Douthwaite, of the China Inland Mission, Rev. A. Williamson, D.D., of Shanghai directed the attention of the assembled company to Him who is the "Resurrection and the Life."—"We lay our dear sister down in the full hope of the glorious resurrection—the next life, which is eternal life. This is but the emptiness of death, but the door into real life, and 'absent from the body we are present with the Lord.' 'Blessed are the dead from henceforth,' from the moment they die. 'Whether we live we live unto the Lord, and whether we die we die unto the Lord.' 'Let us therefore comfort one another with these words,' and with the thought of the eternal life into which our departed sister has now entered, and the hope of a glorious resurrection, and the resurrection life beyond." After Dr. Williamson had feelingly commended the bereaved husband and three motherless babes to the tender Father of all mercies, Rev. Hunter Corbett, D.D., addressed the Chinese spectators, and asked them to join him in prayer, and so this touching and impressive service was brought to a close.

Notes on Missionary Subjects—No. 4.

BY REV. J. EDKINS, D.D.

THE LAND OF SINIM.

IN translations of the Old Testament it would, I think, be well to abandon the identification of Sinim in Is. xlix. 12, with 秦 *Dzin*, the dynasty which ruled B.C. 249 to 202. It would be better to take the Buddhist term 支那 *China*, as commonly used in the Buddhist literature of China and Japan. This is a regularly made transcription from the Sanscrit word *China* found in the Books of Indian Buddhism, as also in the Laws of Manou, which was written before the Buddhist period and belongs to about B.C. 900. We know from the Old Testament that the navigation of the Indian Ocean was in full activity a thousand years before Christ, and from Babylonian documents we can infer that it was in full activity two thousand years before Christ. The Indian words in use for countries lying to the eastward became familiar to Semitic navigators, and China would become known by its Sanscrit name, and not by any Chinese name. Here lies the real solution of the whole question, Who were the Sinim spoken of in Isaiah? Our translations have been burdened long enough with the unmanageable word 秦 *Dzin*, whose chronology as a dynasty is a stumbling block, unless a very small feudal state in north-west China can be supposed to have given its name to the whole country. Missionaries would find it a complete escape from these difficulties to render Sinim by 支那 *Chï-na*, the most approved Buddhist term.

The word Sinim is explained by Fürst and Gesenius as China. Gesenius thinks that if the writer of the 49th chapter of Isaiah lived at Babylon he would in that city, then almost the metropolis of Asia, be in a position to know China. At what time the name Sin, he adds, was first given to the Chinese by the other nations of Asia, and whence it was derived, is not certainly known, and the opinions of writers on this subject differ. Gesenius is puzzled by the statement that the name *Tsin* (秦), as a dynasty, occurs first in B.C. 246, as stated by Du Halde and Abel Remusat. It is unfortunate that this great Hebraist did not know that the name, as descriptive of Shensi and Kansu, is found as far back as B.C. 769, when Tsin-siang-kung was for services rendered made an earl (*Pek*) and became a regular feudal lord under the Chow emperor. Before this, as may be seen in Legge's Prolegomena to Chun Tsew, page 110, the name existed as far back as to B.C. 856, but at that time it meant a small kingdom in the north-west of China.

The old sound of 秦 is beyond question *dzin*, and it is so different from the Sanscrit *China* that it never occurred to the Buddhist translators to identify it with the Indian word. They use as transcriptions for China 支那 or 指那 or 震旦 or 眞丹 as given in Eitel's Handbook. The Buddhists are right in not regarding *China*, the Indian word, as taken from *Dzin*. Eitel does not speak decidedly on this point.

In Julien's Methode pour Transcrire, for the character 字 *tsi*, old sound *dzi*, the Sanscrit equivalent is *dji*. For 擇 *dzak*, the Sanscrit is *da*. For 雜 *dzat* the Sanscrit is *cha*. The last of these is an irregularity. On the whole, *dz* as an initial is not selected by the Buddhists for the *ch* of Sanscrit. They prefered to transfer their word.

The word occurs in the Laws of Manou in the following manner,—"By the omission of the Sacraments and by the infrequency of the visits of Brahmins, the following races of Kshatryas have descended by degrees in this world to the rank of Sudras. They are the Pondrakas, the Odras, the Dravidas, the Kambodjas, the Yavanas, the Sakas, the Paradas, the Pahlavas, the Chinas, the Kivatas, the Daradas, and the Khasas."

Among these the Pahlavas are the Persians, the Sacas are the Sak tribes of Turkestan in old Chinese history, the Kambodjas are the Cambodians, the Yavanas are the Greeks, the Dravidas are the Tamil and Telugu speaking races of southern India. It seems quite evident that the Hindu writer regarded these races as Kshatryas, because of their political development, as constituting in each case powerful states and as having descended to the Sudra caste because the pure rites and teaching of the Brahmins were wanting among them. This passage shews that the Hindoos had, when it was written, already become acquainted with the outer world and were not, as in the Veda period, ignorant of the customs of foreign nations.

In Poole's Synopsis, A.D. 1679, Sinim is by some writers explained as Sinai, the desert of Sin and the people to the South of Judea called Sinaci. Junius prefers to understand it of the Chinese, because it seems to be very emphatic. But Grotius objects to this that the Chinese are in Hebrew Tsinim, rather than Sinim. This objection raised by Grotius does not amount to much, because the soft Indian *ch* not being a Semitic sound there would be some persons who would imitate it by enunciating *ts* and others by enunciating *s*.

We are not to look for the origin of the Indian name for China in any Chinese word. It sprang up in India or in Indo-Chinese countries. This is all we now know on the subject.

The familiar appearance of 支那 *China*, is much in its favour. It is not only used on the margin of translations from Sanscrit, but on that of the works of Chinese Buddhists. It occurs, for instance, in the form 支那撰述 "Chinese treatises," on each leaf of the writings of eminent Chinese Buddhists in certain well-printed editions.

The use of Indian words in the Hebrew Bible for articles of commerce, as kinnamon and kidda for cinnamon and cassia, is well known. These words both occur in Exodus, and this fact shews how early the navigation of the Indian Ocean affected the Hebrew language. The kwei-hwa or cassia of the Chinese is probably the source of the Ceylon cassia and cinnamon. But the Indo-Chinese countries share with China in the profit derived from the sale of these articles. It was this trade, with that of gold and other precious things, that originated the commerical prosperity of the Indian Ocean, and led to the Hebrew prophet knowing the Indian name of China. If any one will look at the library in a Buddhist temple, he will probably find the word for China now recommended for adoption at the top of the centre margin.

The Laws of Manou was fixed by Elphinstone to be a work of B.C. 900, or near that time. Monier Williams says it cannot be later, in the form it now has, than B.C. 500.

*Smith's Proverbs—A Review.**

BY REV. Y. K. YEN.

THE Shanghai *Shunpao* lately had a leader stating that the Westerners, being an enquiring people, are extending their researches more and more into Chinese literature, customs, manners, etc. Of the truth of this we have now a further proof in a voluminous production of Rev. A. H. Smith of 384 pages, entitled *Chinese Proverbs and Common Sayings*. We had the pleasure of reading parts of it as they appeared in the *Chinese Recorder*, but we could not realize how great was the amount of matter until now we see it all between two covers. Regarding Proverbs and Common Sayings as such, this is the third collection before the public—the other two being the Collection in Doolittle's Hand-book, and the

* "The Proverbs and Common Sayings of the Chinese:" by ARTHUR H. SMITH, North China Mission of the American Board. Published by the American Presbyterian Mission Press, Shanghai, 1888.

Proverbs by Rev. Mr. Scarborough; but the sixth section, "Puns and other Linguistic Diversions," is first of the kind in English.

When one visits the British Museum at first he is delighted with every object he sees, and he feels that he could never be tired of examining every cabinet; but after awhile his interest begins to languish, though each succeeding room is more and more interesting, until at last he fags out and says, "Well! it takes weeks or months to see all; I must leave and come again." Thus it is with Mr. Smith's book; it is full of instruction and entertainment, but one cannot read it as he can any other book; he needs weeks to do it in order to give an opinion on the whole. We confess that we have only turned the leaves, making a few notes as we went along, and as such we put them down, more to call the attention of the public to the appearance of the book than to review its merits, which are many, or its demerits, which are few. This task is not self-assumed, but put on us, because being "to the manner born" it was thought that we must know something about Chinese Proverbs, whereas the truth is that we had paid no attention to them until we read this collection. We desire to say also that we write in an acquired language and so bespeak the consideration of readers for any breach of grammatical ettiquette.

The book contains the introduction and the subject matter in seven sections, viz.:

I.—Quotations or adaptations of quotations from Chinese classics. II.—Antithetical couplets. III.—Lines or couplets from Odes. IV.—Proverbs which contain allusions to historical, semi-historical, legendary or mythical persons or events. V.—Proverbs relating to specific places, or districts, or to persons or events of merely local importance. VI.—Puns, depending upon different meanings of the same word, or upon the resemblance between the sounds of different words. VII.—Miscellaneous proverbs referable to none of the preceding classes.

The Introduction treats of the Nature and Classes of Proverbs. Mr. Smith failed to find out from his teacher the definition of "Proverb," for when he asked about any formulated saying he was told that it was either 諺, 俗話, 俗語, 現成的話, 書上的話, 對子, 古典, 土話, or 假借. He concluded rightly that there is no general term, though he is wrong about the reason that there is none; but this we shall speak of by and by. In the meantime we note that he himself has not coined one.

The Introduction next deals with the number and currency of Proverbs, the value of Proverbs, the comprehension and translation of Proverbs. The Chinese language is a wide and deep sea, and

there are many variations in Proverbs. Under one of these headings he criticises, and that justly, some inexact translations of Williams, Doolittle, and Scarborough. We think, however, that in some instances the critic himself is open to criticism. For instance, 男僧寺, 對着女僧寺, 沒事也有事, is wrongly translated by Dr. Doolittle, which Mr. Smith shows, but Mr. Scarborough's translation, which he approves, is also deficient. Now 沒事也有事 is "Nothing also something," which, when expanded, becomes "Even when nothing happens people will also say something does," *i.e.*, suspicions, surmisses, and gossips are sure to rise. This is quite different from "there's nothing in that—yet there may be," which, if the obscure English means anything, means that the facing of the monastery to the nunnery is not intentional, but yet it may be thought so by bystanders.

Again, in the sentence 在生一根草, 死了一個寶, the second clause does not refer to murder and extortion only. It has a wider signification. We use it when we see people spend large sums of money for funerals, wear mourning, and make much ado generally, for a relative they cared little about when living. We use it when people talk over the worthy deeds of a man who, when alive, they imagined did nothing; yet again, when they use all efforts to avenge the death of one whom, when alive, they neglected. In short, the proverb has an unlimited application.

Again, 又要好, 又要巧 is better—"He wants it to be good, and he wants it to be exactly suited to use."

The first section has Quotations from the Trimetrical Classic, Millenary Classic, the Confucian Analects, etc. They are well chosen, and missionaries will find them useful in pulpit discourses.

The second section has Antithetical Couplets, which Mr. Smith rightly defines "opposition of characters." But, by a strange oversight, the very first five couplets are not Antithetical at all. They have no name as regards syntax, but correspond to the English Distiches, or Blank Couplets.

Under this section reference is made to the Emperor Kien Lung, who is known among us as a literary genius. There is one noted couplet not mentioned in this book which His Majesty proposed to the Soochow Senior Wrangler (潘世恩), viz.:

聖門立表, 孔子, 子思, 孟子
周代開基, 太王, 王姬, 文王

"In the Philosophic school they who framed rules of conduct are Confucius, Tsz Sz, Mencius. Of the Chow dynasty, they who laid the foundation were Tai Wang, Wang Ke, Wen Wang." The

beauty is to be appreciated only in the original, where the different meanings of 子 and 王 are distinct. The skill lies in the fact that no other line can match the proposed one. It is said that the Emperor then and there made a profound bow to P'an, a condescension never vouchsafed to any subject. His Majesty also asked him as to the best article of food, and his answer was 飢 (鷄).

In the couplets beginning with 十口心思, 寸身言謝, is it not better to render them "Ten, mouth, heart, reflection;" "Inch, body, saying, thank?"—the characters being all nouns.

The third section has Odes, Family Odes, Dietetic Odes, Impromptu Odes, Scholars' Odes. Those from 李太白 (Li Tai Po) are very beautiful. We quote one and add a slightly different version.

牀前明月亮　疑是地上霜
舉頭望明月　低頭思故鄉

"Before my couch the moon beams bright,
Methinks it is the frost so white.
I raise my head, the moon I see,
When it falls, Home! I think of thee."

Mr. Smith, in the Introduction, gives some examples of how we have to use clumsy and verbose English to render limpid and terse Chinese, and the above is another. We wish, however, that the latter were less limpid and terse for the sake of perspicuity and exactness, especially now that we have to translate exact sciences into it. However, this may be, on the other hand there need not be always clumsiness and verbosity in the English equivalents, and we will quote two verses each of two stanzas to show this, as also that undue expansion quite alters the sense.

人生有酒須當醉　一滴何曾到九泉

"If living men have but the wine, they *must* get drunk, I ween,
For how can a single drop descend to regions subterrane?"

The less verbose rendering may be,

"Ye, who life and wine have, be drunk;
Has *one* drop e'er to Hades sunk?"

Again, 各人吃飯各人飽　各人生死各人了

"Each mortal eats to the full, and tries
To satisfy Number One;
So every mortal is born and dies,
And when he is dead, he is done."

Literally it is:—

"Each one eats, his own hunger to appease;
In living, dying, each his own completes."

The fourth section contains Proverbs gathered from classical history and light literature. In Chinese, as in other languages, comparisons, proverbial expressions, fables, parables, and anecdotes, being easily converted one into the other, facts in history, put into formulated sayings, are thus used as proverbs, metaphors, and similes. In the collection we recognize many familiar faces, but by far the larger number are new. As regards the translation, the dashes may be omitted, and the members put into a harmonious whole. For instance, 姜太公釣魚愿者上鈎 is better in this form,—"When Chiang T'ai Kung fishes, those that are willing bite the hook." 程咬金的斧子只有三着兒 is better,—"Ch'eng Yao Chin's battle-axe has only three blows." For primarily these compact sentences were declarative and recorded facts in history. Their use as proverbs, metaphors, and similes followed in course of time.

The fifth section brings together Proverbs relating to specific objects. They are similar to the last, except that they are drawn from local and recent events and persons.

The sixth section deals with Puns and other Linguistic Diversions. There are Pictorial Puns, Puns consisting of two senses of the same character, Double Puns, Suppression of finals as Puns, Paradoxes, Labyrinthal Readings, Classical Mosaics. The bill is varied and spicy, and we are sure epicureans will enjoy it. As Mr. Smith says, they are as curious and skillful as Cross-word Enigmas, Charades, Double Acrostics, Picture Puzzles, Concealments, Metagrams, Anagrams, *et hoc genus omne*, of the West.

The seventh section has Miscellaneous Proverbs, embracing, among other things, Fables, Allegories, Abusive Language, Superstitions and Mystic Predictions: examples under each being plentiful and interesting to students in "Chinese Characteristics."

The conclusion gives some useful advice to those who like to take up this branch of literature, except where he tells the Proverb hunter to have "two tongues in his mouth" (一口兩舌) for St. Paul rigidly warns against it (1 Tim. iii. 8). We have not been able to learn whether the saying is a current one, but any way it ought not to give opposite meanings.

After carrying the readers cursorily through the book, we are sure that they will thank Mr. Smith for this useful, entertaining contribution. To the Westerners it gives an insight into other phases of Chinese character no less interesting than those given by studies in their philosophies, religions, laws, and government. It is the same mind which has given birth and shape to all.

Mr. Smith undertook the work well equipped. No one can read ten pages without finding that he has a wide knowledge of Chinese literature as well as that of his own. Every section is enriched with metaphors, comparisons, references, quotations drawn from all departments of literature, all periods of history, and from many lands. Withal, he must have had a cyclopædia of a pundit always at his elbow.

It is curious to note that the author is so saturated with "Proverbs and Common Sayings" that he writes, explains, comments, and elucidates in them. In asking, "What is a Proverb?" he prefixes his answer by 長蟲窟籠長蟲知. When he makes his excursions into the region of Puns he excuses himself by 大路上的騾子東一口西一口, which, by the way, is an unhappy comparison. Again, when speaking of "gain accompanied with loss," he tacks on to it 有利必有害; of "two rivals who can exist together," he adds 勢不兩立. His advice at the close is so interspersed with Proverbs that it is a Proverbial mosaic, just as the essay on "The Hen-pecked Husband" is a Classical mosaic. Again, many of his thoughts are unnecessarily expressed in two languages. After mouth, ear, own weaving, care of aged parents, story teller, meals served at the sound of a bell, private adjustment of homicide, he respectively reduplicates in parenthesis with 口, 耳, 自編的, 終養, 說書的, 鐘響吃飯, 私和人命. These two peculiarities rather disturb the ear and eye and interfere with smooth reading; at least, we have found them to be so.

We must also say that a large quantity of matter in the book cannot properly be called Proverbs, Maxims, Aphorisms, etc., especially that introduced under Antithetical Couplets, Odes, and Puns. They may be potentially but not actually, for they have not been baptized as such by time, usage, and universality. If they could be so called, then hundreds of odes which appear in the *Shun-pao*, and millions of couplets on doors of houses, could be also, which no one will admit.

In reference to the title of the book, we have still something to say. Mr. Smith in the Introduction states that the Chinese have no general term for Proverbs, and thinks the reason lies in their being unaccustomed to generalization. But we are sure that the real reason is because they, being rigid observers of rites, do not presume to class together the sayings of the sages, the post-Mencian philosophers, the emperors, the officials, the religious moralists, and the vulgar, hence we have respectively, 立言, 格言, 聖諭, 訓言, 篇, 常言俗語.

"Proverb" is more a synonym than a general term. Even in English there are "The Words of Jesus," "The Proverbs of Solomon," "The Maxims of the Saints," "The Aphorisms of Hippocrates," "The Apothegms of Plutarch," "The Adages of the Ancients," "The Sayings of Johnson," or of "Franklin's Poor Richard," "The Saws of the Vulgar." Many of these synonyms cannot be used interchangeably, and there is besides no general term for them, though according to the Westerns it is allowable to make one. As regards the 立言 of the sages, 格言 of the philosophers, 聖諭 of the Emperors, 常言俗語 of the vulgar, 歇後語 of the "market and well," etc., one may coin a general term in *English*, but should he try in *Chinese*, he would have the Literati quoting to him 外國人一開口亂說, and we are glad that Mr. Smith has not done it.

For this reason, as also from the fact that very many of the selections have not yet become current, we think the title, Proverbs and Common Sayings, inadequate. We may suggest some others, but before one who is so able and who has made this subject his study, who may presume? Not we.

Correspondence.

COMMUNION WINE AGAIN!

As it is very likely that the testimony which certain Protestant Missionaries in Beirut, Syria, as to the nature of grape wine in that country (see *Recorder*) will lead many to consider the question as settled in favor of fermented wine at the communion service, it is desirable that the better testimony of Matthew at Jerusalem should not be slighted. In the 26th chapter, 29th verse, of his Gospel, he records our Lord as having said that he would not drink of the product of the vine "until that day when I drink it fresh (or new) with you in the kingdom of my Father." If the kingdom of God is established, then those who claim to be in it and greater than John the Baptist ought to use fresh wine rather than fermented, according to the words of our Lord.

While at Jerusalem once at the Passover season, when I ate Passover bread and drank from the one cup of wine at the table of Jews, and again in the autumn when I lived for nearly two months in a vineyard, I made especial enquiries as to this matter of Passover wine.

Opinions and testimonies among Jews upon a great variety of subjects differ just as among any other class of people—a fact which people are apt to forget.

This testimony of a Jewish Rabbi, which I have since found in print, agrees with the conclusions I was able to form.

A Jewish Rabbi, lately commenting on the Passover, said: "The Jews never use fermented wine in their synagogue services, and must not use it on the Passover, either for synagogue or home purposes. Fermented liquor of any kind comes under the category of "leaven," which is proscribed in so many well-known places in the Old Testament. The wine which is used by Jews during the week of Passover, is supplied to the community by those licensed by the chief rabbi's board, and by those only. Each bottle is sealed in presence of a representative of the ecclesiastical authorities. The bottle standing yonder on the side-board, from which the wine used to-night was taken, was thus sealed. I may also mention that poor Jews, who cannot afford to buy this wine, make an unfermented wine of their own, which is nothing else but an infusion of Valencia or Muscatel raisins. I have recently read the passage in Matthew, in which the Paschal Supper is described. There can be no doubt whatever that the wine used upon that occasion was unfermented. Jesus, as an observant Jew, would not have celebrated the Passover in any house from which everything fermented had not been removed. I may mention that the wine I use in the service at the synagogue is an infusion of raisins. You will allow me, perhaps, to express my surprise that Christians who profess to be followers of Jesus of Nazareth, can take what He could not possibly have taken as a Jew—intoxicating wine—at so sacred a service as the sacrament of the Lord's Supper."

A Christian Jewess who had lived at Jerusalem for many years, and whose life is devoted to going about among the families of such Jews as she can aid in any way, distinctly told me that Passover wine was generally made by soaking raisins twenty-four hours. Fresh grapes of course are hard to get as late as April, about five or six months after vintage.

You may address this lady—Miss A. Powle, care of British Consul, Jerusalem, Palestine, for farther information if you wish. She came to Jerusalem from Australia and England. Her yearly custom is to lay in early a good supply of Passover bread. It would give her pleasure to answer your enquiries.

While passing the autumn in a lodge in a vineyard, I saw and helped my friends gather the grapes, which were all used in making an unfermentable syrup, except such as were eaten fresh.

The syrup was bottled up for use in place of butter and syrup of sugar. At other places, I saw German saloon keepers making grape wine by the wholesale, with grapes of every quality, muddy water, and *et ceteras*.

If you ask me whether the testimony of the Beirut Missionaries is true, I say, of course it is, as far as the general statement regarding the making and use of fermented wine in these degenerate days is concerned, or even during any time from Noah to the present.

Men will judge of such questions according to their own predilections. It seems likely to me from the rule that nothing of a fermenting or decaying nature such as yeast could be used at the Passover, that the wine would also be such as was not then nor had been fermented. I have also found the most refreshing and nourishing of liquids to be the rich pure unintoxicating juice of some of the best varieties of perfect grapes. The statement of our Lord that he would drink it "fresh" is sufficient argument for me, however, apart from any other consideration. The water which he turned into wine was certainly unfermented, and from its purity and freedom from the seeds, skins, decay, insects and the like, besides its energizing power, we see why it was pronounced better than that just used. Some

people make the rash statement that nothing can be called wine until it has passed the fermenting stage, but this is a manifest mistake, otherwise how could fresh wine be spoken of and the danger of bursting wine skins. Of course the name wine, like that of cider, applies to new or old, fermented or unfermented.

See, however, a remarkable article upon this subject in an American Lutheran Review of the first part of last year, or the year before.

J. CROSSETT.

HYMNS AND MUSIC IN CHINESE.

THE Rev. W. E. Griffis, D.D., of Boston, formerly of Japan, writes to me, making certain inquiries about hymns and music in China. So much progress has been made in this line since I left China eight years ago, that I am sure it would be a real service to the cause to publish Dr. Griffis's inquiries in the *Recorder*, and invite all missionaries who have given special attention to these matters to make report in your columns. Dr. Griffis would also be glad to hear personally from any missionary who will kindly write him. His address is 638 Tremont St., Boston, Mass. He is delivering a series of very interesting addresses on the Christian hymnology and music of various lands to his people of the Shawmut Congregational Church. I quote now from his letter: "What has been done in the way of hymn books, music, &c., in the various missions? Which has excelled in literary or evangelistic excellence? I suppose our hymns are translated, and sung to our tunes. Have any hymn books been compiled for use in the Christian churches of China? Which is the oldest? Which the latest? Which the best? I am especially interested to know whether any converted Chinese have written Christian poetry, stanzas, lyrics or hymns, which the missionaries have translated into poetry or hymns of our metres; and especially should I be glad to know whether, out of the Chinese music, any melodies have been extracted or tunes made and set to our musical score.

"There ought to be a field, and not in the distant centuries either, when all the heathen countries which are obeying the Messiah's call, should be represented in our hymnals by hymns and tunes of native Chinese, Corean, or Japanese origin (as, *e.g.*, Kushnu Pal's hymn, 'Thou, oh my soul, forget no more,' &c.) I should be glad to see a good tune extracted out of Chinese music, and a hymn also."

The Doctor also makes an inquiry, which possibly some of our older missionaries may be able to answer, namely, "Can you tell why old Mr. Swan, of Connecticut, named his grand old tune (perhaps a little dolorous) *China?*"

Wishing the *Recorder* continued success,

Sincerely yours,

S. L. BALDWIN.

A CORRECTION.

DEAR SIR:—It was a *lapsus pennæ* on my part, I suppose, which introduced the word in parenthesis (*οἶνος*), after the altered quotation from Acts ii. 13, page 406 of the September issue of the *Recorder*. It should have been (*γλεύκους*) from *γλεῦκος*—sweet wine.

This emendment, however, strengthens my argument, for it is certainly absurd to render the word, in this connection, as *unfermented, unintoxicating wine.*

The printer (or proof-reader?) makes me say French instead of Trench in giving the quotations from "Notes on the Miracles" by that eminent writer.

By giving this a corner in the next month's *Recorder*, somebody's arrows may be made useless.

W. B. Bonnell.

WAS MOSES' ROD CHANGED INTO A CROCODILE?

Editor *Recorder*:—I have a query to propound to your readers who are Biblical scholars. When Moses was told at Horeb to cast his rod upon the ground, and did so, it became a serpent. In the Authorized Version the word serpent is used all through the account of Moses before Pharaoh, and no hint is given of a change in the Hebrew word. The Revised Version puts into the margin the words *nahash* and *tannin*, but translates both by "serpent." In verses 9 and 10 the Vulgate used *colubrum*, but in verse 16 it says, "conversa est *in draconem*." The Delegates' Version uses 蛇 in both places, and also in iv. 3. Now, that *nahash* means serpent is conceded, but the question arises, why was the change made from *nahash* to *tannin?* The latter means any large reptile. It is used in Gen. i. 20 for the great sea monster or saurian. *Tannin* has the idea of something extended, stretched out, like the Greek τείνω. It certainly means in some places a *crocodile.* The Egyptians were crocodile worshippers, and the crocodile was a symbol of their *cult.* When, therefore, Moses' rod was turned into a crocodile, it at once arrested attention. It was a challenge of their religion. When the magicians did likewise, Moses was apparently matched; but when they saw their rods swallowed up by his, amazement and fear must have been the result. Again, the effect upon Pharaoh is out of proportion to what might be expected from the mere sight of a serpent swallowing other serpents. The significance of the miracle, it seems to me, is vastly enhanced by the thought of Moses' rod, as a crocodile, or god, swallowing up their crocodiles, or gods. And the Lord had said unto Moses, "See, I have made thee a god unto Pharaoh." Was not this miracle to be part of his credentials?

Whether or not I have found the clue to the real meaning here, the change of words in Hebrew is suggestive, and I should be glad of light from any source.

Respectfully,

W. W. Royall.

Editorial Notes and Missionary News.

THE MISSIONARY CONFERENCE—A NOTICE.

At a meeting of the Preliminary Committee for the General Missionary Conference, held on the 21st inst., it was resolved that a notice be sent to the *Recorder* stating that the voting papers are not coming in as quickly as is desirable; and, in view of the fact that there remains but a short time to allow of thorough preparation for the Conference, making an urgent request that the missionaries would send in their votes *at once*.

All votes coming in after 31st October cannot be counted.

D. S. Murray,
Secretary.

The superabundance of other matter has crowded our Editorial Notes into a very small space.

It will be noticed that we have given much space this month to the Wine Question. We shall not be able to publish any more at present on this subject, save a moderate rejoinder by Mr. Hartwell.

We are happy to welcome back again Mr. John Archibald, of the Scotch Bible Society, Hankow. He informs us that Dr. Slowan, Secretary of their Society, will soon arrive on a visit to Japan and China.

Rev. John Ross is, as we learn from *The Christian* of July 27th, "retiring from his work as a missionary." We need hardly say that he will be much missed in China.

We have but recently heard of the departure of Rev. Dr. Ashmore, in July, from Swatow, to take his place as Home Secretary of the Baptist Board of Missions, Boston, Mass.

We learn from the Rev. W. A. Wills, who acted as Secretary of a meeting of missionaries at Chefoo on the 6th September, that Dr. Nevius was nominated as Delegate to the General Missionary Conference of 1890, and Dr. Douthwaite as Alternate, for the second electorial district.

The London Missionary Society has just opened its *first* inland station in North China. Rev. W. H. Rees and Dr. Sewell MacFarlane have moved with their families to a village in the district of Chi Chow, located 900 *li* by canal from Tientsin. They have been well received, and the prospect is cheering. The Doctor reports 1,300 cases during his first month.

By a singular mischance to the manuscript we are unable to print, as we had intended to do, a review of Dr. Legge's recent work on the *Nestorian Tablet*, from the pen of Rev. Wm. Muirhead. We may state, however, that the work is for sale by Kelly & Walsh, price $1.00. Dr. Legge's "Classics," volumes iii., iv. and v., are also on hand at the same place and at the London Mission, Shanghai.

Diary of Events in the Far East.

August, 1888.

21st.—The railway between Taku and Tientsin opened for passenger traffic.

16th.—M. Carrey, a member of the French Syndicate, Tientsin, leaves that port for the Yellow River at Chêng Chou, where he intends making exhaustive examinations for H.E. the Viceroy.

28th.—The Shanghai Magistrate issues a proclamation in which he declares that the late frequent sudden deaths are judgments against dietetic and sanitary principles.

14th.—The river Hwên (溫 河), which passes three miles south of Mookden, burst its banks, inundating the country for miles around; hundreds of lives lost and a vast amount of property destroyed, besides all the crops.

20th.—Two foreign vagrants arrive at Swatow, having made an overland journey from Kowloon to that place in 23 days.

13th.—About 20 villages, 100 *li* south of Peking, inundated, in consequence of heavy rains; great loss of life and property.

23rd.—S. S. *Fungshun* arrives at Tientsin Bund, having made the quickest passage from Shanghai on record; time 60 hours.

17th.—The "White Dragon Lake" at Sui-chang Hsien, Kiangsi Province, overflows its banks; great number of lives lost.

30th.—Su Ju-i, a Hoopeh man, one of the ringleaders in the Wuhu riot, beheaded.

25th.—Railway trains begin running between Twatutia and Sitkau, North Formosa, under the management of Taotai Ting P'ei-hien, Director of the line.—While a lorcha was getting under weigh at Hankow she was run into by a Government ferry boat; six of her crew were knocked into the water, three of whom were drowned.

Missionary Journal.

BIRTHS.

At Chefoo, August 8th, the wife of the Rev. J. Goforth, Canadian Presbyterian Mission, of a daughter.

At Kobe, August 8th, the wife of the Rev. R. E. McAlpine, of the Southern Presbyterian Mission, Nagoya, of a son.

At Tungchow, August —, the wife of Rev. I. Pierson, American Board, of a daughter.

On August —, the wife of Rev. A. B. Winchester, American Board, of a son.

On August 13th, the wife of Dr. J. H. Ingram, American Board, of a daughter.

At Macao, August 23rd, the wife of Thomas McCloy, B. & F. B. S., of a daughter.

At Soochow, August 27th, the wife of Rev. J. N. Hayes, American Presbyterian Board (North), of a son.

At Foochow, September 18th, the wife of Rev. J. Martin. C. M. S., of a son.

At Shanghai, September 26th, the wife of Mr. D. S. Murray, B. & F. B. S., of a daughter.

MARRIAGES.

On July 9th, at Pao-ning Fu, Sz-ch'uan, by the Rev. W. W. Cassels, George Graham Brown to Miss E. C. Fenton, both of the China Inland Mission.

On August 27th, at Pao-ning Fu, Szch'uan, by the Rev. W. W. Cassels, James McMullan to Miss L. Davis, both of the China Inland Mission.

DEATH.

At Chefoo, September 8th, Hannah Lousia Alice, the beloved wife of Rev. Wmillia A. Wills, English Baptist Mission, North China, of cholera, aged 39.

ARRIVALS.

At Shanghai, September 7th, Rev. H. Sowerby, for the American Prot. Epis. Church.

At Shanghai, September 10th, Dr. Y. J. Allen, for M. E. Mission (South), returned; Miss M. McClellan, for same Mission.

At Shanghai, September 22nd, Rev. J. M. W. Farnham, D.D., Presbyterian Mission Board (North), returned.

At Shanghai, September 22nd, Mr. and Mrs. Archibald, Nat. Bible Society of Scotland, Hankow, returned.

At Shanghai, Sept. 22nd, W. McClure, M.D., for the Canadian Presbyterian Mission.

At Shanghai, September 25th, Rev. and Mrs. Donahue, for M. E. Mission, Foochow.

DEPARTURES.

From Swatow, July —, Rev. W. Ashmore, D.D., for U. S. A.

From Shanghai, August 2nd, for Queensland, Australia, Miss Annie R. Taylor, of the China Inland Mission.

From Shanghai, September 22nd, Rev. J. F. Johnson, Southern Presbyterian Mission, Hangchow, for U. S. A.

THE

CHINESE RECORDER

AND

Missionary Journal.

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PUBLISHERS' NOTICE.

We had hoped to present our readers with a photograph of Dr. Yates with this number, but owing to an accident to the prints we are obliged to defer doing so till next January.

must be able to use harmoniously the Five Dividers of Time. To this term, *Hieh Ki*, is added the words *Pien Fang*, "distinguish the positions," to complete the title of the book and indicate the scope of the work, which is to be a guide to astrology and divination, the principle object being to show how to select lucky, and avoid unlucky times and places, for all the affairs, great and small, of public and private life.

The title of the book is a striking illustration of the growth and development of astrology and divination and kindred forms of superstition in this country—the former part of the title indicating the ancient, and the latter part the present nature and extent of the belief and practice of such things. From the most ancient times all nations, including the Chinese, have believed that the stars have an influence on the affairs of men, and the Chinese have from time immemorial entertained more or less belief in the power of the diagrams of the "Book of Changes" to explain the origin of the

* Read before the Soochow Literary Association.

world. But no such complicated system of divination as obtains at the present was in vogue till within a few centuries of our time. The combinations of the eight diagrams; the Plan of the Yellow River; the Writing of the River Loh; the sixty cyclical characters; the five elements; the male and female principles of nature; the sun, moon, and five planets, innumerable stars, &c., &c., together with the various formulæ that can be and have been developed from these combinations, form a system that belongs peculiarly to modern times.

The *Shu-king* contains several notices of astronomical phenomena, but these do not appear to have been used for any other purpose than determining the times and seasons for the ordinary duties of life. There is also reference in the *Shu-king* to divination by means of the tortoise-shell, and the *Yih-king*, the most ancient of the Chinese Classics, discusses the meaning of the diagrams. But nothing like the present system of divination, geomancy, &c., can be traced to a period higher than the end of the Han dynasty, when Kwoh Poh, a famous Taoist writer on divination and various mystic subjects, developed the theory and practice of astrology, geomancy, &c., and placed it on the basis that it has mostly occupied ever since. His system was, however, greatly enlarged and extended by several writers of the Sung dynasty. Eitel shows, in his book on *Fung-shui*, that the system as now in vogue has been a growth of modern times, thus proving that the Chinese, instead of getting nearer the truth, are getting further from it.

As a natural result of the increase of superstition and the extension of the belief in, and practice of, divination, foretune telling, &c., various and conflicting theories on the subject have from time to time been put forward, and much confusion has prevailed in consequence. It was on this account that the book under review was prepared and published by imperial authority during the reign of K'ien Lung, 1742.

It should be stated in this connection that astrology, divination, &c., have a recognized place before the law in China. Any one is liable to be sued for damages if he does anything to spoil the *fung-shui* of another, with regard to house, grave, or other matter, and the suit will be entertained, tried, and decided according to the law made and provided for such cases. Hence it will be readily seen that it is a matter of great importance to have the system clearly defined and put in such a shape as to be a recognized standard for all parts of the country. To provide an authoritative exposition of the principles of the system that should be the standard for the empire for all time to come, was the object in the preparation of this book.

It was prepared and published under the direction of the Emperor K'ien Lung, and has, since its publication, been the basis for the astrological part of the Annual Almanac. To give you a better idea of the origin and character of the book, I will translate the preface, which purports to have been written by the Emperor K'ien Lung himself, and which reads as follows :—

"In ancient times the Divine Yao commanded Hsi and Ho to respectfully deliver [a knowledge of] the seasons to the people, that they might know the time of the Spring, Summer, Autumn and Winter. The sages in subsequent ages have developed and extended this study [of the stras] down to the point of establishing the custom of attending to outside (foreign) affairs on the odd days of the month, and domestic affairs on the even days of the month. These rules and principles having been set forth in the classics, have been observed by a hundred rulers without change. In after times, from this little beginning (the study of the stars) many great errors have sprung up. Our people have been greatly disturbed and frightened by the machinations of the conjurers and fortune tellers (術士) who by their talk as to what is lucky or unlucky, fortunate or calamitous, have so bewildered the people that they have no certainty as to any rule of conduct. As Ch Sao-sên says in his appendix to history, what one school of conjurers calls fortunate, another school says is unfortunate; and what one school says is partially lucky, another school descibes as extremely unlucky, so that there is nothing certain to be guided by [literally, no shore]. Since the time of Wu, of the Han dynasty, this confusion has been the cause of much litigation and strife, insomuch that there have been men like Sing Yüeh and Wang Koh, who, concluding that there was no truth in astrology, have been disposed to throw it aside altogether, as unworthy of serious consideration.

"Nevertheless, heaven divides the seasons by the movements of the sun and moon; and man, by following the order of heaven, secures regularity [in his affairs]. By attending to the affairs of state in the morning and ceasing at night, the rulers obeyed the laws of heaven. By going to work when the sun rose and ceasing when the sun set, the common people obeyed the laws of heaven. Otherwise, there was no certainty as to time and no regular distinction between morning and evening, and thus the people became the subject of the ridicule of the poets, as every one knows. Hence in managing large affairs and governing great peoples, to make a harmonious use of the Five Dividers of Time and distinguish between the Five Positions—North, East, South, West and Centre—and thus be in harmony with the nature of heaven and earth, is

there not in these things at least some modicum of truth by which we can trace out the subtle principles of heaven's laws? The errors and false theories that have grown up in connection with the subject are the mistakes of scheming conjurers, but shall we, because we have eaten to satiety, stop eating altogether?

"The Board of Astronomy originally had a publication called the *Sien Tseh T'ung Shu*, Guide to the Selection of Days and Positions, which was published in the 22nd year of K'anghi. It was prepared by the officials in charge of the Astronomical Department. But as it contained many self-contradictory errors, our ancestor, the Holy Ancestor and Benign Emperor (K'anghi), wrote a work on the subject [of Astrology] entitled *Sin Lih K'ao Yuen*, which was published for distribution throughout the empire. But the errors in the work previously mentioned were not all corrected—the Holy Man (the emperor) not considering himself as sufficiently well acquainted with the subject to justify his taking upon himself the full work of correction and revision, preferring to leave it to later hands. We have therefore consulted with the members of the Board of Astronomy, who, in answer to our inquiries say that the errors in the *T'ung Shu*, the Guide to Selection, ought to have been corrected long ago, and now, as there is Chwang Ts'ing Wang, and others, who were somewhat instructed by our Imperial Ancestor in the principles [of the preparation of the calendar], if advantage is not taken of the present time (when we have men of such ability to do the work), to correct the errors before mentioned, it is doubtful if there will be any one hereafter who will be competent to undertake it. We therefore ordered the men above mentioned to prepare a work on the subject for distribution throughout the country, with the errors of the previous Guide corrected. Not all the errors in that book, however, could be corrected, because the errors in many cases have been so long followed as to become established usage; and to change them completely would result in much inconvenience to the people.

"The name of the book thus prepared and published is *Hieh Ki Pien Fang Shu*. In reference to the terms *Hieh Ki* and *Pien Fang*, the meaning is to reverence the divisions in the heavens and the positions on the earth, for if in the smallest affairs heaven and earth have a controlling influence, how much more is this true of the graver and more important concerns of life. But to say that this or that thing is lucky or unlucky, or that this or that is fortunate or calamitous—this is more than any who is well informed will undertake to decide. But in reality, good and bad luck, happiness or misfortune, are dependendent only on reverence and irreverence [*i.e.*, happiness follows the good man while evil befalls the wicked.]

"Written in the 6th year of K'ien Lung, 1742."

This preface is followed by the names of 33 men, members of the Board of Astronomy and others, who together brought the work to completion. Following this list of names we have a record of the various memorials and decrees that passed between the emperor and his ministers on the subject. The memorials speak of the many errors and inconsistencies (a long list of which is given) that are contained in the *Guide to Selection* and the *Perpetual Almanac* (萬年通書), and the emperor decrees that a new work shall be produced in which the errors shall be corrected and the contradictions reconciled, so that the system may be made consistent with itself and thus handed down for perpetual use.

This effort to systematize the science of Astrology and place it on an authoritative basis took place not many years after the glaring errors in the calendar had, by the help of the Jesuit priests, been corrected. Thus the Almanac as now published is founded upon the *Su Li Tsing Yüin*, a work on mathematics and astronomy, for its astronomical portions, and on this *Imperial Guide to Astrology*, for its astrological portions.

The work consists of 36 volumes. It will be impossible, for want of time and space, to give a detailed account of the contents of each volume. The table of contents gives a pretty clear idea of the subjects treated of in the book.

The first two volumes treat of Original or Basic Principles. These are as follows: the Yellow River Plan and the Writing of the River Loh; the order of the former eight diagrams; the positions of the former eight diagrams; the order of the later eight diagrams; the positions of the later eight diagrams; the former and later eight diagrams adapted to the Yellow River Plan and the River Loh Writing; the order of numbering the years, months and days, &c.; the 10 stems; the 12 branches; the 12 musical notes or pipes; the 28 zodiacal constellations; the order of the four seasons and five elements; the six zodiacal spaces; the order of the diagrams for the 12 months; the 12 zodiacal spaces and the 28 constellations adapted to each other; the naming of the days by the 28 constellations; the five elements—metal, wood, water, fire, earth; the use of the five elements; the positions where the five elements flourish; the 10 stems and 12 branches adapted to the five elements; the three conjunctions; the six conjunctions; the sequence of the five rats (used in numbering the days); the sequence of the five tigers (used in numbering the years); the production of the breath of nature by the five conjunctions; the included gamut or musical scale (each year is placed under one of the five notes of the gamut);

the included character *kiah*, (*i.e.*, the order of the sequence of the character *kiah*); the 24 points of the compass; the arrangement of the five elements; the center needle, double hill and five elements; the connection of the needle, the three conjunctions and five elements; the five elements of the Great Plan (taken from the Book of History); the changes and revolutions of the grave dragon; the destruction of the hills by the year and the month; the positions of the 24 terms; the three conjunctions of the included character *kiah*, with the eight diagrams; the changes of the eight diagrams for the small revolving year; the changes of the eight diagrams for the large revolving year; a plan of the changes of the diagrams for the revolving years.

These forty or more basic principles form the foundation of the science of astrology and divination. As one of K'ien Lung's ministers says in a memorial to the emperor, the plan of the Yellow River and the Writing of the River Loh explain the manner of the action and reaction of the five elements, while the eight diagrams are the basis upon which good luck and bad luck are determined. It will be interesting to note the meaning of a few of these basic principles.

The Yellow River Plan is that which appeared to the ancient Fuh-hi when a dragon horse came up out of the Yellow River, with certain markings or spots on his back which were presented to Fuh-hi as a revelation from heaven concerning the manner of the creation and preservation of all things.

So also the Writing of the River Loh was revealed to Yü the Great in the form of markings or spots on the back of a divine tortoise that came to him out of the River Loh. From the Yellow River Plan the divine Fuh-hi developed the system of the eight diagrams, and from Loh River Writing the Great Yü drew the nine divisions of the Great Plan (of the Book of History), wherein are set forth the principles by which kings should govern, and men guide their lives.

As given in the work before us, the Yellow River Plan consists of certain lines of spots or small circles running from one to nine, and arranged in the form of a square, and so placed as to correspond with the five positions—north, east, south, west, and center—the lines of seven spots and two spots being on the south, while those of one and six spots are on the north, &c. In describing the arrangement of the spots of the Yellow River Plan, the book tells us that "one and six correspond to water and occupy the north, two and seven are five and occupy the south; three and eight are wood and occupy the east; four and nine are metal and occupy the west. Wood on the east produces fire on the south; fire on the south

produces earth in the center; earth in the center produces metal on the west; metal on the west produces water on the north. This is the order in which the five elements produce each other."

The River Loh Writing is represented as consisting of a series of spots ranging from one to nine, and as they were revealed to Yü the Great on the back of the divine tortoise, nine were on the tortoise's head, one was on its tail, two were on its right shoulder and four on its left, three on the right side and seven on the left; eight on the left foot and six on the right, with five in the center. Hence "the water of one and six destroys the fire of two and seven; the fire of two and seven destroys the metal of four and nine; the metal of four and nine destroys the wood of three and eight; the wood of three and eight destroys the earth of five in the center; the earth of five in the center destroys the water of two and six. This is the order in which the five elements destroy each other."

The eight diagrams are distinguished as *former* and *latter*, to indicate the two systems of arranging them, the first being the work of Fuh-hi, and the second the work of Wen Wang. In describing the "former diagrams," our book quotes a passage from the *Yih-king*, which says that the Great Extreme produced the two primordial principles (the two lines, one broken and the other unbroken, from which the eight diagrams are produced), the two primordial forms produced the four (secondary) figures, and these produced the eight diagrams. These eight diagrams are all named, and each one has a definite position with reference to the points of the compass. Four of them belong to the male principle of nature, and four to the female principle. The "latter" eight diagrams have different positions with reference to the points of the compass from those of the "former" diagrams, and hence their mutual interactions are somewhat different. The first, or *k'ien* diagram, represents heaven the father, and three other diagrams belong to it, which are the elder, middle and younger sons. The *k'wen* diagram represents earth the mother, and three other diagrams belong to it, which are the elder, middle and younger daughters. Following this we have the adaptation of the Yellow River Plan and the Loh River Writing to the former and latter eight diagrams respectively, together with the meaning of each adaptation.

Without stopping to discuss these points further, we pass on with the remark that we see in what is here said in regard to the eight diagrams, &c., that the practice of Astrology and Divination among the Chinese has had its origin in hoary antiquity, and that what has been aptly called the mechanical play of idle abstractions, which forms the bulk of the *Yih-king*, is the basis of the whole system.

Idols and Spirits.

BY REV. E. Z. SIMMONS.

"The nature and extent of Chinese belief in idols and spirits, and the best arguments to employ in combating the same."

ONE might think this a very easy subject to write on, because of the abundance of material, for when one's eyes are sufficiently opened to enable him to see all the signs of idolatry there are to be seen in going through their streets, or to be seen in their houses and shops and along their highways and roads, he is led to conclude that the worship of idols is one of the chief employments of the people. And if one's ears are sufficiently unstopped as to take in the general drift of the conversation of the people as they go about their everyday business, he is soon convinced that the Chinese believe that the spirits are indeed very numerous. And just here comes in the difficulty—one is overwhelmed with material and hardly knows how to extricate himself. It is somewhat like putting a stranger to forests down in the midst of some of our great unbroken forests in America, and asking him the nature and extent of the forest. He replies, It is all forest, so far as I have been. It is true there is great variety in the forest. Some oaks, poplars, elms, gums, pines, beech, walnut, hickory, and a thousand others that he does not know or has ever heard of before. Some are tall, some are low, some large and some small, some straight and some crocked, some pretty and some ugly, but all a part of the one great forest. There are some open places and some glades, but not large enough to break the continuity and unity of the forest. So it is with idolatry in China. The people are nearer a unit on this one thing than any considerable nation of people are a unit on any one belief or worship. It is true there are some exceptions, but these are very few, not sufficient to break the continuity and unity of the Chinese as an idolatrous people.

I do not propose in this paper to discuss the subject of ancestral worship, though I maintain that this is one of the most subtle and most harmful forms of idolatry that we have to contend with. Webster says an idol is "An image, form or representation or symbol of deity, made as an object of worship." And an idolater is "A worshiper of idols; one who pays divine honors to images, statues, or representations of any thing made by hands; one who worships as a deity that which is not God." Ancestral worship is, according to Webster, idolatry, and it must have been the ingenuity and wickedness of the devil that named this most

deadly phase of idolatry, "*Hau king fu mo*," or honoring parents. The Chinese all worship their ancestors, from the Emperor down to the meanest of his subjects.

But as to the other kinds of idolatry, some may say that our eyes and ears may deceive us. Possibly so. Therefore I will try to analyze the subject, that we may see beyond the surface and see all sides. Sometimes there are certain characteristics of persons of certain nationalities that one word often enables the close observer or character-reader to place a person in his proper position as to nationality at sight. And if I were called upon to designate the Chinese as a people by one word, I should unhesitatingly say that word is *selfishness*. This may be seen in their worship of idols and offerings to the spirits.

1st.—The Chinaman worships in order that he may gain riches for self.

2nd.—That he may be successful as a scholar, that he may be an official, that he may make money for self.

3rd.—He worships that he may have long life, and receive the congratulations and reverence of his descendants and neighbors.

4th.—He worships in order that he may have many descendants to perpetuate his name among men, and to worship him after death to secure the peace of his spirits.

5th.—He worships in order that he may induce the gods and spirits to avenge his imaginary or real grievances upon his enemies.

6th.—He worships in order that he may appease the gods and spirits, that he may live in peace and health, and escape all kinds of calamities.

If there is anything but selfishness in a Chinaman's worship, I have never been able to see it. When we get at the bottom motive of his inner soul, we see selfishness written there. What proportion of the people believe in and worship idols and spirits? After very careful inquiry, and bringing together the estimates that I have secured from the three great divisions of the people—literary, trading and farming classes—and taking the medium as most nearly correct, I find that from seven to eight-tenths of the people believe in and worship idols and spirits. From two to three-tenths profess not to believe in them or worship them, but when sickness or other calamities come upon them they nearly all betake themselves to their idols and shrines. The idea that sickness, disease, epidemics, floods, droughts, and sudden calamities, are caused by the offended deities and spirits, is fostered by about four-tenths of the Chinese doctors. A part of the usual prescription is, according to the disease or ailment, to worship such and such an

idol. I sometimes stop in at Shing-wong-min, the great city temple, to see how things are going on. It is sad enough to see the poor deluded men and women worshiping, but when one remembers that they may be praying for the recovery of some loved one it is doubly sad; and I think this may account sometimes for the sad expression that we see on their faces. This idea that calamities of all kinds are caused by offended idols and spirits, is more generally demonstrated in the great idol processions and various performances that take place in times of floods, droughts, etc., as in April last, when the officers and gentry, who profess not to believe in idols, were flocking to the temples every day praying to the idols to stop the rain. Some of their performances would be laughable but for the silly superstition that holds them bound as with a chain. For instance, in April when the higher officials had been going to the temple of Lung-wong, an old dilapidated place hardly fit for the swarm of beggars that horde there, but too sacred for the highest officials in Canton to go in at the front door; after they had been creeping in at the side doors and praying to Lung-wong for some time, and he did not answer by stopping the rain, they locked him up in a small place for five days, and when the rain stopped they released him saying that he had heard their prayers. I remember that several years ago when Lung-wong would not give them rain they chained his highness and dragged him out in the court-yard in the hot sun for several days. And some of us remember with a good deal of distinctness the incessant din and booming of fire-crackers and cannons in April, to try and drive off the rain god. There was a good deal of growling last winter in Hongkong because of the noisy demonstrations to try and appease and drive off the small-pox god. These things voice the general belief of the people in idols and spirits, for all of these things cost money, and a lot of it too, and unless the Chinaman thought he was getting something worth more than the money he spends he would not give it. That which most correctly guages a Chinaman's belief in anything is the amount of money he is willing to put into it. I have given a good deal of time and attention to this part of the subject. I hired two of our Christian men to make a canvass of the city, to find out approximately what the worship of idols and spirits costs each family, or each person. It took them about six weeks to make this canvass, and according to it there are in Canton and suburbs 663 temples of various kinds and sizes. There are 83 Buddhist nunneries, and 50 places where Buddhist priests live; also often very large establishments with many tens of men and women in each institution. There are 145 places where Tauist

priests live. These are more like the common houses of the Chinese, as they generally live with their families. There are 275 "She-t'án" or open altars, and 383 double open altars. There are 974 shops where things used in idolatrous worship are made and sold. A very large number of these shops are given entirely to the manufacturing of such articles. There are 67 shops that make idols; this seems to be a very small number, but when we take into account the fact that many of the idols are made of clay, at the great potteries in the country, and that when a house is well stocked with idols they will last for generations, and that the older an idol is the better the people like it, we are surprised that so many people still find employment in such work. And I should have said that the making of fire-crackers, which are so largely used in their worship, is not included in the above statement, as most of these are made in places away from Canton. There are probably not less than 12,348 persons engaged in the manufacturing of articles used in worshiping idols and spirits, and that live upon their connection with idolatry. This does not include the many tens of thousands of women who are largely engaged in folding the paper money that they burn to the idols and spirits. After interviewing a great many persons on the subject, the lowest estimate of expenses in money to each family of five persons is $2.50. Add to this the amount that is required for the support of those who live in part or entirely upon idolatry, and we will have at least three quarters of a million dollars spent by the people of Canton for idolatrous purposes. This is probably the best evidence that we have as to the extent of belief in idols and spirits. I believe the above estimates are below the real truth in nearly every case; I have purposely kept the figures as low as I could, for I do not want to make a bad thing worse than it really is. These estimates do not include the expenses of stated official worship, nor do they include the expenses of the annual theaters, decorations in honor of the god of fire, or the feast of lanterns, &c. The expenses of these are very large, and are met by an assessment on each shop or house, and are often paid under protest. I have thought it best not to include any idolatrous expenditures that were not voluntary. To include these would make the annual expense to each family considerably greater. That I might gain some information on this subject, I have visited two of the halls where they are supposed to preach the Sacred Edicts, but most of the preaching I have heard in these places consists in telling stories to please the people, and these are the very common people. Those who visit these preaching halls are not equal in intelligence as a class to those who visit our

chapels. Sometimes their stories have a moral and are rather good, but most of what I have heard is intended to please the crowd and create a laugh. Their stories are usually taken from books, but they are most absurd and untrue to life. I have observed that when their heroes do anything that is commendable they nearly always ascribe it to their faithfulness in worshiping their ancestors, the idols and spirits, and if any calamity befalls one of their heroes, they always ascribe it to the neglect of their worship of ancestors and idols, and to the influence of malignant spirits.

A few weeks ago I was in one of these halls and heard a fine-looking, and what I would take to be a scholarly old gentleman, exhorting his audience to be careful of their acts and words, for, said he, the spirits are very numerous and are always present, and they see what we do, and hear what we say, and will certainly reward us accordingly. To cap their climaxes and to enforce their arguments they nearly always urge the approval of gods and spirits, or their disapproval. I have observed that these preachers nearly always have a book open before them or in their hand, and make very frequent references to it, so I have bought some of these books that I might see what there is in them. One set of twenty volumes called *San-tseung-fung-shan-in-i* (繡像封神演義), is a kind of cyclopedia of the doings of spirits and genii. This book is largely used by the lower classes of theater actors. The title of the book might be translated about thus: "Embellish the idols, enrich the spirits, by having them set up as gods and their various doings made known." If any of you have a liking for that which is wonderful, absurd, ridiculous, unreal and visionary, I would advise you to get this set of books, but you will find yourself somewhat in the position of a man hunting for wheat and not knowing much about threshing floors; he comes upon a great pile of chaff and is told that he can have all the wheat he can get out of it. He gathers up a basket full and runs it through the fan, looks for the wheat, but finds very little. He tries a basket full from the other side of the pile, with a like result, and so from the other side. At last he gives it up as a bad job and looks somewhere else for wheat. So I judge it will be with those who undertake to get much out of this book, though I would not say the experiment is entirely useless. The man who runs the chaff through the fan gets the exercise, and the person who reads the stories in this book will get the exercise.

I then tried a medical book, *Tsang-po-mán-fat-kwai-tsung* (增補萬法歸宗), or "Books of ten thousand receipts added by the gods," in four volumes. I never did take much to doctor's receipts, or their medicines either, and I certainly took much less to this

book, with its peculiar shapes like pitch-forks, pot-hooks and hieroglyphics of indescribable shapes. I concluded to leave this for some of the doctors to look after for a future conference. But I did get hold of a book called *Shan-sin-t'ung-kám* (神仙通鑑), of thirty volumes, that contains some things of real interest. This book might be called a clyclopedia of idols and Chinese religions, with a little added from other nations. It has a chapter or section on Mohammedanism. But that which interested me most was the part in reference to Christ, which I have translated as follows:

"Far away in the west, men say there is a nation 9,700 *li* distant, which it takes three years to reach only the border of the country. There lived a virgin named Mary, in the first year of Hon Ming Tai, to whom the heavenly spirit Ka-pi-ak-i, was sent by the Heavenly Lord to say 'You are chosen to be a mother.' She conceived and bore a child and was very joyful. She wrapped it in a cloth and put it in a manger. A great company of heavenly spirits made music in the air. After forty days the mother carried the child to the holy priest Pa-tak-kau and named him Jesus. At twelve years of age he went with his mother to the holy temple. When they were returning home they lost Jesus. The mother's heart was very bitter. After three days and nights they found him in the temple sitting and discussing with the scholars the Heavenly Lord's affairs. When he saw his mother he was very glad and went home with her and was a filial son. At thirty years of age he left his mother and began to go about the country, and in *Ü-tak-a* preached to men. He did many wonderful miracles. Among the people of that kingdom many of the wealthy and those in authority were very proud and wicked and envious. The multitude followed them. There was a conspiracy to kill Jesus.

"Among Jesus' disciples was one named Ü-tak-sz-ché, who was very covetous and knew the mind of the nation. Because he wanted money, with sword in hand in the middle of the night he led the multitude and seized Jesus and led him to A-nap-sz. In Pilate's *nga-mun* they took off his clothes and bound him to a stone and beat him over five thousand and four hundred strokes. His whole body was wounded. He was arraigned as a lamb, but he opened not his mouth. The wicked company made a crown of thorns and put it on his head. They dressed him in red and hypocritically worshiped him as king. They made a very large and heavy cross and forced him to carry it on his shoulders, but he sank down under its weight. His feet and hands were nailed to the cross. He was thirsty and they gave him vinegar and gall. After this the heavens were darkened and the earth quaked and the rocks were rent asunder.

He was thirty-three years old when he died. Three days after his death he rose from the dead. His body was very luminous. He appeared to his mother and dissipated her sorrow. After forty days, when he was about to ascend to heaven, he commanded his 120 disciples to divide and go into all the world and preach and with holy water wash away the sins of the people and receive them into the church. After this all the holy men followed him. Ten days after he ascended, the heavenly spirit descended and carried his mother and placed her in the ninth heaven. There she is the ruler of all mothers in heaven and earth, and is the lord and mediator of all men. The disciples went everywhere preaching, even to the kingdoms of Sai-yeung-ku-li and Mak-tak-lo."

Of course you have noted the mistakes in this account of Christ's life, etc., though it is interesting to find that He is accorded even this recognition by a heathen Chinese writer. This work is said to be that of a scholar who had become very poor, and he took this plan to make some money. When the manuscript was finished he said to his daughter, "If you want to make some money, look in my trunk and get that manuscript and have it published." He, being a scholar, could not sanction by his name the publication of such a book. It was first published about 228 years ago. This book voices the popular mind on the subject of spirits and idols. From what has been said above I am quite prepared to believe that between seven and eight tenths of the people believe in and worship idols and spirits. It now remains for me to notice the last part of the subject—the best argument to employ in combating this belief in idols and spirits. This subject is of great interest and importance to many of us, because for this very purpose we came to China. I once thought that sarcasm and ridicule would accomplish much towards shaking their belief in idols and spirits, and I have enjoyed keenly some of the Chinese preachers' efforts in this direction. I have sometimes attempted something in this line myself, but I don't do much of it now; I don't think it a good way to accomplish our purpose—their belief in Jesus. It is easier to tear down than it is to build up. A few years ago, during the French unpleasantness, I had a conversation about like this, with a well-informed book man. He said, "What news from Foochau?" I told him that there had been some fighting, and that in a few minutes the French gun-boats had sunk eleven gun-boats of the Chinese, only one escaping, and with but little damage to the French gun-boats. He said, "Just reverse the thing and you will have the story the way the Chinese officials

are putting it." I said, "Do you think they believe what they are reporting?" He said, "You do not understand the Chinese. If you knock a Chinaman down he will get up and brush the dust off of himself, and, if it is to his interest, he will swear that he fell down and that you did not hit him." So an audience will often consent and join with you in ridiculing idolatry and then go right out and worship the idols. What missionary is it that has not put forth his best arguments and fairly electrified his hearers with his eloquence in favor of worshiping the one true God instead of worshiping *heaven* and *earth*, and then heard his hearers remark as they go away, "Yes, worship heaven and earth, that is the thing to do." It seems to me that about the best way to preach to the heathen is: 1st.—Briefly set forth the arguments in favor of the one true God. 2nd.—That He is a just and holy God. That He cannot be otherwise. 3rd.—That man is a sinner and needs a saviour. The evidence is always at hand to establish this fact. 4th.—That Jesus is the Saviour that we need to save us from the power of sin in this life. 5th.—That in Him all the higher wants of our spiritual being are satisfied, so that we have no need or desire to worship idols. That God being a spirit and being all-powerful and all-wise and everywhere present, we need not fear what evil spirits may do to us. 6th.—That in Christ we have sure hopes of everlasting life and happiness beyond the grave; and 7th, that our bodies are under the kind watch-care of the Almighty and will be raised at the last day. This seems to me to be the best line of argument to meet the Chinese belief in idols and spirits, because it gives them something instead that is better, and meets all the real wants for this life and that which is to come. But all efforts and all arguments will alike fail unless the power of the Holy Spirit is given, to make effective our work, and if we are wanting in this respect it is our own fault, for says Christ, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him."

Self-Immolation by Fire in China.

BY D. J. MACGOWAN, ESQ., M.D.

[*Continued from page* 451.]

ABOUT the beginning of the present year the following advertisement was posted throughout the country:—"*Special Notice.* Live-for-ever Abbot, of the Spiritual-hill Monastery, hereby informs believers that Perceptive-intelligence, a graduate of the Great-cloud Monastery, having consecrated himself to the contemplation of Budha, thereby attaining perfection in the right way, and securing plenitude of merit was last summer graciously moved by Budha to attain to the sitting transformation, and he has accordingly fixed the 28th of January, at 11 a.m., for the rite, at Spiritual-hill Monastery, when he will ceremoniously take a seat within a faggot pavilion, and through the medium of fire forever take leave of mundane existence.

"Let all believers and believeresses who wish to be present come [with offerings, understood] reverently and early to recite the rituals of Budha and of the Queen of Heaven, by which their merit will be immeasurable, enabling them collectively to reach the region of supreme happiness."

Spiritual Monastery Hill rises like a low small island in the centre of an extensive mountain-range-bounded plain, open towards the sea. At its base is a thriving market-town; it is beautifully wooded, and surmounted by the monastery-temple.

"Believers and believeresses" found on their arrival that more had been provided for their edification and entertainment than Live-for-ever had advertised; a younger brother of the monkery, Effulgent-glamor, moved by the effusive adulation that Perceptive-intelligence was receiving, had duly prepared himself by a brief course of prayer, fastings, and ablutions, also to become a candidate for Budhahood through consuming flames, and it was seen that two fagot pavilions had been constructed, one on either side of the temple—to enable spectators who failed to witness the first burning to have a chance at the second.

The candidates for the fiery baptism were frequently interrupted in their devotions by hard-headed, practical neighbors, who were importunate in entreaties to share in the superogatory merit that beatitude through fire would secure. They were petitioned to become tutelary guardians of the neighborhood, to ward off supernal and infernal maleficient influences, to grant luck in trade, propitious seasons, plentiful harvests,—everything, in fact, which experience had shewn to be worth praying for. They both complaisantly promised every-

thing, and thereupon they became objects of worship as living Budhas, and gifts flowed profusely into the monastic treasury; exultant pæans resounded through the village.

At the hour appointed, Perceptive-intelligence issued from his chamber; wending through kneeling crowds by measured steps, chanting a sutra and beating time on a hollow wooden skull-shaped block, he advanced to the pavilion, took his seat within it, and from matches that had been presented for the occasion, set fire to the miniature structure, which was so constructed that through apertures and at the door his behavior might be observed; as the flames began to scorch he could be seen by many still chanting and beating time, until concealed by flame and smoke.

An hour later, Effulgent-glamor, who had witnessed the burning, proceeded calmly and undismayed to the pavilion that had been prepared for him, and, while the assembled crowd resumed the ritual observed at the first burning, completed his part of the performance to the entire satisfaction of all concerned.

Their bones were collected and transmitted to a Wenchau monastery, which is the repository of sacred ashes.

I enquired of Abbot Live-for-ever if no remonstrance had been addressed to his deluded brothers—no call for magisterial intervention. He assured me that he had earnestly dissuaded them from that form of self-sacrifice, telling them that endurance of the ills of life was more religious than seeking escape by suicide. No one looking at the honest, benevolent expression of the Abbot's face could have doubted him. As regards invoking magisterial intervention, that was a notion that had never occurred to him, and if it had been suggested he would not have dared to have moved in the matter.

The Shuian district magistrate was within a few hours reach; he could not have been unaware of what was to take place, and interference would have been fussy officiousness. Besides, what could be done with the donations that had been made by the public? how could public indignation be placated?

An illustration of the profusion of gifts which attends an immolation of that kind is narrated in the history of General Li Pau-ching, who turned popular credulity in that matter to profitable account. Early in the seventh century he was engaged on an expedition into Shansi, and, on arriving at Luchou, visibly discerned the bottom of his military chest, and for its replenishment he hit upon the following device. In that city was an Abbé held in great reverence for zeal and sanctity, to whom the General applied, soliciting his name and influence in raising the sinews of war. The thing is "most feasible," exclaimed the estimable ecclesiastic; and when

the General unfolded the details of his scheme, the Abbé entered into it with alacrity. It was a pious fraud, but like too many of his cloth, he held that the end justifies the means—the coffers of the State and the till of the Church might rightfully be filled by an artifice at once innocent and facile. The Abbé agreed to advertise that, on a certain day, he would transform himself into a Budha by fire, the General on his part contracting to afford a safe escape from the flames to which the former was to expose himself; to that end, he dug a tunnel through the loess from the floor of a hut to the pit in which the combustion was to be conducted, thereby enabling the Abbé to effect escape.

For seven days previous to the burning, religious exercises were conducted day and night with exceptional display and ceremony; incense and candles constantly burning, while sounds of invocations rose with perfumes without intermission; meanwhile the Abbé incessantly exhorted his flock to good works. To show that they were themselves duly affected, the General and his staff placed all the money and valuables they could muster at the preacher's feet. Touched by the liberality of the grim men of the swords, the citizens, and of course their wives, vied in heaping silver and the like on the military pile; in that manner more than a hundred thousand taels of silver were collected.

So far, not so very bad,—the pastor had merely fleeced the believers and believeresses in an unjustifiable manner, but the flagitious perfidy of the General brought the ceremonies to a sad close. When highly inflammable oil had been for the last time poured on the firewood, and the Abbé descended with a chaufrette to ignite the wood, the General ordered his soldiers to fill up the place of exit at the hut, and the miserable man perished in the flames that he had confidingly kindled.

By the credulous and swindled citizens of Luchou the transaction was considered a great success. They piously collected the charred bones of their beloved Abbé, and duly interred them in a dagoba, an edifice constructed for the preservation and worship of relics of saints. Had the Abbé been successful in his attempted escape from burning, he would, after a brief interval, have reappeared among his flock as a re-incarnated saint, and have been worshipped as a living Budha.

The contagiousness of outbreaks of religious emotion and fanaticism have been often observed. We have seen the attempt that was made at Wenchau to emulate the deeds at Spiritual Hill Monastery, and now it appears that another priest of that Monastery has announced his having vowed to immolate himself by fire next

Autumn. Whole-heart, the new candidate for the baptism of fire, was not at home at the time of my visit, being starring it through the country, and discounting the posthumous fame and glory that await him when the rice is garnered and people have leisure for spectacular entertainments. That, happily, is a performance not likely to come off, unless covertly and far from public view, as not many miles from Spiritual Hill Monastery a Christian Church has been planted, the members of which will humbly memorialize the magistrate to interdict the burning as soon as it is advertized, and as the magistrate of Wenchau regarded that rite as illegal, it will probably be forbidden.*

All orders and conditions of men afford recruits to the portion of the sacerdotal class, the pious portion constituting an infinitesimal section of the whole. For the most part they are purchased when children from distressed parents, and are brought up to priestcraft as a trade. They, with adults having an aversion to labor, quit the world for a life of indolence, and constitute the priesthood generally; the exceptions, few in number, are conscientious men who quit the world from purely religious aspirations: it is among such only that zealots are found. Here is an instance furnished by the army.

The great priest Harmonious-blending was in early life a soldier, but of a disposition that rendered him averse to carnage; he always interposed to prevent indiscriminate slaughter, rescuing the imperiled, preventing violation of women, robbery and arson; in short, he was a sorry specimen of the soldier class. In quitting the army, for which he was so poorly qualified by nature, he abandoned and discarded the world likewise, and ever after led a life of holy contemplation, spending the day from morning until night in silence and abstraction, until he attained his sixty-first

* Some relief in regarding this sombre, lurid picture of the charming Shuian, *i.e.*, Felicitous-repose Valley, will be acceptable to many, and I briefly note here that the Christians alluded to in the text are contributing in a humble manner to the mitigating of the evils of superstition and priestcraft which weigh heavily on a people, who otherwise are enjoying a fair share of prosperity. A Church of over a hundred members has been gathered from this moral wilderness through the apostolic zeal of Rev. G. and Mrs. Stott (Mr. S. suffering from the loss of a thigh, amputated at its upper third). An evidence of the earnestness of these converts is now visible in a poppy field, the entire product of which has been uprooted while in flower, by its proprietor, who having applied to the native Church members for baptism, was told by them that he could not be recommended for immersion so long as he was connected with opium cultivation. He, like the other native Christians, had already manifested his sincerity by abandoning Sunday labor—equivalent to a loss of a seventh of his income—which, although living from hand to mouth, these simple people cheerfully forego. From men who are animated by such principles of renovation, "Felicitous-repose Valley" can alone attain to its full development. To the pastor of that and other Wenchau Churches, Rev. R. Grierson, I am indebted for the information respecting the immolation at Spiritual Hill Monastery, he having accompanied me thither, acting as interpreter of the *patois*.

year, when he abruptly announced his determination to immolate himself by fire at the Diamond Monastery, Hangchau, and forthwith ordered the needful preparation—an upright chest in which to sit, and firewood to enclose it.

On the day appointed for the burning, his brethren provided a feast for the spectators and contributors of money, whom Harmonious-blending addressed (acting as master of ceremonies at his own obsequies), exhorting them to good works and devotion to Budha. On the completion of his discourse, holding burning incense in his hands he bowed to the assembly, ceremoniously taking leave of his auditors and saying to his colleagues that he did not desire to have his ashes placed under a dagoba, but to be mixed with flour and cast into the canal to feed fishes. He then entered the case, seated himself, and set fire to the combustibles which environed it. Before being enveloped by the flames he was seen wiping perspiration from his face (2).

Women though more self-sacrificing than the sterner and coarser sex, and more addicted to suicide, are less given to shocking forms of immolation as religious votories; seldomer leaping into chasms, and yet less committing themselves to the flames to attain saintship; yet that they are capable of calmly meeting death in that manner is abundantly evident: take two examples.

Mrs. P'an, a widow of Hangchau, a zealous Budhist, denied herself the ordinary comforts of life, abandoning ornaments, wearing coarse attire, eating barely sufficient coarse food to give her strength to work embroidery, giving all that she could save to the priests, felt that she must do something for herself, and the best thing she could do would be to work out her salvation through fire. Her religious name was Rapt-meditation (laics of both sexes who aspire to religious life assume new names), but neither active employment nor meditation could meet her needs. She caused a chest-like structure to be made (such as Lofty-and-profound had provided himself with) wherein to be consumed by fire. Appointing a day for her immolation in the court of her dwelling, she invited many priests and women to witness the burning; several hundred assembled. After bathing herself in perfumed water, she was led by several of the sisterhood to the cage, into which she entered and seated herself, holding burning incense-sticks in her hands. Kindling-wood was piled around her, which, at her request, the priests fired. At once flames of variegated hues arose, and fragrant vapors were diffused, amidst which her spirit took its upward flight. 16th day of 6th moon, 1691 (2).

This was in the reign of K'anghsi, not long after his proclamation against immolations; but it is evident that he did not mean to forbid the practice among Budhist priests; those of them, at least, who form portions of extensive monastic establishments, being privileged in that matter.

At certain periods of history no rites of the kind were tolerated. Such simple self-inflicted tortures to which Budhist priests are addicted, as scarring their heads and arms with burning moxas, drawing blood for writing, or burning off a joint or two of their fingers, were decreed to be illegal in the reign of Hui-tsung, 1114 A.D.

Three years later, a woman was transformed by fire at Wei-hsien, in Shantung, a few miles beyond the city. An aged woman who was as black as varnish (a Hindu?) blew fire from her mouth which consumed her entire body: the flames were of a greenish color. bystanders who tried to extinguish the blaze only caused the fire to rage with increased fury. On hearing of the event, multitudes hastened out of the city to see the remains of the combustion, and great wonderment was expressed on learning that a woman should be so conversant with Budhistic art as to effect such a phenomenon (8).

Spontaneous combustion, so called, was a natural outcome of a myth that Budha was transformed in that manner:—"His disciples, after his death, wanted to perform the ceremony of cremation, but they discovered that his body was incombustible by ordinary fire. Suddenly a jet of flame burst out of the mystic character inscribed on Budha's breast and reduced his body to ashes."*

Confucianists, hardly less than Chinese religious enthusiasts, hold that life is not worth living when their environment and a sense of honor calls for suicide; resorting to immolation by fire after the Budhistic pattern.

I purposed to restrict this essay to self-immolation by fire on the part of religious devotees, but introduce here, parenthetically, the recent burning of an academician who immolated himself that he might have a good record for leal-heartedness and patriotism.

Wu Chung-luan, a native of Shou-hsing, Chehkiang, ex-criminal judge of Kuangsi, found himself, when an octogenarian, a fugitive in Chusan in 1861, whither he had repaired to escape from the Taiping rebels. He occupied apartments in the Confucian temple, where meditations on loyalty and of devotion to the State engrossed all the hours of his exile; thinking particularly of a favorite disciple who had died with honor in fighting for the Emperor; remember-

* Eitel's *Lectures on Budhism*, page 4.

ing also an esteemed friend who had in like manner left a good record for posterity, he longed to emulate their deeds of lofty devotion, and to seek an occasion by which he might avoid the ignomy of death by disease when the State was endangered.

Anticipating the capture of Chusan by the rebels, he constructed a hut of firewood in the temple court, planing a stool within after the manner of Budhist priests. On hearing that the city had fallen, clasping the tablets of Confucius to his breast, he entered the hut, which, in obedience to command, his servants fired, and he was speedily consumed.

In Budhist cases of spirits disembodied by fire, the soul's destiny is fixed andwell understood, but with Confucianists uncertainty prevails; few agree on that subject. Many, like Yang Chu, the proto-nihilist (4th or 5th century B.C.), hold that death ends all, yet for the most part they are agnostics; but many entertain vague Taoistic notions; of these were the family of Cividerant Judge Wu Chung-luan, who ascended to the gemmeous empyrean palace of the Supreme Shangti, where, robed in black, he became a messenger or angel; a circumstance which he communicated to his family by writing, employing for that purpose a pencil that was kept at home suspended for the use of supernals who had communications to make to believers in spiritual phenomena. He added that in his eightieth year he had consumed himself by fire from patriotic considerations, and was still weeping on account of his sovereign's embarrassments* (2).

Instances of officers voluntarily perishing in the flames, like Sardanopulus, are met with repeatedly in Chinese history. It was the custom of a tribe of islanders of the China sea, to immolate themselves by fire on the death of their king, chief, or masters; or to drown themselves in the sea if they preferred a watery to a fiery death.†

* In 1850, when Spiritualism came to attract attention, I described in the *North China Herald* the Chinese mode of consulting the departed, and also Table Turning: delusions which have since become more striking in the West than in China.

† It is worth while to try to identify that island. Its name was Shé-po State (闍婆國), and it was reached by junks sailing south-east in one month, in the north-east monsoon; it was low [coralline?], it produced cocoanuts, from which liquor was made; sugar—white red and very sweet; pepper, sandal-wood, nutmegs, cloves and lignoaloes. The people practiced tonsure, they liked guadily figured girdles which they wore about their waists, and were much addicted to fighting. Their coins were worth each a tael of silver—northern Sung period (9).

Analogous to the practices of these islanders were those in portions of India, notably in Balhara, in the ninth century A.D., as narrated by the Arabian traveller Abu Zeid al Hasan, who writes that when the king died or was slain, several hundreds who had pledged themselves to the rite would burn themselves. The immolation was performed by kindling a fire on the top of the victim's head with combustible materials, which burnt into the scalp until the fumes from integument and bone spread around, in this way perambulating in front of the blazing pyre, until excruciating pain impelled the unhappy devotee to cast himself into the flames.

T'ien-t'ai—Celestial-plateau Mountain—in the caterminous department of Tai-chau, is the see of the Budhist Archbishop of Chehkiang, and the scene of annual burnings of living cenobites, and merits a brief description prefatory to an account of the incendiary rites there practised.

The mountain is between three and four thousand feet high, and having considerable area of table land, affords admirable sites for numerous monasteries, the principle of which is the National-purity Monastery and Cathedral; it possesses a valuable Budhistic library, into which the drowsy drones that vegetate in its cloisters rarely enter, but are generally to be found in the refectory whiling the hours not employed in ritualistic observances; some, however, excel in abstraction, and maintaining the meditative faculty is in constant exercise. As a community, these celibates are strictly moral, being under a discipline too stringent for everyday monks, who find life there to be intolerable, although comfortable and free quarters are supplied, paid for partly by offerings but chiefly from land emoluments and investments. The chief monastery (they are very numerous) goes further back in history than 599 A.D.

The Archbishop* is appointed by the Provincal Treasurer from among the most erudite and holy of the priesthood, which qualities, by a natural coincidence, are found invariably centered in the brother who is also possessed of the highest property qualification; in other words, simony prevails in that and all other preferments in the Budhist hierarchy; but helping to swell only the incomes of the mandarinate.

As in the empire every province has its archbishop (nominally there is a primate, but he is powerless and unknown in the province) so every department has its local bishop, and each district a sort of suffragan.

Considerable magisterial authority is vested in the Archbishop of T'ien-t'ai; with his council he tries and inflicts punishment upon direlect monks; corporal chastisement and solitary confinement for life are legal penalties. Criminals proper among the priesthood are sent to him from lower ecclesiastical courts, whom he unfrocks and hands over to the civil power.

The sub-torrid climate of the T'ien-t'ai mountains, and their luxuriant fertility, fit them for the abode of tigers and panthers, of birds, reptiles and insects in extraordinary variety and numbers, while the scenery is of wild and attractive grandeur.

A Wenchau tradition is illustrative of the impression which those mountains have made upon a somewhat prosaic people.

* 都綱司.

Whilom, a magistrate of æsthetic susceptibilities, wandered in that direction, and became so enamored of its charms that he found himself unable to return, but sent for his household and belongings to be conveyed to the enchanting region. Later, a successor in the magistracy had the curiosity to hunt up its former incumbent, and he also become so fascinated by what he saw, that he never returned, but had his establishment transported thither; which was the last adventure of the kind—the Wenchauese, although confessing to a hankering for those delectable mountains, are disinclined to repair prematurely to a bourne whence there is no return; and communications between the regions ceased for ages.

In a visit that I made to the T'ien-t'ai Monastery I passed a country contiguous to the bewitching glens. I saw much that was truly attractive and romantic, but nothing that I was loath to quit. My attention was drawn to numerous crematories in copses on the tableau, but I supposed that they were designed only for incinerating the corpses of priests who died there, such being the disposition made of all defunct monks at T'ien-t'ai. But I have recently discovered that the furnaces are used also for burning living priests. My informants are Bishop Yew-fountain of the Relying-on-happiness Monastery, Wenchau, a priest by adoption in infancy, now advanced in years, respectable and intelligent, supplementing a fair income by the practice of medicine. The worthy bishop passed his novitiate at the chief institution of the place—National-purity Monastery—and he assisted actively at the incineration of his beloved patron, Path-of-growth, whose transformation will be described in the sequel.

The other gentlemen was also a novitiate in National-purity Monastery (where, with the former, he received moxa burning on the head).

Those worthy ecclesiastics state that from three to five monks commit themselves to the flames annually at T'ien-t'ai, all the victims being cenobites who, finding residence in a community of their brethren incompatible with due abstraction, betook themselves to secluded caves, clefts or ravines, or to huts on ledges of precipices difficult of access, of which there are seventy-three scattered over that wild region.

Those anchorets never see a human visage except that of the bearer to them at certain intervals of their meagre allowance of rice, or at rare intervals they attain glimpses of pilgrims who in awe approach the forbidding solitude. No believeress is allowed to pollute the neighborhood, lest the ecstatic abstraction of recluses should be disturbed. They never quit the posture of rapt meditation,

that of sitting cross-legged, except to boil their rice. Ablutions are forsworn. Betimes they are found to have attained transformation naturally, that is, have been found dead.

After passing several years in seclusion, sometimes as many as ten or more, in other cases a single year only, hermits imagine that they have become fit for immolation by fire, and then repair to the monastery to which they belong, and make preparations for their incineration, fixing the time, always selecting a festival when worshippers and pilgrims come in large numbers. Advertisements of the following purport are posted through the country: "The unworthy priest (stating age, the time of quitting family, residence, etc.) now of our monastery, having attained perfection in truth and piety, has been fitted for transformation and departure to the realm of Budha in the West, and fearing that his fleshly body may become corrupt, has selected an auspicious day to commit it to the flames. All ye believers and believeresses are invited to come seven or three days before the burning to assist him in his prayers, by reciting the ritual, by which your own merit will be enhanced beyond limit, and at last you, too, will reach the kingdom of Budha."

Triennially, a selection is made of the candidates for immolation as being pre-eminently fitted for canonization, and, what is remarkable, the selection for that coveted distinction is made by the Taoist Pope Chang T'ien-shi, who, at his court in Kianghsi, by astrological observations discovers which of the monks who are to be reduced to ashes is designated by Heaven as the model immolator.

Before the burning, an upright chest is prepared containing a seat, which is placed in a perpendicular brick furnace sufficiently large to leave ample space for the combustible materials, pine-wood, leaves and resin, on which sulphur and camphor are sprinkled. The candidates are fitted for the ceremony by fasting and ablution, purification being promoted by gum sandarac.

On the day appointed for the ghastly ceremony a solemn service is held in the great hall of the monastery temple, which, always redolent with sacrificial perfume, is now more than ever filled with odorous fumes, imparting an aspect of mystery to impressive ceremonies, such as attract and captivate a large portion of worshippers in every clime, and of all stages of culture. A solemn silence prevails, and anon the lofty rafters are resonant with the sound of litanies; flittering tapers, glittering tinsel, combining to cast a glamour, which, with moving scenes before the altar, daze and awe beholders.

The victim and chief performer, emerging from the sacred hall advances with measured steps towards the furnace several hundred yards distant, followed by a band consisting of priests,

some striking a tiny bell, others beating a small hollow wooden block; then comes the whole priestly procession, numbering hundreds betimes, followed by laics—men and women—muttering "Nan-wu-o-mi-to-fo"—*Namah Amitabha.*

On arriving at the furnace, the self-doomed man calmly enters the chest, sits cross-legged, closing his eyes, and places the palms of his hands together pointed outwards. He is left for a time mentally to invoke the sacred name; then the chest door is closed, he is barred in—no longer in sight—and fire applied to the combustibles, which consumes him and the teaming organisms which he had lodged (on such occasions regard for parasites is forgotten), the spectators standing still ejaculating the invocation, the priests close by, flanked by layman and sisters, who, at the close of the burning, worship the remains, which are collected, placed in jars, and buried.

My informants say that, besides religious convictions which inspire them, that those devotees are moved also to the sacrifice by the belief that they thereby acquire merit which is placed to the credit account of the community at large. Certainly laudations and panegyrics are freely bestowed on them when alive, which, with posthumous honors and worship, are no inconsiderable incentives to those suicides.

It is affirmed that these burnings are not always voluntary; that truculent murderous priests in remote districts have been known to stupify a brother with drugs, and to destroy his voice (powdered charcoal is believed to produce aphonia), so that, when exhibited as one who desires transformation by fire, he is unable to protest. The object in such cases being both to obtain money for present use, and to bring permanent renown to the monkery from devout pilgrims.*

In a list of illustrious priests of the Chehkiang province, given in a Gazetteer containing 387 names, only twelve were self-immolators by fire; of that number, three were attributed to fire

* Burning alive has never been a legal punishment in China; it is inflicted by the Budhist priesthood, but for crime, not for misbelief, and on their own order only, and then less as a penalty than as a purgatorial process, the flames having, it is supposed, a purifying effect, fitting the soul for salvation through Sakyamuni, (pure Budhism, like unadulterated Christianity, eschews persecution.) Recently two priests were cremated at Canton, an account of which I summarise.

The offenders had attempted to rape two nuns, for which the abbot sent them to the magistrate, who remanded them to their monastery; whereupon the abbot inflicted twenty blows on each; and they, turning upon their spiritual father, murderously assaulted him. For that heinous sacrilege they were tried by abbots from four contiguous monasteries—to wit, Flowery Forest, Longevity, Greater Budha, Ocean Banner and Perfected Submission Monasteries—by whom they were condemned to be burnt in the crematory furnace of their temple, "that the purifying influences of fire might cleanse their hearts, when it was hoped that even on their behalf the saving power of Budha might be exerted." The sentence was carried out in the presence of a large assemblage of priests and villagers.—Translation from a vernacular (official) paper in *China Mail*, July, 1888.

spontaneously issuing from the mouth—obviously pious frauds. A few incidents are given. Literary-chariot, of Wenchau, hewed sandal-wood into chips, of which he made his pyre and ascended in fragrant clouds, amidst which he was heard chanting. Good-heart was so holy that tigers tamely followed him; he refused to employ mosquisto netting, fully exposing himself to their bites, allowing them to satiate. Another bore imprisonment in his "vile hut" for seventy years, when he set it on fire and obtained a happy release; his teeth were found unconsumed. Established-sect was transformed by fire at 81.*

Let us conclude this repulsive theme by returning to Wenchau to narrate the most notable case of burning which has taken place within its walls. It was in 1878, the self-immolating victim being an esteemed abbot.

When a youth he was an enthusiastic devotee and a scholar of great promise, much given to retrospection and metaphysical speculations. Contemplating the innumerable kalpas which he had spent in passing from one form of existence to another, he longed for rest from those ceaseless transmigrations, a promise of which he discerned in Budhistic doctrines.

He was only in his twentieth year when he quitted the world and took the name of Tao-sheng—Path-of-growth—indicative of desires for progress in spiritual life, borrowed from the Annalists of Confucius. As a neophyte he was distinguished for diligent study of the Sutras, and for his exemplary life, which was more notable as the priests and nuns were then, as now, notably sensual and immoral.

In middle life he abandoned study, spending all his waking hours in a round of ritualistic ceremonies. Burning incense and lighted tapers were never extinguished in front of the image to which his orisons were addressed. When not engaged in religious bodily

* Pleasanter, if not more profitable reading, are the accounts rendered in the same work of Taoist worthies, who, instead of aiming to attain Budhahood through fire, strive to become genii without death, through alchemy, bodily acts, solitary meditation and thaumaturgic arts, some becoming so sublimated through elixers as to cast no shadow in sunshine, thus attaining requisite buoyancy; but others, before being drugged to that extent, ascend to heaven direct, often in the presence of many spectators. Particularly interesting are the cases where several go up together, as in the case of two brothers, and another of three friends, and in that of a Mandarin and his wife—the husband going to heaven from Ta-lang-shan, Ningpo; the former astride a branch of a tree, the latter, Mrs. Liu *né* Fan, more gracefully borne aloft on a cloud. But none of the occurrences of the kind that belong to this province are comparable to one in the contiguous province of Kiangsi, where an officer, with all his kith and kin and servants, together with dogs and poultry, through levitation escaped death and dissolution. Some ascend to the empyrean bestride animals, white storks being most commonly sent by genii above to convey the initiated to the Taouist paradise. Among those Chehkiang genii is Chang Tao-ling (progenitor of the Taouist Heriditary Pope Chang T'ien-shih) who was born A.D. 35, ascended from Cloud Peak Terrace, Hangchau, in broad daylight, becoming a genii through elixers and levitation in the 123rd year of his age.

exercises, he was constantly employed in counting, by his rosary, the number of his ejaculatory prayers; he took the beads to his couch that, except in sleep, he might keep up his invocations to Budha. Yet he was not an ascetic, but partook of all indulgences not interdicted by his church. His chamber was not of pig-sty order, but tidy, and ornamented by classic scrolls and decorated with flowers, while in his habiliments he was a type of the gentleman priest.

As old age approached, he yearned for deliverance from mundane dominion and for the transformation which was to put an end forever to further metempsychosis, and at last, when over seventy years of age, in the possession of all his faculties, he determined, to the admiration of all good Budhists, to wait no longer, but anticipate his natural end by committing his living frame to a pyre, with the intrepidity of a martyr. But how different the motives that prompt such self-immolators from those that actuate martyrs to the sacred principles of religious and civil freedom—examples elucidating the latter of which abound in Chinese history. His was not an act to vindicate a principle for promoting human welfare, it was a mere deed of undiluted egoism. His life, albeit beautiful when superficially considered, was wholly and exclusively devoted to his own moral training; he made no sacrifices for the welfare of others, good and humane though he unquestionably was; he made no efforts to mitigate human suffering, to promote education or to suppress immorality; such egoists do nothing to meliorate the condition of their fellow-men.

It was at mid-day, a great portion of the inhabitants of the city poured forth to witness the spectacle, crowding the city walls, hill-sides and plain below—priests and both sexes of laics eager to enjoy the (happily rare) performance. To enjoy it, not in the sense common to an imbruited Western mob, gloating and exulting at an execution of a misbeliever, but as affording a novel sensation; some of them expecting to see the disembodied spirit of the good abbot emerge, and ascend through flame and smoke to the high domed empyrean.

The soughing of wind through a pine grove afforded an awe-inspiring requiem that contributed to the weirdness of the situation. Taking a lighted taper in one hand, telling his beads with the other, he entered the extemporised combustible hut, and, sitting cross-legged, the posture of rapt contemplation, he was seen by the reverent beholders who were in front of the entrance, to set fire to the shavings, in the flames of which he vanished from their sight.

His remains were piously collected, deposited in a reliquary with all the pomp and circumstance of a sensuous cult: a pretentious tomb beneath the window where I now write contains the enshrined

relics of the learned and devout Path-of-growth, to which sacrifices are duly presented by those who seek his mediatorial services.

Anthropological and sociological students can hardly fail to observe contrasts between *auto da fé* in Budhist and Christian lands. "Deeds of faith" in that form are here far less revolting than in the West. Here, a striking degree of decorum is observed, the victims being generally concealed from view, his writhings and contortions are scarcely seen, and the burning is almost instantaneous; it is a suicidal, not a homocidal rite, and here it is believed that the sufferer at once ascends to the enjoyment of bliss ineffable and unending, while in the West, imbruited spectators gloatingly regard the burning as but the begining of an everlasting fire. Indubitably Chinese burnings are incomparably less demoralizing—less discivilizing, than the *auto da fé* of Christendom.

It has been the fashion of certain philosophers, from Rousseau to our contemporaries, to decry civilization, to depict the condition of savage life in roseate hues, but the more the question is probed the more repulsive does that condition appear. In the foregoing pages glimpses have been afforded of savage life in regions conterminous with China,—on the north, human beings interred alive to accompany their deceased owners to the world of spirits (or slain for that purpose); on the west, the burning of the moribund; and on the south, the cooking and eating of the first born, as well also of aged parents—in the latter case euphemistically termed "Abdominal interment,"—horrors that have disappeared before the light of Chinese civilization. Everywhere, civilization has incontestibly bettered the condition of humanity by abolishing cruelties and increasing and multiplying sources of enjoyment.

Under the present dynasty signal improvements have been made in criminal jurisprudence, particularly in mitigating the rigor of punishments; yet much remains to be accomplished, such, for example, as the interdiction of the barbarous practices that we have been considering; their abrogation would accord with the views of K'anghsi, and be hailed by friends of China as a harbinger of other new departures towards a higher civilization.

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9. 嶺外代答
10. 妙法蓮華經
11. 浙江通志
12. 古今圖書集成(宮闈典 官寺部紀事)

Historical Landmarks of Macao.

BY REV. J. G. THOMSON, M.D.

[*Continued from page* 457.]

1852. May 30th. George Chinnery, Esq., the gifted and genial Irish artist, an exile from Great Britain, died at Macao. A prolific though accomplished artist, he virtually *introduced* art into this locality, and his students, Portuguese and Chinese, still offer their productions here. Among other of his famous paintings are those of Rev. Dr. Morrison and Dr. Thos. R. Colledge. A fund having been raised for a memorial of him, a handsome granite tomb was erected in the old Macao Protestant Cemetery.

Rev. Dr. Washburn, of New York City, a brother-in-law of Mr. G. Nye, Jr., on an extended tour around the world, ministered temporarily to the Macao Chapel, as also at Canton.

1853. March 20th. Mr. Bayard Taylor, author, visits Macao, as again in August, lodging with the U. S. Friate *Susquehanna's* officers at the U. S. Marine Hospital building, on Rua Central. On the 16th of September, the band of the *Susquehanna*, under the patronage of the Governor of Macao and with the permission of Commodore Perry, gave a grand vocal and instrumental concert at Philharmonic Hall.

April 22nd. One declared object of the Tai-ping rebellion being the destruction of pagodas and bonzes and the replacing of them with the worship of the true God, a letter of this date states: "These events make a deep impression here, and it is generally one of satisfaction; for it is believed that the triumph of Tièn-tè would be that of the Christian influence also."—Callery and Yvan's History of the Insurrection.

1854. The public Portuguese burying ground, "Cemiterio de S. Miguel," on Mt. Charil, south of Mong-ha, was opened. It contains a well-constructed chapel and many handsome monuments.

The wife of Rev. Daniel Vrooman, of the American Board of Missions, died at Macao.

1855. Rev. Wm. R. Beach, who arrived at Canton in 1853, was this year appointed Missionary Chaplain of the Church of England at Macao, but removed to Hongkong in 1857.

1856. From October, 1856, to the spring of 1858, many Canton missionaries resided at Macao by reason of the war then in progress. Among them were Revs. Dyer Ball, M.D., G. Piercy, C. F. Preston, C. Gaillard, J. B. French, S. Hutton, S. W. Bonney,

and Samuel Smith, and their families, Rev. Josiah Cox, J. G. Kerr, M.D., Rev. R. H. Graves, M.D., and Dr. S. Wells Williams, then also Secretary of the U. S. Legation. Several preaching places were opened, one by Rev. Dr. Ball at Patane in the Campo, where evening services were held, and the Wesleyan missionaries opened a boys' school in 1857. These were closed in 1857, when the missionaries were able to return to Canton.

An epidemic of "cholera morbus" occurred.

1857. February 21st. According to the concordat of Pope Pius IV. of this date the jurisdiction of the Bishop extends over Canton province and islands adjacent, except Hongkong.

February 23rd. The Steamer *Queen*, Capt. Wynn, having left Hongkong for Macao about 12.30 p.m., with a large quantity of opium and other valuable cargo, was captured by Chinese on board, in furtherance of orders of Viceroy Yeh, and four Europeans, with several Portuguese and a number of Chinese, lost their lives in the attack.

March. The mandarins took measures to stop all the native communication between Hongkong and Macao, and an edict was published ordering all Chinese to leave Hongkong; but little attention was paid to it.

Great complaints were made about this time of the iniquities of the "Coolie Slave Trade," and the existence of *closed barracoons* was made known to the public.

July 25th. In Memoriam. John P. Williams, of Utica, State of New York, U. S. A., died at Macao July 25th, 1857, aged 31 years. He assisted in setting up the first magnetic telegraph in Japan in 1854.—Inscription on Macao Tomb.

1858. February 18th. An order of the U. S. minister, referring to the illegality of the *coolie traffic* in American ships, instructs the Consuls to apprehend and bring all guilty parties to speedy justice.

Macao boasted 35 gambling-houses, each license paying yearly some $500 to the monopolist.

A French Naval and Military Hospital existed at Macao, by reason of the hostilities in Cochin-China.

September 2nd. S. Burge Rawle Esq., U. S. Consul at Macao, died there and was buried in the old Protestant Cemetery, after a long residence in the East.

The Theatre of "Dom Pedro V." and Union Club, opposite St. Angustine's Church, were constructed.

September 16th. The marriage of the King of Portugal was celebrated during three days, with salutes at daybreak of 21 guns

from the forts, which, with the ships, were decorated with flags, and at noon a royal salute, and the *Te Deum* at the Cathedral. The church bells were also rung, the usual serenade by the band, and illuminations made throughout the city.

The new Protestant Cemetery near Cacilhas Bay was founded, and Messrs. Cleverly, S. Wells Williams, Carlowitz, Nye, Vander Hoeven and Hunter, as Consular Agents, appointed trustees.

1859. The "Palace do Cercal," after the "St. Cloud" near Paris, the residence of Viscount do Cercal, and latterly that of the Governor, was erected on the Praya Grande. "This elaborate building with its jutting wings and Corinthian pillars in striking contrast to the remaining buildings of the Praya, was erected by a wealthy resident, Sr. do Mello, who was created by the Emperor of Brazil, Baron do Cercal, in recognition of his services as Consul." Soon afterwards was erected "Santa Sancha," in Bishop's Bay, which, as the suburban residence of the Viscount and his son, the Baron, both prominent in Macao affairs, was often the scene of festive and distinguished companies.

April. The Governor of Macao arranged a Treaty between Portugal and Siam.

1860. January. The census gives the number of Portuguese inhabitants as 4,611, and native (Chinese) Christians 790, with Europeans, Parsees and Moors 70, and 80,000 Chinese, including the two villages outside the city limits.—Pereira's History, p. 39.

1862. January 5th. "The new Macao School," which afterwards rendered important service, was inaugurated. It was maintained at private expense, mainly that of the Viscount do Cercal, who engaged three European teachers, giving instruction in Portuguese and accessories, History and Chorography of Portugal, Arithmetic, &c., Latin, English and French, Geography, &c. It was attended by fifty pupils, all day scholars.

June. St. Joseph's College was reorganized.

"July 4th." In honor of the day there was a "brilliant soiree" by that "royal host" Mr. G. Nye, Jr., U. S. Vice-Consul, at his "charming mansion" on Rua Central. The chief city authorities, and many ladies and gentlemen of prominence, were present, and the concert by Signor Pompei and Madame de Leagre, aided by the Military Band, gave much satisfaction, while the military dance on the illuminated lawn was a pleasant surprise. An elegant supper was followed by dancing in rooms handsomely decorated with flowers, various national emblems and fine specimens of art, Mr. Nye being noted for his artistic taste and his valuable collections of paintings and engravings. Beside other American

emblems a fine large painting of George Washington was prominently placed, and of it an excellent photograph was given to all the ladies as a memento of Mr. Nye's earnest loyalty. From this spacious mansion, formerly the residence of Mr. Wm. H. C. Plowden, F.R.S., Chief of the Hon. E. I. Co., and tenanted by Mr. Nye some 17 years, here U. S. Vice-Consul from 1858 to 1863, the latter dispensed a generous hospitality; and his boat "Picnic," handsome grounds, and his uniform kindness and versatility, will long be remembered by many of every rank in life. Mr. Nye becoming somewhat identified with Macao interests, and ever a friend to the Portuguese, is spoken of by them with much respect. Among other publications printed here are his "Rationale of the China Question" in 1857; "The Memorable Year" in 1858; and, at a later date, "The Morning of my Life in China." This "Nestor of foreign residents in China, publicist, philanthropist, and patriot," passed away from earth on the 25th of January, 1888.—*O Boletim do Governo*, Macao, July 5th, 1862, &c.

July 27th. A terrific typhoon of long duration and great rise of tide passed over Macao, Canton, and Hongkong, with a total loss of life estimated at 40,000 souls.

August 13th. A Treaty of Amity and Commerce between H. M. F. M. King of Portugal and H. M. the Emperor of China, through Plenipotentiaries Isidoro Francisco Guimaraes, Governor-General of Macao, Commander of the Ancient and Most Noble Order of the Tower and Sword of Valor, Loyalty and Merit; of S. Bento d'Aviz; of Nossa Senhora da Conceiçao de Villa Vicosa; of Charles III. of Spain, and of the Elephant of Siam; a Knight of the Order of Christ, &c. &c. &c.; and Hang-ki, High Imperial Commissioner of the Ta-Tsing Dynasty; Member of the Ministry of Foreign Affairs; General of Division of the Red-embroidered Banner, &c. &c. &c.; and Chung-Hou, Private Councillor, Minister of the Board of Rites, &c. &c. &c.; was negotiated at Tientsin. Macao having never been ceded to the Portuguese by the Chinese, although they were powerless to prevent the export of coolies, in this treaty the supremacy of the Portuguese authority over the territory within the Barrier was implied if not declared in Art. ix., wherein the equal appointment of consular officers was mutually agreed to, and admitted, it would seem, in Art. ii. and in Art. x., in which last Macao is not included in the enumeration of the ports of China; and it is known that goods exported from Macao to Canton were regarded by the Chinese Custom-house there as coming from abroad, and paid duty as from any other country. The Chinese finding out afterwards, however, that this treaty

virtually acknowledged the independence of the colony, and because Portugal would not re-admit a branch of the Chinese Customs, refused to ratify it without an express stipulation asserting their right of domain to the peninsula.

Governor Guimaraes was the recipient of many congratulations on his return to Macao in September; one paper, drawn up at the instigation of Mr. Nye, being signed by the other foreigners resident in Macao.—*Middle Kingdom*, ii. 430, &c.

1863. February. An American, confined in the Macao gaol under sentence of three years' with transportation to Africa, was pardoned by Governor Guimaraes at the request of U. S. Consul Nye.

February 24th. Mr. W. P. Jones assumed charged of the U. S. Vice-Consulate at Macao.

1863. Brigadier-Gen. José Rodrigues Coelho do Amaral was inaugurated Governor. His tenure of office was distinguished by extreme activity in the prosecution of public works, police reforms, and the extension of trade. He removed the landmarks of the ancient wall, the Campo and San Antonio Gates, and to his efforts Macao owes in particular its admirable network of roads; and in view of this the Chinese at Macao refer to him as the "coolie" and "bricklayer" Governor (泥水兵頭), he being a Colonel of Engineers and able to superintend his workmen.

1864. March. An efficient girls' school, "O Collegio de N. Senhora da Conceiçao," was instituted at private expense under the conduct of the Sisters of Charity of S. Paulo de Chartres. Its instructors consisted of five sisters, two Portuguese priests, and one Italian professor of music. The pupils numbered upwards of eighty.—*Pereira's History*, page 39.

The Leal Senado ordered the erection of the granite column in the vacant plot near the "Flora," celebrating the famous victory over the Dutch in 1622, in commemoration of which there is also a great celebration triennially. See 1622.

1865. The lighthouse "O Farol da Guia," with its revolving light, was constructed to the order of Governor J. R. Coelho do Amaral in 1865. The Guia Fort itself is very old, the date of its construction being 1637. It marks the highest point in Macao, 306 feet above sea level.

Our Practical Relations with Idolatry.

BY REV. ARNOLD FOSTER.

IT has often seemed to me that there are circumstances under which the attitude of European Christians towards Chinese idolatrous institutions and idolatrous ceremonies is not by any means what it ought to be, and with your permission I should like to ventilate this question in the pages of the *Recorder*. The circumstances to which I particularly refer are—1st, the practice of lodging for convenience sake in idol temples; 2nd, the practice of going from motives of curiosity to witness idolatrous performances, such, *e.g.*, as official processions at the Chinese New Year to worship at the Emperor's temple. Both these things are continually done by European Christians resident in China. Are they right? Are they in accordance with the spirit of the New Testament?

In writing as I am about to do, I have no wish to lay down the law as to what Missionaries and others ought or ought not to do under the circumstances in question, neither do I for a moment presume to judge those who differ from me. A certain view of this matter, however, has for a good many years been strongly impressed on my own mind, and I cannot but think that when I have stated it, it may commend itself to the minds and consciences of others who have not previously given the subject their serious consideration. It may be, however, that I and those who agree with me are wrong in thinking as we do, and if so, I am sure we shall all be thankful to any one who will set us right by pointing out on grounds of Scripture or of reason, the fallacy which has misled us, and by showing that the views we entertain are not according to the mind of the Master.

I remember 14 or 15 years ago sleeping on one occasion in a Buddhist temple. I was away from home on a short missionary journey. I had been preaching and selling books during the day in a town where we had no mission station. The temple to which I went for a night's rest was for my purpose the most convenient place to go to, and I did as a matter of course, and with a perfectly good conscience, what I knew other missionaries were in the habit of doing. But either immediately I had left the place, or not long afterwards, a question arose in my mind as to the *moral impression* likely to be created in the minds of the Chinese by what I had done. What would the Christians think of it? What would the heathen think who had heard me preaching against idolatry? Might not my action be a cause of stumbling to some Chinese convert? Might it not lead the heathen to say, "This man denounces the

idols, but he is well content to make use of them by lodging in a place which only exists for their worship; and he does not object to paying something for the support of the priests in return for the convenience he has made of the temple?" I do not say that my heathen hearers *did* speak thus, but they might have done so, and they might, I think, not unreasonably have drawn the inference that my objection to idols was theoretical rather than practical. After what I had done, they could not well have credited me with any very lively abhorrence of everything pertaining to false gods. From that time onward I have never, so far as I remember, lodged in a temple, and the longer I live the more disinclined I feel to do so under any circumstances whatever.

The second matter I referred to was the practice of going from motives of curiosity to witness certain idolatrous processions. "We know that no idol is [anything] in the world . . . howbeit in all men there is not that knowledge: but some, being used until now to the idol [easily become entangled in idolatrous rites] and their conscience being weak is defiled." This becoming entangled in idolatrous rites—whether by eating of a sacrifice, as in the case supposed by St. Paul, or by contributing to an idol procession, as the Chinese so often do, is what may easily happen in the case of some of our weaker Chinese converts. If they see us watching with amused curiosity an idolatrous procession, getting up before daylight in order that we may go to the place where it is to be seen, will they—*can* they feel that idolatry in all its forms stirs our spirits within us on account of the dishonour which it does to God? Surely there can be nothing in conduct such as I have described to inspire our converts with the kind of moral earnestness which they so deeply need in dealing themselves with idolatrous ceremonies. It often requires real courage, intense devotion, the spirit of a martyr on the part of a Chinese Christian, to enable him to refuse even *indirectly* to countenance certain idolatrous practices; and it seems to me a matter of the very highest importance that the Christians should at all times see in us, not merely when we are preaching about idolatry, but when we are simply being ourselves, living out the natural expression of what we think and what we feel, an earnest, habitual and consistent abhorrence of everything that derogates from the glory due to God. If we are to help the Chinese to feel as they ought to feel about such matters, it is not enough that they should see us treating idolatrous rites and performances with that sort of amused contempt which all Europeans feel for the religious playthings of a half-civilized people. We need to manifest that spirit which irreligious people will call variously 'fanaticism,'

'intolerance,' 'narrow-mindedness,'—though it is in truth removed by a whole heaven from any of these things, the spirit of which it is written, "The zeal of Thine house hath eaten me up."

To sum up in a concrete and practical way what I have now being trying to say,—I cannot conceive of St. Paul at Athens in the state of mind described in Acts xvii. 16, finishing up the day by taking up his quarters in an idol temple because it happened to be in a convenient, airy, or beautiful situation. Neither can I conceive of his getting up next morning before daylight to hurry off for the mere sake of sight-seeing to some other temple where there was to be a grand procession in honour of some deified man. I am perfectly well aware that there are numbers of things which we cannot very well imagine the apostles doing, which are quite harmless notwithstanding; but your readers will at once perceive what I mean by the above illustration. I may be wrong, but to me it seems that just to that extent to which we are ourselves possessed by the apostolic spirit, we shall, directly we seriously consider the matter, see a certain natural incongruity in doing anything which may leave the impression that in our practical relations with idolatry we do not feel quite so strongly its evil character and tendency as our preaching and our religious theories would lead men to expect we should.

The Rev. Dr. Yates.

BY MISS ADELE M. FIELDE.

REV. MATTHEW TYSON YATES, D.D., was born in Wake County, North Carolina, U. S. A., January 8th, 1819. Until he was nineteen years of age he lived and labored upon his father's farm, among hardships and difficulties that doubtless promoted the development of his sturdy constitution and sterling character. He was as straight as a palmetto of his native southland, and was six feet two and a half inches in height. His fine presence, his grave courtliness, and a certain courtesy of spirit, always won for him quick attention and regard.

He became a member of a Baptist Church in 1836, graduated at Wake Forest College in 1846, married in the same year, sailed for China in March, 1847, and arrived at Shanghai the following September, to open for the Southern Baptist Convention a new mission field. At the Old North Gate of the city he built the house in which he lived and exercised hospitality for thirty-seven years.

Of the two colleagues who accompanied Dr. Yates to China, one left the country in a year through failure of health, and the other in four years. Four others came and went, for various reasons, and then Dr. Yates worked on alone for twenty years. When the civil war in the United States cut off communication between the Southern Baptist Board and its missionaries, the latter were forced to support themselves. Dr. Yates not only provided for his own family, while continuing to preach and translate books for missionary use, but he also supported the native pastor, paid for printing his translations, and built a substantial church with his earnings.

His command of the Shanghai vernacular was remarkable. So completely did he make it his own that he habitually thought in that language. Once when on a visit to his native land, he found that in speaking in missionary meetings he had to translate his thoughts from Chinese into English, and it several times happened that after he became absorbed in his subject, he forgot to translate, until the visible astonishment or amusement of his hearers brought him to a consciousness that he was speaking Chinese to an American audience.

He was fond of preaching, especially to the ignorant and unhappy. He told me that once when in the United States he had an appointment to preach in a country church where he expected a large congregation. The day proved to be stormy, but he went, and found that his only hearer was an aged negro who came in and sat on a front seat. Dr. Yates went into the pulpit and preached the sermon he had prepared for the day, with all the eloquence of which he was capable. At the close of the service, the negro thanked him with tears streaming down his cheeks, and said, "Bress de Lord! I'se had one sarmon all to myself, and its done me a heap o' good, Massa."

Dr. Yates' work was confined mainly to Shanghai; but he established preaching stations, and formed churches under native pastors at Soochow and Quinsan. These churches he occasionally visited as long as his health permitted. He also began at Chinkiang the work now carried on by Rev. R. T. Bryan.

He prepared a volume of "First Lessons," which has been very helpful to beginners in Chinese; and he translated all of the New Testament, except the Revelation, into the Shanghai colloquial, having completed his edition of the Epistles only a month before his death.

He was one of the two members of the Conference of Missionaries, meeting in Shanghai in 1877, who volunteered to assume the

expense of publishing its Records, and he was chairman of the editorial committee that undertook the work of compilation.

Five weeks before his death he completed the foundation of a scholarship in Richmond College, Virginia, having previously paid for one in Wake Forest College and for three in the Theological Seminary at Louisville, Kentucky. His own struggles in youth for an education made him a tender sympathizer with those who covet knowledge without having the means of obtaining it, and the very week before his death he gave directions for sending a considerable sum of money to Wake Forest College, to form the nucleus of a loan fund, to help young men who wish to study for the ministry.

Entertaining a fervid desire for the evangelization of the whole Chinese empire, and constantly engrossed in plans for the enlargement of the work of his mission, he was faithful in effort, rather than sanguine in hope of immediate results. He had a wholesome dread of employing unworthy agents, of following methods which would favor false motives for entering the church, and of receiving those who were not really converted. He strongly advocated making Chinese Christians and Chinese Churches self-supporting as soon as possible. The measure of a missionary's success is not in the number of names on his church roll: and although Dr. Yates, after forty years of work, had but a hundred members in the churches he had formed, he may be reckoned as one who has done vast good. The large number of Chinese friends who followed him sorrowfully to the grave—heathen as well as Christian—shewed in what high esteem he was held by them.

Last year a stroke of paralysis permanently enfeebled his health. His wife, his true helpmeet and chief counsellor during forty-two years, with his daughter, were beside him in his last days, sharing with him the knowledge that his departure was at hand. On the 17th of March, 1888, the telegraph flashed to the Southern United States the sad message "Yates dead," and a wave of sorrow rolled over the hearts of hundreds by whom he was personally beloved, and of tens of thousands by whom his name was honored, and made a watchword for achievement. His bereaved follow-laborers lament him, but with thanksgiving that, as he said, he "had tried to do something for the world."

In Memory of Mr. H. L. Norris.

[We reproduce the following touching lines from *The North-China Daily News*, written, as we learn, by Mrs. Bryson, of Tientsin. "What wonder," indeed, "that we mourn a life so fair!"]

HERBERT L. NORRIS, the beloved and honoured Head Master of the Protestant Collegiate School for Boys at Chefoo, a man singularly qualified for the position which he so ably filled, died of hydrophobia on September 27th, 1888.

Some weeks before, a mad dog had found its way into the school premises; anxious for the safety of the boys under his care, Mr. Norris at once attempted to turn it out, whereupon the dog attacked him, biting him in several places upon the hand. He would not leave to have the wounds cauterized till he had seen the dog killed, fearing lest in his absence it might injure the boys. In consequence of this delay medical treatment was obtained too late, and Mr. Norris's devotion to his boys cost him his life.

They bore him sadly to his early grave,
  On that green slope that fronts the restless tide;
Their bright young faces awed to tearful calm,—
  The lads for whom he died.

Oh, noble life! to whom earth's grains were naught,
  The world's loud praises but an empty sound,
While in the confidence of these young hearts
  A rich reward he found.

Scorn of all shams and cowardice and wrong,
  Flashed with keen anger from his sparkling eyes,
Yet had he tender words for sorrowing hearts,
  And counsel calm and wise.

He loved them all, and longed to make the boys
  Brave, trusted, strong, as English lads should be,
With gentle hearts and ready sympathies,
  Faithful and bold and free.

A boy among his boys, he loved to hear
  Their laughter ring along the sandy shore;
Alas! the voice that led those joyous sports
  Is hushed for evermore.

God placed him there, and nobly he fulfilled
  The task he took from the great Master's hands;
Why does God call His noblest workmen home
  While white the Harvest stands?

What wonder that we mourn a life so fair,
  Poured out like water on the desert sand!
Whispering, with trembling lips, "God's ways are strange,
  And hard to understand."

Oh, blind, blind eyes! See in life's leaden sky
A tiny rift through which the blue shines bright,
Our Father condescends by parable
To strengthen faith with sight.

Not dead! Not dead! In the far years to come,
The lads he loved—their boyhood left behind,
Shall in his noble life—his early death—
An inspiration find.

This seed, though planted sadly by his grave,
In future days its precious fruit shall bear,
Firing to acts of brave self-sacrifice
The boys he held so dear.

And looking down from those far heights new won,
Perchance his heart, stirred with the old love still,
Shall joy to see the lads for whom he lived,
So well life's task fulfil.

COR GRATUM.

Correspondence.

THE CONFERENCE TO BE A CONFERENCE.

DEAR SIR,—As recommended by your correspondent "A Dissentient Liberal," I have considered the two sentences quoted by him in regard to the recent Missionary Conference in London, and may say that they only express the opinion I had arrived at before I saw his quotation. Unlike him, however, I shall be very much surprised "if these sentences will do service a second time to describe the results of the projected Shanghai Congress. Surely your correspondent will give us credit for being able to learn by experience; and that this failure will only make us more watchful that our deliberations shall not all end in talk. As far as I can judge from the feelings of those who favour our Conference in 1890, I see there is a decided desire to make this assembly more deliberative—that the views of the missionaries on the different subjects which come under consideration will be carefully tabulated, divisions taken, results shown,—if unanimous, so expressed; or if divided in opinion, how *far* divided, and who were for and who against. We hope thus to set forth a *vidimus* of opinion which will be a means by which all of us may be aided, and especially an invaluable help to those just entering on their labours.

Our last Conference in 1877 was undoubtedly productive of great good in this and in other respects; but on that occasion many of us met for the first time, and our personal views were unknown to each other. Now we meet in more favourable circumstances. We know each other; we can trust each other; and we know how near to each other we all are on all cardinal points. There is, therefore, a strong presumption that the coming Conference will far transcend

the former in genuine aid, suggestions and plans.

It was indeed lamentable that delegates from no fewer than 122 societies should meet in London, and no definite steps should be taken for (1) Division of labour in the mission field; (2) Economy of forces; and (3) the unification of our work as far as possible in heathen lands. I cannot divest myself of the belief that the fault lay with the executive; and should our executive prove equally non-efficient it will deserve the opprobrium of all. But I have faith in my brethren.

Yours respectfully,

AN ASSENTIENT LIBERAL, YET CONSERVATIVE OF ALL THAT'S GOOD.

MISSIONARY VALUE OF BOOKS.

DEAR SIR,—Some time ago I wrote to you quoting a statement made by Mr. (misprinted Wm.) Archibald, regarding the results of book distribution in China. Since then I have met with a similar statement made by the Rev. George Owen, of Peking. On May 15th, at a Breakfast Meeting of the Religious Tract Society in London, he is reported to have said:—

"In the Churches of China we can now number 32,000 men and women, and it is no exaggeration to say that the English and American Tract Societies have each had a hand in bringing forward every one of these." (From the context, "bringing forward" is seen to mean "bringing in converts.")

When you consider that in this part of China the number of readers is estimated to be not more than 10 % of the men and 1 % of the women, you can see how, to us here, such statements as the above are scarcely intelligible. But I hope we shall hear from different part of the field.

I am,

Yours truly,

THOMAS BARCLAY.

THE SALVATION OF THE HEATHEN.

THE writer of "Can the Heathen be saved without the Gospel?" in March *Recorder* seems to be teaching eighteenth century theology more than Scripture truth.

The greatest inconsistency he seems guilty of, in my opinion, is that we Christians, with all the light streaming from the knowledge of God's love in Christ, with our Bibles, and communion more or less close with God, are, though *far from perfection*, nevertheless to be saved, while a heathen without this glorious light must be absolutely free from sin, at least "must live up to his light" or else have no hope of salvation. Do any of us Christians live up to our light? It is to be hoped that we are all *striving* to do so; may not some heathen be striving to do the same?

I have met with heathen who, by their loving gentleness and patience, have made me ashamed of my own impatience and irritability of temper. Why should I, just because I have more light and knowledge, be saved more than they?

The whole question turns on the meaning we attach to the word "Salvation." It is not a getting to Heaven because of a faith in something done *for* us independent of a work wrought *in* us. Salva-

tion means *freedom from sin*. Jesus came to "save His people from their sins," and I believe, with "Hopeful," that He is thus saving all who truly repent of sin and will to be saved.

No other opinion seems to me consistent with *all* Scripture teaching,—with that of the prophets and our Lord, as well as His Apostles—than that which allows that through the Atonement of Christ, "the Lamb, slain from the foundation of the world," all truly-repented-of sin is forgiven, and that power from God's free spirit is present to help all who are hungering and thirsting after righteousness to a fulfilment of their desires. God requires of all to "do justly, love mercy and walk humbly with their God," and he cannot *require* what He does not give ability to perform. "Do this, and thou shall live," said by our Lord to that earnest young man, was not said in *mockery*, was it?

Why do we come here then if there is possibility of salvation without us? We can answer much in the same words as our Lord, viz., "That they may have life and that they might have it *more abundantly*." Or, to use the figure of light, we come to give them "the light of the glorious Gospel," that they may be brought into "the glorious liberty of the children of God," and be made to "*run* in the ways of God's commandments with enlarged hearts," instead of, as now, groping along their dimly-lighted way; also that they may be *consciously* the temples of the Holy Ghost.

Let it be ours, as missionaries, to "seek" out these "worthy." Some secret sects, that have it as their aim *mainly* to get rid of sin rather than to enlarge their own party, form "good ground" for the Gospel seed. Converts from these make the best Christians and the best helpers in the work.

ANOTHER HOPEFUL.

FROM FORMOSA.

DEAR MR. EDITOR,—The Island of Formosa at present is in a rather disturbed state, connected a good deal with the new survey of the country which is at present being made with a view to the revision and probable increase of taxation. The savages on the East coast have risen in rebellion, and the Hakkas and civilized aborigines are reported to have joined them. Several thousands of soldiers have been despatched to the scene of the rising; we have not received definite information as to the result.

On this side of the mountains there has been no rebellion; but people's minds are a good deal excited, and open robberies are more frequent than usual. Some time ago as two Christians were on their way to worship, they were assaulted by a band of robbers led on by an abandoned character, a relative of their own. A number of men from a neighbouring village came to the rescue, and laid hold of two of the thieves, but not before some blows and knife-wounds had been inflicted. The local authority took the two who had been laid hold of to the District Magistrate, where a complaint was entered against them by one of the sufferers. After a few days, judgment was given that the two criminals should

be publicly crucified. One is said to have been nailed through the wrists, and to have died the same day. The other was nailed through the palms of the hands, and lingered on till the second day.

Unfortunately even such a terrible lesson seems lost on the people. From the same neighbourhood we hear of six men having been laid hold of whilst on their way to church, and carried off with a view to extort ransom. The issue we do not yet know.

Neither of these cases, of course, has anything to do with persecution of the church, from which in this island we are singularly free.

Yours truly,

THOMAS BARCLAY.

TAIWANFU, *Sept. 28th.*

THE SCHOOL AND TEXT BOOK SERIES COMMITTEE.

THE usual quarterly meeting of the Committee was held on the 10th inst., and after various matters of detail were transacted, the Acting Editor said that Galpin's *History of Russia* had now been issued in four vols., price 65 cents, and was for sale at the three depôts; also that Dr. Douthwaite's *Treatise on the Eye* was nearly ready; but that Whiting's *Moral Philosophy* was only about half finished.

The Secretary laid on the table Reduced Charts of Mammals and Birds, by Messrs. W. and A. K. Johnston, which were much admired, and 2,500 copies of each were ordered. He also placed before the Committee reduced photo-lithographed charts of Astronomy (coloured), by the same firm. These were also very beautiful, but the Chinese characters were too minute, and so he was instructed to see how they could be remedied.

Maps of the Two Hemispheres (large size) were also reported to have been filled in most satisfactorily, and 2,500 of each were also ordered in the meantime, in the hope that a much larger order might be sent at an early date.

A. WILLIAMSON,
Hon. Sec.

SHANGHAI, *Oct. 13th.*

REGARDING DR. OSBORNE.

DEAR BROTHER:—Doctor Osborne is just leaving us for the United States, having resigned his connection with the American Board. We very deeply regret to lose him from our social circle, and feel his going to be a great loss to our Mission and the cause of God in this part of China. At the same time we recognize the force of the reasons which made this step absolutely necessary. He leaves with the confidence and sympathy of every member of the Mission. The following resolutions express only a small part of what we feel. This leaves us entirely without a physician, but the great Healer of bodies and souls is with us and we "will trust and not be afraid." The cause is His.

Resolved, 1.—That we exceedingly regret the evident necessity which, without fault or desire of his own, leads our brother and co-worker, D. E. Osborne, M.D., to retire from our mission.

Resolved, 2.—That we most highly commend Dr. Osborne as an able physician for his faithfulness in his work and relations to all the mission, and that we feel his going, in this manner and at this time, to be a very serious calamity.

Resolved, 3.—That we also especially commend Dr. Osborne to the Prudential Committee for services under other conditions where the causes of his going from us cannot hinder the fruitage of his work.

Resolved, 4.—That we assure our brother of our affectionate sympathy and that we shall remember him in prayer for whatever work he may undertake, that he may continue to be a very useful and successful servant of our common Master.

Resolved, 5.—That the Secretary be instructed to furnish copies of these resolutions to Dr. Osborne and to the Secretaries of the American Board at Boston.

FRANCIS M. PRICE,
Secretary of Mission.

TAIKU, SHANSI, *Sept. 24th*, 1888.

ANNUAL MEETING OF THE NORTH CHINA MISSION OF THE M. E. CHURCH.

BISHOP FOWLER reached Peking on the 9th of October, coming by way of Japan and Corea. The Conference began its session the following morning. The mission comprises eleven married Missionaries with their wives, one single lady, and six ladies of the Woman's Foreign Missionary Society. These, with fourteen native preachers—four of whom are ordained—composed the Conference.

Notwithstanding the fact that the names of many unworthy members have been dropped from the church rolls during the year, a considerable increase was reported. The mission has a total membership of one thousand and twenty-eight, of whom six hundred and fifty-five are in full communion. Besides the regularly appointed staff of native preachers, there are forty teachers and other helpers in the service of the mission.

The sermons and addresses of the Bishop were full of power and calculated to leave behind him an influence that will tell for good upon all the future work of the church in North China.

The Peking University.—This appears now for the first time as the name of an actually existing institution of learning. The name is large and may seem high sounding, yet it is no larger than the scheme at present in process of execution, with the prospect of an early consummation.

The Wiley Institute, with its College and Preparatory Departments, Medical School, and its training School for Native Preachers, is absorbed by the newly-organized University. The name of the Sainted Bishop, who spent several years of his early ministry in China, and later in life returned in the exercise of the highest office in the gift of the church, and laid down his life in the place that had known him many years before, is appropriately applied to the school of Theology.

The Medical Department has a well-organized faculty, and a number of students are already in attendance.

The College Department, under the new name of "The College of Liberal Arts," continues as before. Ninety-five students have been under instruction during the year. Of this number, eighty are now in attendance, and more have recently applied for admission. Seven are pursuing the studies of the sophomore year, and five are freshmen. The remainder are distributed through seven classes, comprising the preparatory and primary departments.

A School of Sciences is to be organized as soon as possible, and an Industrial School is already in operation at Tsun-hua.

Bishop Fowler, D.D., LL.D., has consented to allow the use of his name as Chancellor, and has plans in mind for securing the necessary

endowment. Rev. M. L. Taft—now in the United States—has for some time been acting as agent for the institution, and is asking for half a million dollars for scholarships, professorships, &c. Several scholarships—annual and perpetual—have already been contributed, and others are partially completed.

The scheme combines elements already in active operation, infuses new life into every part, and, under a new organization, sets the whole into motion as a Christian University in the capital of this, the greatest heathen nation.

L. W. PILCHER.

Editorial Notes and Missionary News.

THE WEEK OF PRAYER.

WE have received from England the following suggestions for the observance of the first complete week of 1889, from January 6th to 13th, which will be helpful to those many who in this country will join with Christians in other lands in Exhortation and Prayer. Omitting the details, the principal topics are:—for *Sabbath*, January 6th, sermons on Isa. li. 9, and Psalm cxxi. 1, 2; for *Monday*, Thanksgiving and Confession; for *Tuesday*, the Holy Spirit in the Church; *Wednesday*, Families and Schools; for *Thursday*, Home Missions and Social Reforms; for *Friday*, Missions to Israel, to Moslems, and to the Heathen; for *Saturday*, for Nations; for *Sabbath*, January 13th, Sermon on 1 Cor. xv. 58, "Wherefore, my beloved brethren, be ye steadfast, &c.

THE superabundance of other matter again curtails our Editorial department. We tender our thanks to our many correspondents and co-laborers.

A RELIABLE correspondent writes us:—"The report that Mr. Ross has resigned his mission work in China is entirely without foundation. I cannot imagine how *The Christian* has been led astray, except it be that Mr. Ross has been making some statements anent the work he has been doing in Corea, in the way of translating the New Testament. Mr. Ross has not, and never has had, any intention of retiring from Manchuria."

THE Rev. G. R. Loehr, of the Methodist Mission, South, has received a leave of absence on account of health, and starts soon for the United States. On his taking charge of the work at Nan-tsiang, November, 1886, there were 16 members; he leaves it with a membership of 59.

MISS C. H. DANIELLS, M.D., lately of Baptist Mission, Swatow, writes us that she takes up the work of Home Secretary for the Baptist Woman's Foreign Missionary Society for the West.

WE are happy to learn that the *Van Kwoh Koong Pao* (萬國公報), is to be resuscitated under a new name,—much larger, and also tastefully got up. The Editor is Dr. Y. J. Allen, as before; and it is to be published at the office of the Society for the Diffusion of Christian and General Knowledge,

Shanghai. It is not yet decided whether it shall be published monthly, fortnightly or weekly. Very likely it will commence as a "monthly," leaving the question whether it shall appear oftener to be determined by the literary contributions and subscriptions which may come in. Meantime MSS. and communications may be addressed either to the Editor or Publishers.

We have received a copy of *The Chinese Evangelist*, edited by Mr. J. S. Happer, son of Dr. Happer of Canton, and published in New York City. It is a bright, cheery sheet of eight large quarto pages, partly in English and partly in Chinese, which must cover a sphere all its own. We cannot but give it a hearty welcome.

Mr. Rudland, of Taichow, writes:—"Our Conference has closed. We had the joy of baptizing nine women and ten men; six others have been received by the Church but were unable to be present on this occasion. Our new chapel is nearly completed; we are enabled, however, to hold services regularly in it. On Friday we were rejoiced to see the largest congregation I have ever witnessed in Taichow, met to worship the true God—the place was crowded. There was nothing to attract specially. We have had no instrumental music yet. Pray for much blessing on ou r United Conference."

The following delegates have been elected to constitute the General Committee of Arrangements to prepare for the next Missionary Conference:—Dr. H. Blodget, Dr. J. L. Nevius, Rev. G. John, Rev. E. Faber, Rev. J. R. Goddard, Rev. C. Hartwell, Rev. B. C. Henry.

Contemporaneous Literature on China.

The Nestorian Monument of Hsi-an Fu, in Shensi, China: relating to the diffusion of Christianity in China in the 7th and 8th centuries, with the Chinese text of the inscription, a translation and notes, and a lecture on the monument, with a sketch of subsequent Christian Missions in China and their present state. By Jas. Legge. London: Trübner, 1888.

Tea. By James Paton. "Ency. Brit.," Vol. xxiii.

Tibet. By Gen. Walker and Prof. de Leconperie. "Ency. Brit.," Vol. xxiii.

Tongking. By Prof. Douglas. "Ency. Brit.," Vol. xxiii.

Tsieh-yao-tschuen, de Tchouchs. Extraits par C. de Harlez. "Journal R.A.S.," Vol. xx. part 2.

Trade and Travel in Western China. "Athenæum," 24th March, 1888.

Simon's China, its Social, Political and Religious Life. "Athenæum," 28th April, 1888.

Travels in the East (in Manchuria). "Athenæum," 19th May, 1888.

Boussole: du Langage Mandarin. By H. Boucher, S. J. Second Volume.

Handbook of Chinese Buddhism. Being a Sanskrit Chinese Dictionary, with Vocabularies of Buddhist terms in Pali, Singhalese, Siamese, Burmese, Tibitan, Mongolian and Japanese. By E. J. Eitel, M.A. Second edition, revised and enlarged, 1888.

L'Affaire du Tonkin. Histoire diplomatique et l'établissement de notre protectorat sur l'Annam et de notre conflit. avec la Chine. Par un Diplomaté. Paris: J. Hetzel et Cie, 1888.

Memorials of Dr. J. Kenneth Mackenzie. By Rev. Jonathan Lees, L.M.S.

Pagodas, Aurioles and Umbrellas. Part I. By C. F. Gordon-Cumming. "Eng. Illus. Mag," June, 1888.

The Cloister in Cathay. By the Hon. G. N. Curzon, M.P. "Fortnightly Review," June, 1888.

Wanderings in China. By C. F. Gordon-Cumming. Third Edition. With portrait and numerous illustrations. Complete in 1 vol. London: Blackwood. 10/-

Diary of Events in the Far East.

September, 1888.

18th.—The Imperial troops in South Formosa engage in battle a large force of Chinese and aborigines who had joined in opposition to the land tax; slight advantage gained by the troops after having lost 100 men killed, including some officers from the iron-clad *Chi Yuen*, besides a number wounded.

20th.—Mr. H. R. Bruce brought into Amoy the largest tiger that had ever been seen in that place, measuring over nine feet from nose to tip of tail.

21st.—As a train was approaching T'ai-peh Fu, North Formosa, one of the trucks capsized, injuring a number of coolies and the overseer.

27th.—A band of robbers attack a village near Wenchow, but are repulsed with a loss of three killed and several wounded.

29th.—S. S. *Kildare* totally wrecked in the vicinity of the Paracels while on voyage from Java to Hongkong; four lives lost.

October, 1888.

4th.—Great fight at Sikkim between the British and Tibitans, in which great numbers of the latter were killed.

6th.—Forty yards of the Lake Biwa tunnel in Japan fell in, entombing 65 workmen, all of whom were rescued after desperate exertions.

9th.—The Viceroy Li, accompanied by a chosen retinue, makes his first official inspection of the China Tientsin Railway, of which he expresses his entire satisfaction.—The large amount of 393 tons of coal were drawn up from Nos. 1 and 2 shafts of the Kai-ping colliery.

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BIRTHS.

At 11 Kier Street, Pollockshields, on the 16th September, the wife of Rev. J. A. B. Cook, English Presbyterian Mission, Singapore, of a daughter.

At Hankow, September 30th, the wife of Dr. S. R. Hodge, Wesleyan Mission, of a daughter.

At Hankow, October 1st, the wife of Mr. T. Protheroe, Wesleyan Mission, of a daughter.

MARRIAGES.

At the Cathedral, Shanghai, October 2nd, by the Rev. H. C. Hodges, M.A., the Rev. Fredrick Boden, Wesleyan Mission, Wusueh, to Mary Josephine, elder daughter of the Rev. Joseph Pasnett, of Hull.

At Shanghai, October 16th, the Rev. J. J. Banbury, of the M. E. Mission, to Miss Annie Bowen, of Pontypool, Wales.

At Foochow, October 17th, the Rev. L. B. Peet to Miss C. A. Koerner, both of A. B. C. F. M.

DEATHS.

At the London Mission, Peking, September 25th, Philip Oswald, infant son of the Rev. J. Stonehouse.

At Chefoo, September 27th, Mr. H. L. Norris, the Head Master of the Protestant Collegiate Boys' School at that port, of hydrophobia.

At Sha-shi, Hupeh, October 2nd, Mr. A. C. Dorward, of the China Inland Mission.

At Chefoo, October 7th, the wife of Rev. H. Corbett, D.D., of the American Presbyterian Board (North).

ARRIVALS.

At Shanghai, October 2nd, for A. B. C. F. M. Mission, North China, Rev. and Mrs. W. S. Ament, and two children; Miss L. B. Pierson, with neice, returned; Miss A. M. Vetter. Miss A. M. Wyett, unconnected.

At Shanghai, October 2nd, Mr. and Mrs. Stephen, and infant, for Shantung province, unconnected.

At Shanghai, October 8th, Rev J. L. and Mrs. Hendry, Rev. M. B. and Mrs. Hill, American M. E. Mission (South).

At Shanghai, October 10th, Miss L. G. Hale, for M. E. Mission (North).

At Shanghai, October 16th, Misses S. Peters and Mitchell, for Methodist Episcopal Mission (Central).

At Shanghai, October 19th, Mr. A. Eason, of China Inland Mission, returned.

At Foochow, October —, Rev. L. B. Peet, for A. B. C. F. M.

At Shanghai, October 29th, the wife and son of the Rt. Rev. Bishop Boone, American Protestant Episcopal Mission, returned; for same mission, Dr. and Mrs. Matthews and two children; Rev. and Mrs. Gould, of American Baptist Mission (North), for Ningpo; Rev. G. H. F. and Mrs. Randolph, Seventh Day Baptist Mission; Rev. and Mrs. Partch, Am. Presbyterian Mission (North), for Ningpo; Miss Posey, of same Mission for South Gate, Shanghai.

At Shanghai, October 30th, Miss Sinclair, M.D., and Miss McKillican, American Presby. Mission (North), for Peking.

DEPARTURES.

From Shanghai, October 19th, Rev. F. B. Turner, Methodist New Connexion, for Europe.

From Shanghai, October 20th, Dr. D. F. Osborne, wife and child, of the A. B. C. F. M., Shansi, for U. S. A.

THE

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AND

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A Visit to T'ai Shan (泰山).

BY REV. PAUL D. BERGEN.

THERE is a Chinese proverb which runs—"五嶽歸來不看山" that is, that the traveller having once seen China's five famous mountains, finds no longer any pleasure in other romantic scenery. Of these five, T'ai Shan stands pre-eminent. Multitudes of pilgrims throng yearly thither. They travel generally in bands of from a half-dozen to fifty and even a hundred. Sometimes whole families make the journey, in which case the women and weaker members are placed on donkeys or wheeled in barrows by the stronger. Flags and streamers flutter above the company. Cheerfulness and good humor reign. At night they fill the small inns to overflowing, and in the early dawn they set forth with the sound of the gong and the discharge of crackers. If one asks these "Incense Pilgrims" what they are going for, the replies will be variously—"because others go," "to see the sights," "to gain merit," "to escape calamities," "for forgiveness of sins," and the like. T'ai Shan seems to have been regarded with reverence from the earliest times. Formerly it was known as the 岱宗, or "Ancestral Hill," and also the 東嶽, or "Eastern Mountain." In the Book of History occurs the sentence—"Every year, in the second moon, Shun made a journey of investigation thither." The Book of Odes thus speaks of the mountain—"How lofty, how majestic is T'ai Shan. In the "Chou Li" is the following—"The ruling mountain of Yen Chou is Tai Shan (岱山)." The compiler of the "T'ai Ngan Chih" remarks—"The mountain faces the south-east, is 160 *li* in circumference, and is 48 *li*, 300 paces high." The ruthless barometer of the barbarian, however, brings down this imposing figure to something over 4,000 feet.

It was about the middle of June of the present year, when a Chinese friend and myself, finding ourselves in the city of T'ai Ngan, determined to make the ascent. We started in the evening about 11 p.m., hoping to reach the summit in time to view the sun rise. It was a beautiful moonlit night, and the effect of the deep shadows and high reliefs as we journeyed upward, was very fine. There is an excellent road which winds up the side of the gorge to the very summit. It is paved with blocks of hewn stone, is about 10 feet wide, and consists of gradual ascents varied by short flights of stone stairs. A low wall runs along the outer edge. No one knows when it was first constructed, as the oldest existing monuments have only the record of its being repaired. The labour required in its construction must have been enormous. As a rule both road and wall are in a good state of repair.

The ascent is studded thickly with temples, shrines, tablets, historic caves, springs and rocks. A vague and airy web of myth and legend envelops the mountain, like the clouds which every morning conceal its summit. Almost every step once had its germ of history, now long since wrapped in the cere cloths of fable, which are intricate, quaint and sometimes of beautiful pattern withal. Here are legends—legends of gods and men and demons. Here the miraculous ape once sported. Here is the congregating place of countless dim and restless disembodied spirits. Here, too, they say, meet the Immortals for jovial feasting or serious consultation.

The ascent properly begins with the "Arch of the Ancestral Mountain," a large decorated stone arch extending over the road. Passing under this a few steps further on is a temple dedicated to Yü Hwang, and made signal by the fact that, amongst other attractions, is the mummy of an old Taoist who died in the reign of Ch'ien Lung (1736–1796) set up as an object of reverence. This dessicated corpse is set on a pedestal as are idols generally, in a sitting posture, with legs crossed and hands together. Over his skull has been fitted a plaster mask painted in the very red and very white Chinese fashion, in which glass eyes have been set; a yellow silk robe hangs loosely from his bony shoulders, leaving exposed, however, the withered arms and legs. A more gruesome, ghastly object it would be difficult to conceive. He is referred to by the plebs as the "Dried-up Taoist," but when seeking admittance they refer to him more politely as the venerable immortal. I enquired of the attending priest, "How long since his *death?*" He replied, "He was *transformed* (化了) in the time of Ch'ien Lung. His spirit left him while he was in a sitting posture, and he had neither ache

nor pain, being fully convinced that he was not dying but being changed."

Passing rapidly by the Temple of the "Golden Dragon and Four Snake Gods," and the Hall of Lao-tsz, we approach the "King Mother Spring" or "Jewel Pool." It is said to have been originally walled up with precious stones—hence the name, but, it is needless to remark, no evidences of the fact are extant. Here the 王母娘娘, said to be the sister of 天老爺, used to invite the great company of the immortals to congregate and help eat her peaches, which ripened once in 3,000 years.

Just beyond the two temples of the "War God" and "Brilliant Eye," is the second gateway, called "The First Heaven Arch." Near this is a monument with the inscription—"Confucius once stood here." A temple near is called "Temple of the Flying Cloud."

Here also is the "Grave of the White Mule," where lies buried the mule which the Emperor T'ang Ming, of the T'ang dynasty (about 700 A.D.), once rode. He had completed his sacrifices and commenced his descent, when the mule suddenly died, and was canonized by his master as 白騾將軍, which, I suppose, might be translated as "Captain-General White Mule," or as "The White Mule, most excellent of his kind," or something of similar import.

Not far from here is "Lost Letter Gorge," so called because Hu Yuan, a noted man of the Sung dynasty, received a letter from home while at this spot, and perceiving the character "peace" written thereon, cast it into the Gorge. Tradition does not inform us as to his motive in doing so.

Passing by a number of places such as "The Place of the Myriad Immortals," "The Dragon Spring," "Small-pox Goddess View," "Water Curtain Cave," "Scripture Rock Ravine," "Resting Horse Brink," "Steep of the Returning Horse" (for horses can go no further), we arrive at the "Second Heaven Arch" and "Temple of the Two Tigers." This marks the half-way point in the ascent. Just beyond is a stretch of road called "The Pleasant Three," because for three *li* the road is quite level, to the great relief of the pilgrim's aching legs and back. At the side of the road lies a large boulder called "The Flying Stone," said to have been floated hither on the wind in the time of Wan Li (1573–1620), although the spectator is at a loss to know why such a remarkable explanation is necessary, as it is very similar to ten thousand other boulders which are heaped along the mountain side. Here, too, is the "Stone of the Royal Tapestry," where the Emperor Sung Chen Tsung (A.D.

988–1023) rested over night; and near by are five ancient pines called "Chin's Pines," in memory of the Emperor Ch'in Shih Hwang (B.C. 221) having arrived at this place, and being in good humor promoted several of the officials in his train, "whereupon," as the legend runs, "someone who delighted in commemorating events planted these trees." Near the ravine of the "Small Dragon Mouth" is a spot called "Pine View," where from the road the opposite mountain side is seen to be covered with a growth of pines.

The "T'ai Ngan Chih" comments—"These pines are very old and much to be admired, the view here being one of the most beautiful of the whole mountain," but neither my companion nor myself thought the reality justified the description. We were now pretty well up the mountain and close on to the spot called "The Eighteen Flights," but the hardest climb is yet to come, for these eighteen flights consist of as many long steep flights of stairs, which are indeed a trial to the flesh. But the pilgrim with his eye turned upward towards the "Gate of the South Heaven" pushes steadily on. Just as we arrived at this point we began to hear the twitter of birds in the surrounding trees, and so knew that dawn was at hand and that our chance of seeing the sun rise was very small. We hastened on, however, as rapidly as possible, and on our arrival at the summit turned away for the present from the temples with which the summit was crowded, to enjoy the majestic handiwork of God which lay calm and boundless before us.

Beneath our feet a vast expanse of cloud stretched far away to the utmost reach of vision, although above, the sky was clear as the stone tablet at our side truly stated—"Only the calm blue heaven was above." What a magnificent spectacle!

A great, tranquil vapor sea, its delicate grays warmed into flame by the morning sun, sometimes rising into strong and vivid crimson, and again fading away into the mild irridescence of mother of pearl—silent, motionless, and apparently without bounds. As we stood there we could but think of the Apostle John, when, in the ecstasy of Apocalyptic Vision, he beheld "a sea of glass mingled with fire." We are at the summit. The path by which we have ascended has been trodden by the feet of men for more than four thousand years. One hundred and fifty generations have come and gone since the great Shun here offered up his yearly sacrifice to Heaven. Fifteen hundred years before the bard of Greece composed his Epic, nearly one thousand years before Moses stood on Pisgah's mount and gazed over into the promised land, far back through the centuries when the world was young and humanity yet in its cradle,

did the children of men ascend the vast shaggy sides of this same mountain, and probably by this same path, and always to worship—shall we say that in the beginning it was the true God? It may be so and I hope it so. It is a consolation to the Missionary to consider that the heathen were perhaps not always heathen, but are children who have wandered from the heavenly road which they once, by faith, traversed. But it is a melancholy thought that no visible evidence that God was ever worshipped on T'ai Shan exists to-day, save a small altar to Heaven, and that in a bad state of repair. How mean and poor it looked beside the gorgeous temples of the T'ai Shan Grandam! And yet its chaste simplicity—even though ragged—was much more calculated to inspire reverence than the glaring yellows and reds and greens and blues and monstrous carvings and paltry gilt of the purely idol temples.

To the pilgrim, the chief object of interest and worship on the summit is the image of the 泰山奶奶 (*T'ai Shan-nai-nai*), or T'ai Shan Grandam or goddess. Here she lives in state as the "Original Sovereign" in the Temple of the "Green and Crimson Mists."

We are first permitted to take a glimpse at the "Royal Bed-chamber." The old lady is here seen to be sitting apparently on the side of a couch. The figure is rather above life size, dressed in handsome silks, and the feet are represented as bound and very small. In short, the image is not at all like the conventional idols. Her main temple is very spacious and in a good state of repair. The roof is covered with bronze tiles weighing twenty-five catties each. These, and all materials for building, except the stone, were brought from the foot of the mountain at two hundred cash a load, so that the cost of the buildings must have been very great. The image of the Grandam is golden and more than life size. The floor of the main hall was completely covered with cash, women's shoes, rolls of cotton, cakes, bits of silver, jewellery, strings of beads, and the like. In the crown of the goddess were set several fire and water-averting pearls.

The highest point on the summit has a monument on which is inscribed "The Extreme Summit." Tradition has it that in ancient times it was on this spot the rulers (帝) were consecrated.

Near here is a large shaft of granite about fifteen feet high, three feet wide, and two feet thick, called the "Letterless Monument." It is popularly ascribed to Ch'in Shih Whang (221 B.C.) but others date it from the Han dynasty, about the Christian Era.

Close by is a small Temple of Confucius and "Sun View Rock," where, as is said, one at cock-crowing gets the most favor-

able view of sunrise. Adjacent is "Love-life Precipice, known originally as "Suicide Rock" from the number of people who threw themselves over its brink on to the jagged rocks below, where, as our conductor informed us, "the crows picked their bones, for no one would venture to recover their bodies." A benevolent governor of the Ming dynasty endeavoring to check those unhappy creatures who were bent on destroying themselves here, adopted the expedient of changing the name, as above, and built a wall along the edge, but all to little avail, it would seem, as only this year two suicides have been reported from that fatal but attractive spot. Another object of interest is "Sea View Rock," a narrow stone about eighteen feet long, whose end projects a foot or two beyond the precipice. Here, at sunrise, on a clear morning, if one stand on the extreme end of the rock, which position all unite in saying is necessary, and which I suppose few have the nerve to take, one can see the waves of the sea three hundred miles distant outlined against the red disc of the sun. Near by is a small monument with the inscription,—"Here stood Confucius when he remarked that the Empire seemed small;" and another near at hand is inscribed—"From this place Confucius discerned the boundaries of Wu (吳)," which proves conclusively that the Sage was possessed of remarkable eyesight. There is also a monument adjacent recording the fact that here Yao (B.C. 2300) was wont to stand and enjoy the view. The sides and summit of the mountain are adorned with innumerable inscriptions, of which two or three will serve as examples: "Lofty! Magnificent!" "The blue heaven seems very near." "How mighty are these perpendicular rocks." "Because of its height, the mountain is worthy to illustrate the virtues of the Sage" (Confucius).

The mountain is certainly an interesting study, not so much from its physical features as for its "storied past" and thronging traditions, and, too, from the fact that it is an object of reverence to the population of all China, multitudes visiting it every year.

No one knows who the goddess of the hill originally was, or how she came to be the chief divinity of the mountain pantheon. There are a number of traditions, but the Chinese themselves admit that they are scanty, confused and altogether unsatisfactory. Nevertheless, amongst the peasants of Shantung, at least, the T'ai Shan-nai-nai inspires profound confidence, and yearly they flock to her shrine with all sorts of gifts, and begging all sorts of favors.

A Review of The Imperial Guide to Astrology.

BY REV. A. P. PARKER.

[*Continued from page* 499.]

PASSING over many interesting points which we have not time to consider, we will notice briefly what is said about the division of the zodiac into 28 signs or constellations. The names of the stars in these 28 constellations are given in Mayer's Manual and Williams' Dictionary, together with the corresponding names by which they are known in Western countries, and also their longitude. The use of these 28 mansions or moon stations dates back to the earliest times, Yao refers to them in giving orders to his ministers, Ho and Hi in reference to astronomical matters, and they were evidently well known in his time—more than 4,200 years ago. The book before us gives some fantastic explanations of the origin of their names, and shows how they are combined with the ten stems and the twelve branches and the names of various animals that enter into the system of astrology and divination. The writer speaks of the application of the names of these 28 constellations to the days in regular and perpetual succession. He speaks of the division of the days into periods of seven, and shows how the characters *Hü, Mao, Sin* and *Fang*, (虛, 昴, 星, 房,) mark the days of the sun—(which, by the way, correspond to our Sunday). He is puzzled to account for the origin of the practice (of numbering the days of the sun,) but thinks it has been introduced from Western nations. He says that in Western countries they know nothing of the use of the 10 stems and 12 branches, but use the 28 constellations and the seven regulators—sun, moon and five planets—by which to divide time. In divination they (Western people) take the birthday of the person concerned as belonging to one of the seven regulators, and connecting that with the one that rules at the time the divination is being performed, they decide from the combination whether the affair in hand is lucky or not. He says these "days of the sun, are called by different names according to the language of the country. In the *We Wêh* country they are called *mih* 密; in the *Pu Sz* country they are called *Yao-sên-wêh;* and in the *T'ien-chuh* country they are called *Ah-ni-ti-ya.* These names," he says, "are the same as our Chinese word *sun.*"

It is difficult to identify the countries here mentioned. *Pu Sz* is probably Persia; *T'ien-chuh* is India, and *Wê Wêh* may be the name of some Mohammedan country. Mayers tells us in his

Mannal, that the word *Mih* has been traced to a Persian origin, and expresses the belief that the practice of marking the "days of the sun" has crept into Chinese chronology from some Western quarter.

The writer concludes his remarks on the subject with the observation that although the use of these 28 zodiacal signs, with the sexegenary cycle to designate the days, is still continued in the Almanac, they are really of no use except as they may assist the people in various distant lands to keep up with the order of the days as numbered in China by the sexegenary cycle. "For this purpose," he says, "they may be of considerable use, and therefore cannot be set aside."

Turning now to the second volume, which also treats of "basic principles"—the first article is on the 24 positions or points of the compass. These are given in a diagram consisting of three concentric circles, the inner one containing the names of the eight diagrams, the middle one the eight diagrams themselves, and the outer one the 24 points of the compass, three for each diagram. The letter press tells us that the names of the 24 points of the compass consist of four of the eight diagrams, eight of the ten stems, and the twelve branches. These 24 directions, or compass points, are also called 24 "hills" by geomancers, because each point has a front and a rear aspect. Thus the point *tz*, north, called "*tz* hill," faces toward the point *Wu*, while the point *Wu*, south, or "*Wu* hill" faces toward *tz*. Thus each point is a "hill" in relation to its opposite point. We are further enlightened on the question as to why only the four female diagrams, only eight of the ten stems, and the whole of the twelve branches, are used to designate these 24 positions, and the witer tells us that the division of these 24 positions among the eight diagrams, three to each diagram, constitutes what is called the "eight mansions." He concludes with the remark that the order of the division of these 24 points among the five elements is not very clearly established, different schools of geomancers explaining them in different ways with some show of truth for each of their explanations.

The next article, however, gives us what is regarded as the correct arrangement of the five elements with reference to the 24 points of the compass. *Hai, shen, tz* and *kwe* belong to water (on the north); *yin, kiah, mao, yih, sên,* belong to wood (on the west); *ki, ping, wu, ting,* belong to fire (on the south); *shên, kên, yin, sin, kien,* belong to metal (on the east); *shên, wé, sih, ts'eu, kw'ên, kên* belong to earth (in the center).

Following this article there are two showing the different arrangements of the five elements with reference to the 24 points

of the compass, as in use by geomancers in determining the position of the dragon when seeking a lucky spot for a grave, &c. Several other arrangements of the five elements are given, including one according to the "Great Plan" of the Book of History. The writer discusses the fact of the confusion that prevails in the matter, and tries to show by quotations from various authors what are the correct principles that should govern the adaptation of the five elements to the 24 points of the compass, and says that "the system has its origin in the ancient order of things, is founded upon correct principles, and is not subject to the capricious changes of men!"

A large part of the rest of this second volume is taken up with various manipulations of the eight diagrams, showing the meaning and use of such manipulations in fortune-telling, geomancy, &c.

The 3rd, 4th, 5th, 6th, 7th, and 8th volumes contain a list of the various good and evil stars that have an influence in the affairs of men, a description of the character of each one of them, the position each one rules, and a list of things that may or may not be done on the day or in the position ruled by each. There are, according to this authority, some 250 stars—happy and malignant—that have an interest in the affairs of this mundane sphere, and mortal man must have due regard to them all if he would prosper in this world and the world to come. This part of the book is prefaced by some remarks on the general subject of selecting times and positions for attending to the affairs of life. According to this authority, "there is no affair, great or small, for which care ought not to be exercised in selecting the day for its performance. The *Li Ki* says that the Son of Heaven stood facing the north while his magician stood facing the south (when divining on any matter), and although the emperor knew well enough what to do in many cases, yet he desired to show reverence for heaven by divination and the study of the eight diagrams. When there was nothing of importance on hand, the Son of Heaven would study the diagrams, so that when important matters did arise he could know how to act. He would also consult with his ministers, then with the common people, and afterwards with the magicians, so that he could not fail to be correctly guided. When the intelligent nature of man is brought into accord with spiritual unerring heaven, then the principles that govern all things are fulfilled. But if any one thinks he knows everything, and will not consult the will of heaven *(i.e.*, pay no attention to the selection of days), then even before the affair he has in hand is begun, he has already made a failure. Similar to the ancient custom of consulting the eight diagrams, is the modern custom of selecting days.

The principle of it is reverence for heaven and the gods. Whatever they favor should be followed, and whatever they disapprove should be avoided. Reverent obedience to heaven by the emperor, and the proclamation of correct principles among the people—this is the proper way to show a reverent mind. As to saying that this or that thing is lucky or unlucky, or that one thing is fortunate and another calamitous, this is all the perverse talk of scheming fortune-tellers and conjurers, and without any foundation. Times and seasons are the order of heaven by which destiny is fixed, and every one who would cultivate his person (become a superior man) must pay due regard to selection of days. But all the talk about what is lucky or unlucky, being utterly without sense or reason, ought to be done away with, while the correct principles are reverently obeyed."

We may note here that the authors of this book, while discussing the custom of observing times and places and principles that govern the practice, frequently take occasion to speak of the errors that have been introduced by scheming conjurers, and gradually obtained a widespread influence over the people. And yet if we are to judge from the bulk of the work, the most of what the authors seem to designate as nothing more than vain and foolish superstition is still retained and sent forth under imperial sanction to be the guide for the people. The truth seems to be that the men appointed by the emperor to bring order out of the confusion found an impossible task before them. The best they could do, apparently, was to prepare a work which, while it retained many of the prevailing superstitions of the people, should, by the mandate of the emperor, be established as the legal authority on the subject of astrology, geomancy, &c. Yet in the prosecution of their work they could not fail to be impressed with the utter senselessness of much that they found in the books on the subject which they had to consult. Hence they frequently felt called upon to animadvert on the foolish superstitions prevailing among the people, the blame of which they laid upon the "*Shuh Shi*," (術士), conjurers. Their remarks at such times are as gleams of light amid the darkness that pervades the book.

In reference to these 250 good and evil stars that are supposed to have an influence on sublunary affairs, it is to be noted that with the exception of the sun, moon, five planets, the 28 zodiacal constellations and the great dipper, all are the names of imaginary stars—not one, so far as I know, being the name of a star whose name and place in the heavens is known. These stars are in fact the good and evil spirits (神煞) that rule the destinies of men. The list of good and evil stars given yearly in the almanac is taken

from this book, which is the authority by which to determine their nature, and the days and positions that rule. The various operations of everyday life, from the most important to the most insignificant, are noted in connection with the stars named in our book, with plain directions as to what ought and what ought not to be done when the stars rule in the positions and on the days indicated. Examples of these were given in the article on the Chinese Almanac, and it is therefore unnecessary to repeat any of them here. Suffice it to say that the subject is entered into in much greater detail here than in the almanac, and nothing, apparently, is left out.

I notice in looking through these lists of stars that the bad ones predominate, and that hence unlucky times and places for doing things are more numerous than the lucky ones. But a remedy is provided for this by the directions given in several places for overcoming or avoiding bad influences. For example, in one place it is suggested that where repairs or building must necessarily be done toward a direction that is unlucky, let the person concerned move away to another place and put himself in such a position that the place to be repaired or built will be in a lucky direction from him, and he may then safely go ahead with the work!

The 9th volume gives in a tabular form the names of the good and evil stars that have already been described in the previous four volumes, together with the year, month, hour, position, &c., that they rule. It is put in this form merely for convenience of reference.

The 10th volume gives a list of the principle stars, with the affairs that are lucky or unlucky to be performed under their rule. In the 11th volume we have a list of the affairs which, according to the *Ta Tsing Hwui Tien*—the "Collected Institutes" of this dynasty—must be inserted annually in the Almanac as things to be regarded by the emperor, officials and common people, in connection with good and evil stars. Of these affairs, 67 belong to the emperor, including about everything that the emperor of China is likely to do, from taking a bath to ruling an empire, and the good and evil stars are given under which to do, or avoid doing, the acts mentioned. Likewise 37 things or acts are given as those of the people, with the good and evil stars for each act. This list of affairs embraces about everything that is done by anyone in everyday life, whether official or private. This volume is the reverse of the one previously noticed, where a description of the various stars is given, with the lucky and unlucky acts to be done under their rule, while here we have a list of the affairs given in regular order, with the good and evil stars that rule them.

The 12th and 13th volumes contain "General Rules." Among these we find the times and places for the emperor to perform certain acts of worship which it is his duty to perform throughout the year. Following this is a minute description of the construction, size, colour, &c., of the *Spring Ox*, which is made every year in every *Hien* or district throughout the country on the opening of Spring. This animal must be made of clay mixed with water, and have mulberry wood for bones. It must be made on the day *zhen* after the winter solstice, in the direction or under the rule of the "year virtue" star. The height must be four feet, to represent the four seasons; the length eight feet, to represent the eight (principle) terms of the year. The color of the head is to be determined according to the "year stem:" on a *kiah-yih* year the head must be azure; on a *meu-ki* year it must be yellow; on a *kang-sin* year it must be white, &c. The color of the body is determined by the year "branch:" on a *hai-tz* year it must be black; on a *sz-wu* year it must be red; on a *shen-yin* it must be yellow, &c. The color of the abdomen is determined by the "year element:" on a "metal" year it must be white; on a "water" year it must be black; on a "fire" year it must be red, &c. In the same manner are given the color of the horns, neck, hoofs and tail. Also in a year governed by the male principle the mouth must be open, while in a year governed by the female principle the mouth must be shut.

Directions are also given for making the clay image or god (神童) that goes with the spring ox. This should be three feet, six inches and five *fên* high, to represent the 365 days of the solar year. Whether he is to be old or young depends upon the year "stem." On the *yin*, *sên*, *sz*, *hai* years he is to have the appearance of an old man, on the *tz*, *u*, *mao* and *yin* years he is to have the appearance of a hearty young man; while on the other four years he is to have the appearance of a boy. Full directions are given as to the kind and color of the clothes, the manner of dressing the hair, &c. &c., and this is followed by directions for performing the ceremony of "greeting the spring" (迎春). Then we have the names of the 24 yearly terms, with various natural phenomena that occur at each of the terms. After this, various astronomical phenomena are given. Among these are given the place of the sun in the zodiac for each month in the year; the time and position of the rising and setting of the sun, and the length of the days and nights during each of the 24 yearly terms; the length of the twilight, morning and evening, during each of the 24 terms; the manner of dividing the night into the five watches, &c. &c.

There is much more that it would be interesting to note, but I must not take up your time with it. The 14th to the 32nd volumes inclusive contain tables for the years, months and days, giving the notation or number of each according to the sexegenary cycle; the good and evil stars that rule the months, days and hours respectively; the time and position of the Great Ruling Star for each year; the element that rules the year, month, &c. &c. The 33rd, 34th, and 35th volumes give minute directions for the application of the principles, previously explained, to fortune-telling, geomancy, &c., which, by the way, is totally inconsistent with the pious talk, already noted, about the senseless superstitions of fortune-tellers. The 36th and last volume discusses the various errors that have been introduced from time to time by scheming conjurers, and shows how these errors are to be corrected.

A few remarks in conclusion. And first you will no doubt agree with me that, from our standpoint, the book is, for the most part, a farrago of nonsense. Endless changes are rung on the eight diagrams, the ten stems, the twelve branches, the 28 constellations, the 24 points of the compass, the five elements, the male and female principles, &c. &c. &c., with no other result than to strengthen superstition and make the darkness more profound. We are impressed with the fact that the progress of the Chinese is away from the light instead of towards it. Their study of heaven, earth and man for 4,000 years has brought them little real knowledge beyond the mere surface of things. Superstition reigns supreme. For, in the second place, the book before us is convincing proof that the system of astrology, divination, &c., of which it treats, is thoroughly believed in by the whole nation, from the emperor down to the lowest beggar in the streets, and though some may pretend to ridicule the mummery of fortune-tellers, geomancers, &c., they are still afraid not to use them when occasion requires—as, for example, when they want a site selected for a grave or a house, or a lucky day selected for a wedding or a funeral, &c.

In the third place, this matter of superstition about times and places, good and evil stars, &c., is one that we have to reckon with in our mission work. It is one of the prominent and serious obstacles in the way of the progress of the truth, and it is well to frequently make direct and specific efforts to drive superstition out of the minds of the people, in order to make way for the entrance of the truth.

I remark in the fourth place that while we commiserate the Chinese on account of their bondage to superstition, we have no right to boast much ourselves as being greatly superior to them.

We know it is not many centuries, not to say decades, since the most enlightened nations of Europe and America cherished the most foolish and degrading superstitions. And even now such a production as Zadkiel's Almanac, which pretends to foretell future events, is bought by thousands of people, learned as well as unlearned, while we are all conscious that many of the superstitions that we learned in childhood cling to us with more or less tenacity.

But, in conclusion, as we have been freed from degrading superstitions and the fear of devils by the knowledge of the true God and Jesus Christ, so we may hope that the Chinese will, by the same means, be delivered from their bondage. This is our only ground of hope for them. But it is all-sufficient.

The Relation of the Education of Chinese Youth in our Boarding Schools to the Evangelization of the Fuhkien Province.

BY REV. J. E. WALKER.

THIS relation ought to be, it may be, and we expect that it will be a very intimate and helpful one. Said the captain of the steamer to me on my way to China, "You can't do anything for the grown-up Chinese, your only hope is to get hold of the children; you can accomplish something with them." We do, however, have some success with the adults, how much more then with the children? Yet while our work with the adults sometimes yields surprisingly good results, on the other hand our efforts with the youth sometimes sadly disappoint us. There are many variable quantities which enter into this problem. We are not dealing with fixed forces as in chemistry, but with living persons,—not merely with living things but with living persons. A living thing develops according to certain inbred tendencies, and yet has in addition to these an individuality of its own. A living person, in addition to inherited traits and such an individuality as marks all living things, has a personal will, a limited, indeed, but a real power of self-determination. This fact holds out the chance, the hope of effecting greater changes in the living person than can be effected in the living thing. But it also involves a greater risk of failure. The relation of powder, shot and gun to each other is definite and simple; but their relation to the game depends on one living thing and one living person,—the wariness of the one, and the skill of the other, and also on the fitness

of gun and amunition for accurate firing. The hunter must get the game within range, he must aim well, and the gun must be one that will shoot where it is aimed. And so with our boarding schools; if they are to aid in the evangelization of this province, their *aim*, their *character*, and their *method* must be suited to this end. But these all depend on various personal elements. In the foreign teachers, and the Chinese teachers, in the pupils, and in the parents, friends and relatives of the pupils, in the native church and the native community, we have a variety of personal elements exerting an influence on the final result.

First, now, let us consider the aim of our boardiug schools. There are three, yes four different positions which might be assumed. (1) The aim might be exclusively to promote evangelization. (2) Evangelization might be the chief aim, with other ends allowed but made subordinate. (3) Evangelization might hold an equal place with other aims; or, (4) It might even be relegated to a subordinate place. Now I presume we are all agreed that it is not practicable to make evangelization the exclusive aim; and are we not also agreed that it should be the chief end in view? If it is not, what have missionaries to do with these schools? For we, and all the funds we command, were sent here for this one specific end.

But I think it will help us in developing this subject to consider *what education should aim at*, and examine what materials we are to work on and what we want to do with them. And, first, the human race is sinful. Selfish aims and self-indulgence characterize the race. It is at war with its environments, with its own higher nature, and, worst of all, with its Creater and Preserver. A true theory of education must confront this fact. Confucianism is fatally weak just here. Anti-christian philosophies are hostile to the Bible, because in it God has included all men under sin. But the truth remains a terrible fact in man's consciousness and a terrible fact in his history. 2nd.—No system of education can be radically beneficial which does not have as its starting point a remedy for sin. The material must be transformed before we can mould it into desired shapes. 3rd.—Christ is this remedy for sin, the Saviour of the world. Must we not therefore affirm that education should start with conversion to Christ, as the first essential, and be distinctively Christian. Confucianism is on the right track when it seeks to determine man's relationships and from these deduce his duties and the education he should receive. But the whole race is brought into a special relation to God through Christ, through the blood of whose cross God will reconcile all things unto himself, whether in heaven or on earth; and, 4th.—Back of this

lies our relation to God through Christ, as he in whom all things were created in heaven and upon the earth, and in whom all things consist, upholding all things by the word of his power. We must either deny the Bible or else claim Christ as the source of all the mighty forces which make up this universe, and that both as concerns creation and salvation we sustain a supreme relation through Him to God. Hence, we repeat, education should center in Christ.

Such a system of education will not shut out any thing good, beautiful and true.

Who can study or teach science with such enthusiasm as the *saved creature* who sees in each discovery a richer display of the wisdom of his Creator and Redeemer, a fuller revelation of his will, and finds in every useful invention increased help and added means for carrying out that will. At every step he is helping to find out and carry out the plans of a most glorious and beneficent Sovereign. With him, to know a thing is to know something of God's will, to devise a thing is to devise some means of doing God's will.

All science and all invention will come under the broad sweep of knowing and doing the well of the Everlasting Father. For of him and through him and to him are all things. *And all things are ours and we are Christ's and Christ is God's.* The scientist who thus studies, and thus teaches, will never dwarf his emotional nature as did the distinguished Darwin, nor will his science ever stupidly ignore the *Only-wise Potentate* as does the agnostic science of to-day. We have lacked a firm grasp on this truth, and a faith brave enough not to be alarmed by crude attempts to turn science against revelation. The attitude of the church toward God's truth has been too much like Peter's attempt to walk on the water; just faith enough to start out and then fail at the critical moment, when he might have shown how the power of his master was not limited to the sensible grasp of his hand, but pervaded space.

But let us now further consider for a moment what is this evangelization which we are attempting. Christ himself has defined it for us. Go ye, therefore, and make disciples of all nations, teaching them to observe all things whatsoever I command you. Here are two distinct things—conversion and instruction. The one substitutes for self-will obedience to God's will; the other shows what he would have us do and how we may best do it. The one casts out selfishness and brings in supreme love to God and equal love to men; the other nurtures this love, and guides it in beneficent exercise. The one implants a right purpose; the other develops and directs this purpose. To evangelize, then, is to lead men—1st to become sincere disciples of Christ; and, 2nd, to be earnest, active,

intelligent disciples of Christ. So far as we can judge from the sacred narrative as to the case of that model Evangelist Paul, the former caused him more bodily suffering, but the latter more anguish and travail of soul.

In this two-fold work there is a liability to two opposite errors. The one expects too much from Education, the other too much from Conversion. The former is seen in cases where the children of the church are catechised in mass without efforts to secure personal piety, and then received into the church. As if mere catechising could change the radical purpose of the heart from self to God. The latter is seen in hosts of churches with no efficient system of religious instruction. It is one thing to have a good purpose, it is another to see the exact relation of this to what we are doing. Christians a hundred years ago had perhaps just as truly good will to all men as they have now; but they did not perceive as we do now, that it was inconsistent with this to sell intoxicants, or make chattle of one's fellow men. Years ago I read a little incident which made a strong impression on my mind. Bro. A. was eloquent in prayer, but thought to be tricky in business. One evening in a prayer-meeting Bro. B. had been deeply moved by Bro. A.'s prayer, but the very next day he caught him in a questionable trick, and said to him, "Bro. A., how can a man who prayed as you did last evening, play such a trick as this?" He replied, "Bro. B., you are always getting things mixed up." Now the church of Christ has been lamentably slow in getting things properly mixed. Ages have been spent in learning very simple lessons; and we still have much to learn of what impartial love to men requires us to do, and how we may best do it. The ignorance and imperfections of the church has been a sad hinderance to the evangelization of the world. The love implanted by conversion, not being developed by intelligent nuture and exercise, has been weak, sickly, inefficient and blundering. One part of our work here is to lead up the Chinese churches at a more vigorous pace, and by a straighter road than Western churches have come.

This, then, is the chief end to aim at in our boarding schools—the formation and development of intelligent Christian character, with Christ as the Prophet, the Priest, and the King of our culture; his Life our model, and his Word our law.

Now none of us, I presume, have any difference of opinion on this point. Yet we may encounter subtle influences hostile to this aim, and none the less hurtful for not taking the form of open opposition. "Take us the foxes, the little foxes that spoil the vineyards."

1st.—We ourselves may have been brought up under a system of education which has serious defects, and may be unconsciously

copying these imperfections. For instance, the United States in making the public schools unsectarian, have almost made them Godless. Religion has been excluded and morals given but a meagre place. This was done partly because it was expected that morals and religion could be, and would be, better taught in the church and family; but results have only partially justified this expectation. I was once tempted to prevaricate to a Chinese brother. He asked me, "In American schools the Bible is the book taught, is it not?" How could I plainly tell him that the Bible is just the one book not taught in our schools.

And when we come to our Christian colleges, founded and endowed primarily to help raise up an educated ministry, the case is not much better. These also take it for granted that family and church training has laid a foundation, while theological schools are to impart special instruction in things pertaining to God. So, though there is constant effort to throw moral and religious influences around the student, direct class work in this direction is reduced to a minimum. Hot-blooded youths at a critical time in their lives are drilled perhaps in the details of the licentious mythologies of Greece and Rome; are familiarized with a *false* supernatural world of myth and murders, lies and lust, while the Heavenly Kingdom of the true Revelation, pure, holy and benignant, is barely accorded mention in the class-room. And yet we wonder that there should be so much scepticism among educated men. Many Christian colleges take too much for granted. But if they do these things in the green tree what shall be done in the dry? Here in this land we lack entirely those moral and religious influences which pervade the home communities. A writer in a home paper, after giving some account of a successful Christian business man, gives also his family, and says: "Bible and blood will tell." But with us it is not Bible and blood, but Bible *versus* blood, or, rather, Bible and the blood of Christ against the Old Adam blood.

If, then, our boarding schools are to be what they ought to be, I do not think we can take American schools and colleges as our models. We may learn much from our home institutions as to *methods*, but in the main we must, I believe, prayerfully and carefully construct our own models according to the needs of the work as revealed to us here on the ground.

Again, there are adverse influences to contend with in the minds of our Chinese constituency—our Chinese ministry, helpers, and church members, with the parents, friends and relatives of our pupils. The Chinese system of education is noble in theory, but sordid in fact. In theory, it aims to embue the minds of the youth

with the wisdom of holy sages. In fact, it is mainly a device by which one more favored portion mounts on the shoulders of another less favored portion. But such as it is, they are proud of it. It seems to be one of the few things in regard to which they really have a national pride and sentiment. But it gives to the minds of those who come under its influence, a bad turn toward using high truth for low ends. I have not found among Chinese Christians, as a rule, a high appreciation of religious culture. They are in some such state of mind about it as I was about the Foochow dialect after I had been here about two years. My ear, being just as inexperienced as my voice, failed to detect serious faults of utterance, and I thought myself quite an accurate speaker, till an honest rustic took the conceit out of me by remarking that he could not understand me, I had such a heavy brogue. So it is with many of our Chinese brethren. They feel themselves to be much better than they once were; and this change in their lives has been effected by a few big and simple truths. They suppose that this is about all there is to it. Of the infinite length and breadth and depth and height of growth in the grace and the knowledge of our Lord Jesus, they may have as yet no more conception than a Chinese cook has of the intricacies and mysteries of modern chemistry. There are bright exceptions to this, and there is progress all along the line. But the cares and burdens of this life press hard upon them, and their poverty contrasts painfully with our abundance; while with them, as with us, thrift is a virtue often honored above its real due. Then, too, their conversion to Christ puts them out of joint with this Pagan civilization, and hinders them in pursuing the ordinary industries of the country. They are pushed back materially to worse things just when their awakened minds are coming to appreciate better things. Easily, therefore, they may seek to have the schooling consist too much of things that will facilitate money-making, and help the family to rise in the world. The danger is all the more subtle because the Chinese do not seem so much to baldly encourage individual selfishness, as to put the family in the foreground and make a righteousness of money-getting.

I fear we cannot cut this knot by telling them, once for all, that we have more important matters to attend to, and no time or strength to spare for their temporal affairs. This would only estrange them; and we must keep in contact and sympathy with them. We are their spiritual guides, because we are their brothers and sisters in the Lord; and to reject *this* relation would be to invalidate that one also. It is not the custom of this land to attach much importance to what one may *say*. From infancy they are

habituated to measure one's talk by his actions; and we shall hardly convince them of our care for their souls if we seem to them callous to their bodily trials. The Apostles, when they would free themselves from the serving of tables, first saw to it that this work was in the hands of trusty and efficient men. We cannot ignore the temporal needs of the Chinese Christians; but neither should we allow trade and money-changing to invade the Temple of God. We may have to expend much care and toil on the native church in this line—watch closely and instruct patiently. Reprove, rebuke, exhort with all long-suffering and teaching. A missionary in Eastern Turkey once spent half a day in convincing an Arminian Christian that he ought to pay for the slate pencils which his child used in the mission school. It was a small thing, but it involved a radical change in the man's ideas about mission funds. It is a sad thing that mission funds should ever be a snare to our Chinese Christians; and where this is manifestly the case, it may be that a flat and obstinate "no" must disabuse the mind before it will listen to reason. But mere refusal seems to me a small part of the work. We are here not so much to rule the church as to teach it to rule itself, and especially must we have the Chinese Christians imbued with a sense of the importance and urgency of this work of evangelization. This is a key to the whole problem.

Perhaps we might be able to give our boarding schools the desired aim and character, even in spite of our Chinese constituency, but we certainly can do so much more effectively with their hearty co-operation. We might hold on our own way unbiased by their wishes or opinions; but we certainly could not prevent their influencing the minds of our pupils. Cost what it may, we must have their hearty co-operation.

But the pupils are the central element in our boarding schools. Whatever may be *our* aims, the character and aims of the pupils will determine the actual character of the schools. An institution like that Christian College in Madras, where over 600 pupils mutinied because one of their number embraced Christianity, is very heathenish in spite of its Christian teachers and Christian curriculum. Here is where the struggle comes. The dictum of Locke, that a child's mind is blank paper on which we may write what we will, is far from being true. It is at best the hyperbole of an important truth; and there is an equally important truth in the opposite hyperbole that a child's education should begin with its grandparents. But so far are we from beginning with the grandsire, that we do not get hold of the child till the most susceptible part of its life is past, and the heathenism, or the imperfect Christianity,

of its home have left their impress on its mind. We might illustrate this state of things by our experience with Chinese pupils in music. Chinese children taken while infants into foreign families, show about as true an ear, and as flexible voices, as do their foreign playmates. But the youngest pupils, when received to our boarding schools, have already caught the Chinese scale, and have to be drilled out of it. I suspect that there is a close relation between their spoken tones and their musical scale; and it is easy to see how the limiting of the voice to a few fixed tones in speech, might lessen its flexibility in song. Now in the spiritual world we meet with many things analagous to this. The child comes to us with, we know not what subtle forces already actively at work in its mind.

But where and how are we to get good material for our boarding schools. There are many ways in which we may watch and work for it. For one thing, should we not seek familiarity with the daily life of Christian families, and study how to mingle helpfully in it. It is a delicate task to interfere in the government of other people's families; but we may watch our chances to drop suggestions: we may instruct them in regard to principles and methods, and so influence the manner in which they themselves guide their families. If the parents are just and truthful with their children, and kind and honest to their neighbors; if they are zealous for Christ, active in his cause, and love and honor his ministers, the children will surely furnish good material for our schools. Better even a mediocre student from such a family than a more capable one from a family given to coquetting with the world. Should we not also know the *children* in our Christian families, find out by familiar intercourse what are their abilities and dispositions, as well as how they are being trained.

The day schools also may become feeders; but in order for this, and for many other important results, it is most desirable that the teachers of these day schools should be earnest and consistent Christians. If ever the risky business of receiving pupils from non-Christian families is ventured upon, it would seem as if our day-schools would be the safest means through which to secure them.

But, after all, must not the boarding schools be somewhat like nets cast into the sea to gather in what comes. I do not see how we can expect that all, or even a large majority of the students in these schools, will enter the ministry, or even become school teachers. It would be a vicious thing to have our Christians taking it for granted that every boy received into a boarding school was thereby booked for mission employ. It has been a fruitful source of failure. Should these schools not rather be places where we can gather in as

many as possible of our promising youths, and secure a closer contact, a stronger hold, a more powerful influence over their minds, where we can remedy the defects of their home training, and labor first of all to produce intelligent Christian men and women. And while doing this we can watch, and work, and pray for those whom God's Spirit shall call to the ministry of his word.

These youths come to us at a critical time of their lives. Very young children both learn and unlearn rapidly. Our own children pick up the native dialect almost as by instinct; they are taken to the home lands, and forget it as quickly as they learned it. In the mind of the child, merciful provision seems to be made for undoing mistakes. But by and by there comes a period when the face and features take on a more decided cast. Inherited mental and moral traits which hitherto had hardly been noticed, now begin to declare themselves. This is the time when, if ever, the higher faculties of the soul become a force in the mind. It is during this critical time in their lives that we have them in our care; and we have a work to do with which *no worldly or incompetent person should be allowed to meddle.* The Jews have a parable to this effect: In a time of drought, scribes and priests and rulers and high priests had all prayed in vain for rain, when an unknown man, suddenly appearing among them, joined his supplications with theirs, and rain was at once granted. "Who are you," they asked, "whom God so honors above us all?" He replied, "I am a teacher of the youth."

We come, then, to consider the question of teachers in our boarding schools. Here is where our responsibility is very great, both as to selecting Chinese teachers, and as to our own personal contact with the school.

And first, as to the selection of Chinese teachers. This is a difficult matter, and one of which we may easily overlook the importance. They often seem to be persons of a negative character who exert little influence over the minds of the pupils. But they may exert far more than we perceive; and, besides, they are not dealing with stones, that will lie still unless some one rolls them; they are dealing with growing minds and swiftly-forming characters. The work calls for men who will exert an influence—a good influence and a strong one. Perhaps we have all heard of the Christian wood-carver who was sent to give instruction in a boarding school far up the Yang-tsz. He soon gained a wonderful influence for good over the pupils. Among them was a boy of 15 who had already united with the church; but he was very much changed under the influence of this wood-carver, and confessed that even after professing Christianity he had still continued to worship idols at home.

One day two heathen teachers in the school said something against Christianity, and the next day in prayer-meeting this boy prayed in the presence of these teachers that the Lord would look after these wolves in sheep's clothing. For our boarding schools, should not the motto be: "The Heathen Chinaman must go." In the past we have employed them because none others were to be had; just as Chinese Christians sometimes take heathen women for wives. I will not say which is the worse; but past experience would seem to indicate that there is more hope of a Christian husband converting his pagan wife, than of a Christian school converting its heathen teacher.

In our home institutions of learning, the fact that the instructors are so largely men of decided piety, goes far toward remedying defects in the course of study. Aside from any words spoken, their positive Christian character exerts a constant influence on the minds of the pupils. Personal influences are as subtle as air and water, that leak in and leak out by a thousand unseen channels. Hence we need men for teachers whose personal influence will not only not be harmful, nor even negative—if such a thing were possible—but strong and active for good. There was a time when none such were to be had. There came a time when there were those whose piety and intelligence fitted them for the place, but they were needed too badly elsewhere. How do we now stand? The harvest truly is great, but the laborers are few. We need to pray for God-sent laborers into these gardens of the Lord.

And what is true of the kind of Chinese teacher needed is true of the foreign teacher. We can *picture* to ourselves a model teacher, one who can be indignant but never angry, gentle but never weak, learned but not pedantic, possessing spirituality and good practical sense, "full of eyes," "eyes in the back of his head," yes, and eyes in the top of his head that always look heavenward; too brave and generous to lightly suspect, and two shrewd to be hoodwinked; versed in heavenly things, and up to all the tricks of mischievous boys; not ignorant of the wiles of Satan, but deeply experienced in the communion of the Holy Spirit; determined and self-reliant, yet full of humble trust in God. Such an one, and vastly more, was the Teacher of Gallilee; and those who have his Spirit will grow ever more and more like him.

The servants who are always so near us are another personal element of no small importance; but there is not time to discuss it now.

Of methods I have said nothing, and I do not feel competent to say much; though these are a vital element of success. There was

once a mother who had elaborately planned out the methods she would employ in the training of her children, but she said that she found them all upset, for each child had its own disposition and required its own special method of training. In the "Popular Educator," a monthly publication which I would heartily recommend to all teachers,* there is a contribution from a teacher, headed "Why." In the case of any specially troublesome pupil she always asked herself, "Why does this child act thus." She generally found some special cause, which special means adapted to the case would overcome, or at least mitigate. I learn from the same magazine that there are still left a good many first class teachers who think that Solomon's method for certain cases is not yet obsolete.

Special training for the work of a teacher, and wise general methods, are of course very important; but nothing else can take the place of sanctified common sense. No player of tennis or cricket ever had such varied and uncertain elements to contend with. No problem in mathematics ever involved so many unknown quantities. No boatman ever had such winds and currents to battle with, such rocks and shoals to steer through, God help us.

But perhaps it will seem that I am treating mainly of boys' boarding schools. I have aimed to be as general as possible. Yet even the Bible is worded as if it were mainly addressed to the men; but there is always the underlying assumption that what is true for men is true for women. The Bible does not fall into the mistake which threatens this age of talking about female this, and female that, as if women were a distinct order of beings, "something more or something less than human." Yet marriage does powerfully, not to say radically, modify the lives of most women. Marriage urges the man on in his trade or profession; but it hinders or takes away the woman from the pursuit of any special calling. For the difference between being a father and a mother is as broad as the whole sweep of human life. And so, while the graduates of our girls' schools may do much as teachers and Bible-women, marriage and maternity will probably claim the best of their lives.

But let us not too hastily deplore this. Man rules the present, but woman rules the future; and that which the educated woman sacrifices in the present will be more than regained in the future. I sometimes tell the Chinese: "If you keep your women ignorant and stupid, you can't expect wise children. Your progress will be like the walk of a man with one limb all shrunken and shrivelled up." But female education would be a doubtful blessing, if it meant

* "The Popular Educator," published in Boston, Mass., U. S. A., for 9 months of each year, beginning with September. Price $1.

the culling out of all the choicest women, and setting them to do work which men (but for rum and tobacco) could do as well, while only mediocre women are left to be the mothers of the race. If the human race is to attain its highest development, our best and brightest women must be content to sacrifice, in large measure, the present to the future.

In view of the pressing needs of this present time, we may concede that just now, while she who marries does well, she who marries not does better. But we must also remember that in no other calling is a man so powerfully influenced by his wife as in the ministry. In other professions, the character and intelligence of the wife *indirectly* effect the work done by the husband, but in the ministry the effect is direct and immediate. Whether, therefore, for married life or single, the work done in our girls' boarding-schools is vitally connected with the evangelization of this Province. And is not this work just as important, and should it not be just as high and thorough, as that done in the boys' schools. The parents often seem more willing to let us instruct the girls as we please, because, alas! they do not think it a matter of so much importance as the education of the boys. So here we have a double work to do.

But who is sufficient for these things. So great a work against such odds, and all, as it were, within the confines of the Kingdom of Darkness, where "our wrestling is not against flesh and blood" "but against the world-rulers of this darkness," "against spiritual hosts of wickedness."

In one of Mr. Moody's meetings, a girl said, "Mr. Moody does not know enough to convert me." "No," said Mr. Moody, "I don't, but Jesus Christ does." There still remains one more personal element to consider—most important, most powerful of all; an element not marred by any defect of wisdom, power, or love—the gift of our glorified Saviour, the Paraclete whose invisible presence Christ declared was better than his own bodily presence. We have the help of the Holy Spirit. I do not say we *may* have it; we *do have* it, unless we be reprobate. If we have more actual experience of Satan's hinderance than the Blessed Spirit's help, I fear there is something very culpable somewhere. In our earnestness in setting forth the inflexible opposition of the Holy Spirit against worldliness, unbelief, presumption, self-will and such deadly sins, we may forget that a special part of His work is to *help our infirmities*. Since we know not how to pray as we ought, the Spirit itself maketh intercession for us with groanings that cannot be uttered, and in how many other such ways He helps us we know as little as the babe knows of its mother's care. We sometimes see

men largely endued with the Spirit's power, who are yet quite imperfect. They fulfil certain vital conditions, and the Spirit, yearning to help, overlooks all the rest.

With such a willing, such a mighty helper as this, to renew the heart and guide the mind into all truth, the Education of Chinese Youth in our Boarding Schools will greatly advance the rapid Evangelization of this Province.

In the discussion which followed the reading of this essay, serious complaint was made of the tendency of our boarding schools to educate the pupils away from their own people. Is this trouble radically in the system of educating Chinese children in contact with foreigners? or does it arise from defective methods? Or, seeing that some of the graduates have become very valuable laborers, has not much of past failure been due to the personal character of the pupils themselves? Or, yet again, may not the trouble complained of be a necessary incident to a process of elevation, which cannot raise the whole mass at once but must begin with individuals? We want to elevate our pupils above the mass in moral and spiritual things,—can we do it without educating them away from their own people in other things also? Who can tell us?

The Y. M. C. A. as a Factor in Our Work.

BY REV. HARLAN P. BEACH.

THOUGH this is an age of many-initiated organizations, some of which are, like Paul's letters, "hard to be understood," the Y. M. C. A. needs no introduction. Its initials float over social parlors, reading and recreation rooms, and gospel halls in every Christian land. While the association has not materially departed from the principles of its founders, it has enlarged its scope during the last two decades, so that it is now found doing its Christ-like work everywhere, from the railroad to the university, and for every class and condition of men. The attention of the Y. M. C. A. has recently been turned toward the heathen world. This has been the case particularly in America, where, as a result of the work of College Secretary Wishard and others at Mr. Moody's summer conferences, and of special effort among the College Associations, nearly 2,400 students have conditionally pledged themselves to mission fields. Many of these young students will never reach foreign lands; a large proportion of them, we hope, will be able to make good their vows. The question arises, "Is there a place

in China for such persons?" "Yes, if they are truly consecrated to Christ and to the service of men" is the reply of many; to which the more conservative add the condition, "provided the young men are graduates in theology; laymen need not apply."

If we are fortunate enough to welcome any considerable number of them to this Empire, the further question arises, "Is China ready for the Y. M. C. A. which has been to many of these students a spiritual mother more dear than *alma mater*, and in whose methods they have been trained to work?" This article will answer the question in the affirmative. It will describe an experiment which makes the writer feel confident that, whether China is possessed by new missionaries of the Y. M. C. A. type or not, the organization is one which modern missions cannot afford to be without. As there are at the present time only five Associations in the Empire, the writer may be pardoned for making exclusive reference to the one with which he is connected—the Association at T'ung-chou, near Peking.

The High School and Theological Seminary of the American Board located at T'ung-chou, has as its principal aim the education and practical training of men for the native ministry. The Association was organized nearly two years, ago in the hope that it might be a valuable auxiliary in the preparation for future usefulness of *all* the students, whether they took the theological course or not. From the fact that its membership was mainly in the school and seminary, it adopted a constitution and lines of work similar to, but more extensive than, those of the College Associations of the United States. The adaptibility of the Y. M. C. A. to all conditions of work, commended it to our judgment, and our constitution was so altered as to accommodate it to the peculiar conditions of Chinese life. The two years of its existence—during which its 23 charter members have increased to 52—have given time far a fair test of the Association on Chinese soil, and we propose to state briefly what our Association has accomplished, its points of weakness, the objections which missionaries may *a priori* raise against it, and the inferences which may be drawn from this experiment as to the utility of the Y. M. C. A. in mission work.

I.—*The work done by our Association.* 1. Realizing that the Christian worker needs first to feed on the Bread of Life before he can impart it to others, and that a warm love for the Master is one of the essentials for the disciple, stress is laid on the work for the members. These needs we try to provide for by a weekly Sabbath evening devotional service, cared for by a committee who prepare beforehand a list of subjects, appoint the leaders, and

try to interest all in the exercises; also by a fortnightly Friday evening meeting for Bible study, at which time the Bible is studied topically, by books, by considering its prominent characters, by considering it as the Christian worker's *vade mecum;* in a word, an attempt is made to assimilate it practically and spiritually.

2. A discussion of methods of Christian work in other lands and of methods adapted to China, is held monthly. Occasional papers, describing prominent evangelists, add variety and helpfulness to this meeting. The fourth Friday evening of each month is given up to a missionary society, which, had it not already been organized, would have been made a part of our Association work. When a fifth Friday evening occurs in any month, a social reception is given to the members and to such outsiders as members choose to invite.

3. A committee have in charge work with heathen and inquirers who come to our Church on the Sabbath. These comers number from 3 to 30 or more. By systematizing the instruction, and by the use of appropriate books, new comers and inquirers make constant progress, instead of going over and over the same rudimental truths. Three hours or more are devoted to this work each Sabbath, during which time tea, provided by the Association, is largely partaken of.

4. A committee provides for a preaching service in the street chapel every Sabbath afternoon. They also send out a number of men into the adjacent villages to preach and talk on gospel themes. Alternate Saturday afternoons are also given to this work and that of book-selling by some of the older students. The same committee provide speakers for an evening street chapel service each 5th, 10th, 15th, etc., of the Chinese month. This gives many shop-keepers and others, an opportunity for hearing the Gospel which they otherwise would not have.

5. A number of stereopticon exhibitions are given during the winter season. The members take charge of these, and find that, even if no foreign scenes are exhibited, only Scripture pictures being shown, the demand for tickets of admission is greater than the seating capacity of the church. The young men have also given exhibitions in two villages, which proved very attractive and valuable. As in India, we have found that no truth so clings to the heathen mind as that taught through stereopticon pictures.

II.—While the work done has been fruitful both for our church and for the members themselves, it would not be just to conceal *the dangers which are incident to such an organization.* The Chinese mind has a decided *perchant* for the *hui,* so that the mere suggestion of a new association is eagerly taken up with, and many join it who will be only a drag to the organization after the first enthusiasm

wears away. The falling off in numbers at the meetings, and the unwillingness of active members to perform required duties, throw a wet blanket over the whole membership. Unless care is taken, this feeling may result in entire lack of interest in the Association, and its ultimate collapse. Still another danger is to be looked for in the Chinese pride of power, and the jealousy of those who are not elected to office. If committee men put on airs and treat the members as an official does his underlings, mutiny may be looked for. It need not be said that inherent laziness, even in the Master's service, is another enemy to the Association as it is to the church.

III.—*A priori objections to the Association.* The tendencies just mentioned as actually encountered would have been prophesied by nearly every missionary. Without replying to such objections in detail, it may be said in general that most of them confront the Church in China, no less than the Y. M. C. A. No one proposes to give up the Church, nor should these difficulties militate against Christian Associations. We believe it a positive advantage to have these difficulties arise thus early, when older heads and wiser counsels can meet and overcome them, just as it is desirable that mumps and measles should be got through with in childhood. The same difficulties may recur when they get into the actual work of life, but they will be the lighter because of the earlier experiences.

The common belief that a fool, if he be an octogenarian, is looked up to more by the Chinese than a wise man in his teens, is certainly ill-founded. As a matter of fact, a few of the young men of our Association have more tact and perseverance in religious work, are better received by the heathen, and are more used of God, than helpers who glory in a mustache and whitening queue. Let no man despise these youthful Timothies.

"But we do not want any more machinery; we do not believe in the fetish of organization." The amount of machinery and extent of organization of any Association is largely dependent on the will of those who institute it. Yet is not organized work in China just what we do need? Much of time and force go to waste because of this lack. "What is everybody's business is nobody's business." In too many cases all the responsibility of Church work rests on the pastors and helpers. With organization the Church becomes a body in which every member has his work, be it ever so humble. Welcome any society that promises to bring better organization into religious work!

A very real objection is, that we are already too busy; that a Young Men's Christian Association would need, for a period at least, to be directed by the missionary, and for this we cannot spare the time. The writer realizes as much as any one the force of this

remark; yet he would ask if it is not our duty to spend time on the more important things, in case we cannot do all that we desire? If we should, it becomes us to consider whether an organization which has been so widely blessed of God in Christian lands, and is coming so to the front in Turkey, Syria, Ceylon, India and Japan, may not be a neglected factor in our work which is of more importance than some other forms of effort for which we do take time.

IV.—In conclusion we desire to record a few convictions, resulting from this experiment, as to *the utility of the Young Men's Christian Association in mission work.* In a word, it pays—pays largely. The amount of work done by our Association, most of whose members are pressed by school duties, and have practically only the Sabbath in which to labor for the Lord, is an index of this. But the work done *in* the members is more important than that done by them. All, even the youngest, are learning the practical hand-to-hand methods of Pauline evangelism. They are taught to swim by swimming, and not merely furnished with a theory by which, when they enter on the active duties of life, they are expected to strike out boldly from the first stroke. They are in their early years enjoying what Goldsmith calls "the luxury of doing good." They realize that, even when young and not occupying any official position in the Church, they can labor for the Saviour. They are all of them doing an unpaid work, a fact of the utmost importance in their training. Their horizon is broadened by the greetings which come to them occasionally from over the sea. From the methods, sympathy, and prayerful fellowship of these new friends, they receive inspiration and help. Love to Christ and love to men grows with each effort made, and they feel what they say so often, that true living is not to live for self, but for men and for the Christ who died for them.

While we have described an Association of students, one established in any place where there are a few young men anxious to do the Lord's work, will prove a valuable aid to the missionary. It will cost him trouble if he wishes it to be a success; but for his pains he may expect an hundred-fold return. While it may withdraw him for a part of his time from more direct forms of effort, he will have the pleasure of seeing a score of young men taking up the direct work and carrying it where, without their assistance, it could not go.

Mr. L. D. Wishard, Secretary of the College Y. M. C. A., in Amercia, expects to spend most of the year 1889 in Japan and China. Missionaries who are now wavering, may have an opportunity of learning from his lips of the wonderful blessing which God has added to the work of the Association in heathen and Christian lands. We bespeak for him, and especially for the Y. M. C. A., a candid hearing and a cordial reception.

The Bible and Total Abstinence.

BY REV. C. HARTWELL.

THREE articles have appeared in the September and October numbers of the *Recorder*, criticising the one by the present writer in the July number, entitled, "The One-wine Theory and the Bible." In replying to these the above title is chosen as an attempt to express comprehensively the various points at issue in the discussion. It is evident that there is a difference of opinion, not only in respect to the relation of the Bible to the subject of total abstinence, but also as to the nature of Bible wines and as to the principles of total abstinence.

As my rejoinder is to be "moderate," presumably in length as well as tone, of course the various points in dispute must be noticed only in a brief and cursory manner, and some of them perhaps passed over entirely.

It is a pleasure to think that all the writers seem to be practical abstainers. One tells us candidly the ground on which he practices his abstinence. It is "in compliance with the Paulo-Christian principle of self-denial for the sake of weak brethren, and in loyalty to the rule of his sect" (p. 406). Another thinks "it is not inconsistent for him to be a total abstainer because the use of intoxicating liquors was lawful in Bible times" (p. 474). But he quotes Paul's saying, "It is good neither to eat meat nor *drink wine*," etc., in such a way as apparently to misapply Paul's words, which he italicizes. In this place Paul is not speaking of the use or non-use of wine as a beverage on account of its being evil, or otherwise, in its nature, but of it as offered to idols like the meat spoken of, and to be avoided on that account if at all, and so his words primarily have no reference to the subject in hand—the propriety of drinking or not drinking alcoholic wine. The other writer says, "Even if Christ made and used intoxicating wine it is quite consistent for Christians to advocate total abstinence" (p. 447).

But would not this last writer, and the others as well, be more pleased if they could believe that both in the advocacy and practice of total abstinence they were imitating the example of the Master? Christians profess to be imitators of Christ, and are not named after Paul or any one else, and therefore it seems to me quite incongruous to quote Paul's words to uphold total abstinence against the example of Christ, and further, to teach that Christ made and drank alcoholic wine, while Paul and we ourselves advocate total abstinence, seems to lower the character of the Master as not

coming up to either Paul's or our own standard of excellence. It would appear hardly modest, to say the least, to claim that our own or even Paul's teaching and practice could be on a higher plane of morality than was exhibited in the life and teaching of our ever blessed Lord.

Again, the claim that Christ could drink intoxicating wine in his day, although we could not justify his doing it now, is quite deceptive. Alcohol was the same in its evil nature then as now. And that the ancient wines were strong enough to injure people is proved not only by the denunciations of alcoholic wines in the Old Testament, but by the experience of Noah and Lot and of the priests that "erred through wine and the princes through strong drink." Although we now have "fortified wines," and all sorts of poisons used in the manufacture of fictitious liquors, all this does not do away with the fact that alcohol itself is an evil poison. Christ's body also was liable to injury from the effects of intoxicating drinks, as well as from the nails of the cross or the Roman spear.

But two of the writers, in the beginning of their articles, seem to accuse me of perverting Scripture, or as having a theory of my own and then wresting the language of the Bible so as to make it appear to teach what is wanted to be taught. To meet this grave charge it is proposed simply to state some plain propositions respecting total abstinence and Bible wines, which appear to be well established.

1. Chemical science teaches that alcohol is a non-nitrogenous substance, and so has nothing with which to nourish the tissues of the human body. Dr. E. M. Hunt, in his *Alcohol as a Food and Medicine*, p. 15, quotes the following from Dr. Richardson, on *Alcohol*, p. 21: "Alcohol contains no nitrogen; it has none of the qualities of the structure-building foods; it is incapable of being transformed into any of them; it is therefore not a food in the sense of its being a constructive agent in the building up of the body."

2. Liebig's theory, that alcohol could produce animal heat, has been disproved by the experiments of Richardson and others. They have found that after the deceptive first flush of fictitious warmth which alcoholic drinks produce, the alcohol which is taken into the healthy organism invariably depresses the moral temperature of the body, and that the greater the quantity taken the greater is the depression which results.

3. As alcohol produces neither tissue nor heat, the things that food supplies, in no sense can it be regarded as a proper food.

(4) As to alcohol being a "stimulant," the late Dr. Willard Parker, of New York, preferred to call it "an irritant." And Dr. Norman Kerr, in his *Wines: Scriptural and Ecclesiastical*, p. 10, says: "It has been demonstrated that fermented and distilled intoxicating liquors are irritant narcotic poisons."

(5) The best toxicaligists agree in classing alcohol as a poison. Dr. Kerr, in his *Unfermented Wine a Fact*, p. 23, states that Drs. Thudicum and Dupré, "the highest anti-abstaining authorities on viniculture, the friends, defenders, and improvers of wine manufacture, admit that 'alcohol is poisonous even in small doses,'" and he further gives on the same page the testimony of "Sir William Gull, Evidence before Lords' Committee, 'I know that alcohol is a most deleterious poison.'"

(6) In view of all the above positions of scientists, it manifestly is not extravagant language to style alcoholic drinks poisonous drinks. They have been proved to be such by the history and experience of the human race from Noah to the present time. To intoxicate is to poison.

(7) Total abstinence from the use of alcoholic drinks is thus shown by chemical and physiological science, as well as by the history of the race, to be a most reasonable thing; and it must appear a duty to those who are fully enlightened on the subject. For a person to use alcoholic beverages ignorantly is to injure himself unwittingly; for one to use them after clear enlightenment as to their nature and effects is to sin against his own good—physically, mentally and morally. As one of the writers thinks it to be apparent (p. 476), I believe "in the dogma that the manufacture, sale and use of alcoholic wine" for drinking "is evil," and, under certain circumstances and for certain persons, the practice of either of the three things is sinful.

(8) The position held by many persons, that alcoholic wines having been clarified and improved by fermentation are thus made good to the taste, is manifestly absurd. He who created the grape and other fruits with their sweet and delicious juices, also made man's mouth so as to like their agreeable tastes. With water and milk, they are the natural drinks for man, and the taste of them is pleasing even to children. As to the taste of alcoholic drinks, Dr. B. W. Richardson, in his *Temperance Lesson Book*, in the lesson on "Artificial Drinks," speaking of beer, wines and spirits, says: "To persons who have never tasted these drinks, many of them are nauseous when first tasted. Even to grown-up men, who have never before taken these liquids into their mouths, the first taste is like that which is felt on taking a medicine. . . . In all my experience

I never once knew a person who liked the first taste of any of the drinks we are now thinking about."

(9) As God is the author of the Bible as well as of Nature, there must be perfect harmony between the two when rightly understood.

(10) It must be dishonoring to Christ, to teach that he habitually drank alcoholic wine, and so naturally would acquire a vitiated taste for such wine. It is incredible also that He made intoxicating or poisonous wine at Cana in Galilee for other people to drink. It is incredible, further, that the inspired prophet Isaiah (lv. 1), chose intoxicating wine as the emblem of saving grace. It is incredible that the inspired writer in Prov. ix. 2, 5, should represent Wisdom as mingling intoxicating wine and inviting all to come and drink of it. It is incredible that the inspired lawgiver, in Deut. xiv. 26, gave the Israelites, after entering Canaan, permission to buy and drink all the intoxicating wine and strong drink that their desires should call for. It is incredible that God sanctioned the use, by the priests, of alcoholic wine and strong drink, either within the precinct of the Tabernacle or in any other place. And, finally, it is incredible that Jehovah, the God and King of Israel, should sanction the use of alcoholic wines by making them His symbolic drink, ordering them to be poured daily on the brazen altar, and to stand continually with "the bread of the presence" on the table in the Holy Place.

(11) Lest it be said that this reasoning appeals to the "Christian consciousness," and so is not trustworthy, it is added further that there may be a Christian consciousness enlightened by the Spirit of God; and as the Bible was inspired by the same, and the man Christ Jesus received the influences of the Holy Spirit without measure, it is evident that the Christian consciousness so far as truly enlightened, the inspired Word, and the life of Christ, must ever be in perfect harmony. An intelligent appeal to enlightened Christian consciousness, respecting the interpretation of Scripture and the conduct of Christ, may be quite legitimate.

(12) But, in this case, the appeal is also to the laws of language in the usage of terms for wine in the Scriptures. This appeal has already been made in an article in the *Recorder* for October, and needs not to be repeated here. It is hoped that the article found there on "Terms for Bible Wines in Chinese" will be sufficient to convince all that the articles in both the July and October numbers were not written with wilful carelessness or prejudice. A few years since, the writer had a little discussion with a non-abstainer who appealed to Christ's making wine as an argument on his side; and when, in substance, the explanation of the miracle by Chrysostom

and Augustine, fifteen hundred years old, was given him, he charged me with having "invented an interpretation to avoid a difficulty." I trust the article on "Terms for Bible Wines in Chinese" will show sufficiently that my statements are not inventions to avoid difficulties, and that some of the main positions and arguments certainly are not new.

In conclusion, space allows of only a brief reference to the exceptions taken by two writers to my argument, from the priests having some of the wine of the drink-offerings for their partial support while attending to their duties at the Tabernacle. The authority of the "Speaker's Commentary" on the point was apparently ignored by them. But I am convinced still that the position is correct as taken in that commentary and in my own article. It is over fourteen years since I began making a special study of the drink-offering, and although, to my surprise, I have never found in commentary, encyclopedia, or other book, any complete and satisfactory discussion of it, I have gathered hints on the subject from various sources, which I have already partially prepared for publication, and hope when a season of leisure may come to have the opportunity to revise and publish. Kurtz *On the Sacrificial Worship of the Old Testament* has the most on the drink-offering of any author I have found. If any reader of this article can refer me to any new authorities on the drink-offering, and will write me privately at Foochow, his favor will be gratefully acknowledged. On this subject, as well as others, what we all seek to know is the truth, and neither in discussing it nor in reasoning from it, would we wittingly cast any reflection on the Divine character. I presume all my critics will agree with me that, whatever may be our present views on the subject of the drink-offering or of Bible wines in general, we all "accept the glorious impeccability of God" (p. 473). With Paul also we can say (Rom. iii. 4), "Yea, let God be found true, but every man a liar."

Appendix I.

On reading this article in manuscript to my associate, Rev. J. E. Walker, he has suggested an appendix to confirm my positions, by calling attention to the fact that in ancient times sugar was unknown and there was a comparative dearth of sweetening material; therefore, he thinks, the ancients must have prized sweet drinks much more highly than we do now, when we have such a surfeit of sweets of all kinds and hence have not so much occasion to crave sweet beverages. He also refers, as Scriptural proof of his position, to Nehemiah viii. 10, "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared."

The sense of drinking "the sweet" as given in *The Temperance Bible Commentary* is, "Hebrew, *ushthu mamtaqqim*, 'and drink the sweetnesses'—sweet drinks." The reader also can follow out the suggestion and perhaps find other passages to confirm its truth. I will myself simply call attention to the sweet "wine of Helbon" (Ezek. xxvii. 18), which was so famous. The note in the above Commentary states, "According to Strabo, the wine of Helbon had so great a reputation that it was exported for the use of the kings of Persia. . . . Under the name of *Chalybon* and *Chalybonium vinum* the wine of Helbon was known to the Greeks and Romans, but unless it had been an inspissated wine, thick as treacle or honey, its transportation could not have been easily effected, certainly not without a great risk of spoiling a fermented wine."

APPENDIX II.

I would that my critics, and all expounders of the Bible, could read the little book by Dr. Norman Kerr, entitled—*Wine: Scriptural and Ecclesiastical.* It is a most excellent discussion of the subject, and I venture to append, as bearing directly on the positions taken in this and the July articles, what he says (pp. 10, 11) of the reasons which led him, a physician, to write on the subject. He says, "This question has been thrust upon me whether I would or not. Infidels deny to me the inspiration of the Bible, the infallibility of its author, and the Divinity of Christ, on the ground that the Bible approves, and He made, what all men of science know to be a poison. These unbelievers exultingly quoted to me the dogmatic assertion of a host of divines, that Christ made, and the Bible commends, intoxicating wine. I have met Christians, too, who have opposed the beneficent total abstinence reform from the supposed Scripture sanction of intoxicating drink. For once, Christian divines and avowed infidels have united in an interpretation of Scripture, which places the Bible in direct antagonism to the facts of every-day life. If there is one thing plainer to me, as a medical man, than another, it is that intoxicating liquors are, as the name implies, poisons, destroying more lives than all other poisons put together. Sir William Gull testified, before the Lords' Committee, that alcohol is the most destructive agent known to us in this country."

APPENDIX III.

I also append an extract from the "Introduction" to *Oinos: A Discussion of the Bible Wine Question*, by Leon C. Field. The "Introduction" is by Bishop H. W. Warren, D.D., who visited China last year and is known to many readers of the *Recorder*. It was written in 1882. Speaking of the victories already gained and of the present contest in the cause of Temperance, he says: "The

positions already won, or partially so, are scientific demonstrations of the non-necessity of alcohol to a man in sickness, and its harmfulness to a man in health; the right of each individual to decline its use without being called a coward; the right of men and women to organize against saloons as a public nuisance; the right of states to regulate or prohibit the manufacture and sale of that which creates paupers, idiots and criminals for honest labor to support. What centuries of hard fighting these various victories signify!

"One of the battles yet raging is whether the wine-bibber and manufacturer can hide themselves behind the example of Christ, the Savior of the world. As an aid to victory in this fight, this new piece of ordnance has been brought forward. It is of large caliber, well rifled, carefully loaded, and not liable to recoil. I wish it might be everywhere trained on the enemy and made to open fire."

Notes on Missionary Subjects.—No. 5.

WINE AND WINE MAKING. CHINESE PROCESS AND NOMENCLATURE. HEBREW WORDS. BIBLE TRANSLATION.

BY REV. J. EDKINS, D.D.

IN China, wine making existed for thousands of years before the introduction of distilling. The process is simple. Glutinous rice, or *hwang-mi*, is placed over a fire in a large iron pan and softened with warm water. It is made into a thick, solid sort of gruel. This steeped rice is placed on a table with raised edges to prevent the fluid from overflowing. Over the rice when in this state, the leaven to aid fermentation is sprinkled. The whole is then mixed and mashed with an iron masher, and remains in a large stoneware jar for several days. If the wine is desired to be of a sweet taste, two days are enough; but for wine without sweet taste four or five days are required. The first kind would in Hebrew be *tirosh*,*

* Tirosh is wine which has not yet fermented. This sense is given in Gesenius, Furst and in the Dictionnaire Hebrew Francais by Professor Sander and Director Trênel of the Central Rabbinical School, Paris. As to its being a solid, and meaning all the produce of the vineyard, as authorities quoted by Rev. C. Hartwell in the October number of the *Recorder* maintain, we know nothing of this, and it does not seem to agree with Bible usage by any means so well as the rendering "new wine." It is quite natural that in one passage (Deut. xii. 17), where corn, tirosh, oil, and firstlings of the flock and of the herd are spoken of together as eaten, that the verb "eat" should not be changed to "drink" when the speaker mentioned wine and oil. The Chinese in certain dialects use the word "eat" for taking tea and wine. No one says that because the English translators follow the Hebrew and use the one word "eat" in this passage, that therefore they regarded wine and oil as solids. In regard to Deut. xiv. 22–26, where the tithe of all produce is commanded to be eaten before the Lord, and *tirosh* is mentioned second, as in chapter xii. there does not seem

while the second kind would be *yayin*. Or the first would be in the view of the Chinese "sweet wine," and the second "wine." To make the second kind of wine stronger, the Chinese brewer often adds spirit. After all this the wine, solid and liquid parts together, is placed in a cloth bag, and this goes into a pressing chest of wood, called *cha*, the wine-press in our translations of the Old and New Testament. A heavy stone presses it down, and the wine flows out from a sort of tea-pot spout in the side of the press. The remainder of solid matter is called *tsau*, and is used to feed animals or as a ferment—it is the dregs or lees of our Bibles. The following terms may be found by some useful in Bible reading and school instruction, as well as in translation. I give tone marks.

麴 *c'hü* is any ferment, yeast, or leaven, but the common ferment in China is that made of wheat flour resulting from bread making. Its office is to aid in separating alcohol and carbonic acid from sugar, for this is what is meant by fermentation.

黃米 *hwang mi*, "glutinous rice." This is used for making the old fashioned wine of the Chinese classics. 糯米 *No mi, Oryza glutinosa*, is also used. Under this word in Williams' Dictionary, for "distilling" read "making wine."

糜粥 *.mei cheu* "thick gruel." More colloquially this is *.ch'eu cheu*. In Central China *cheu* is *tsok*.

釀 *jang*, "brew, make wine." This word means softening by steeping in water.

醡 *cha'*, "press." A box so constructed as to allow of a heavy stone above pressing the lid down on any mash used in wine making. The mash is called *chieu p'i tsï*, and there is no written name for it. The verb "press" is of course 壓 *ya*.

糟 *,tsau*, "malt, grains." When the wine has been pressed out, the grains or malt remaining are called *tsau*.

糜案 *.mei an'*, the dresser with raised sides on which the steeped rice when ready is placed to receive the leaven.

酒池 *'chieu .c'hï*, "wine vat." Among the Hebrews there was a deep and a shallow vat. The men who trampled down the grapes stood in the upper vat, from which the juice flowed into the lower.

踏 *ts'ai, c'hai*, to trample down.

燒酒 *,shau 'chieu*, "distilled spirit." Known in China from the 13th century.

高量 *kau liang*, Barbadoes millet. This grain is first steeped in water, as rice in the wine making process.

to be any sufficient ground for changing the translation "new wine" or "must" into "all the vineyard yielded." The must flowed into the lower vat from the upper vat where the men were treading the grapes. It would be thus separated new wine of which a tithe was to be taken. I see no ground for Principal Douglas' decision that all the produce of the vineyard was meant by *tirosh*.

甑 *ching‘*. This is a wooden cylinder with open bottom resting on a broad iron pan, under which a fire is placed to produce a boiling heat.

釜 *'fu.* The book word for the colloquial *kwo* in the north, and *wok tsï* in central China; that is a round cooking pan of iron in use everywhere, and sloping down from the sides to the centre.

鏟 *'c'han,* "iron spoon."

調匀 *.t'iau .yun,* 調和 *.t'iau .hwo,* "to mash and knead" with an iron spoon or with the hands; 揉 *.jeu,* "knead with hands."

酒發 *'chieu fa,* "fermenting."

麪酵 *mien‘ chiau‘,* "wheat flour leaven."

叫麪團發起 *chiau mien t'wan fa c'hi,* "to leaven a lump of dough."

酒 *chieu,* "wine." Any liquid produced by fermentation. The fermenting process is the separation of the sugar found in grain and in fruits, into alcohol and carbonic acid.

汁 *chï* juice. The juice of the grape is *pu‘ t'au chï.*

火酒 *'hwo 'chieu,* "spirits of wine."

阿勒哥和勒, 燒酒精 *shau chieu ching,* alcohol.

渣宰 *,cha ,tsï,* "dregs, sediment." This is *tsau,* which see.

醇醪 *.c'hun .lau,* or *,chiau,* "mixed and strong or rich wine." Wine with a sediment (*shuo wen*). Thick wine (*kwang yün.*) This phrase first occurs in the Han dynasty. The colloquial equivalent is 濃酒 *.nung 'chieu.*

淡酒濃酒 *tan‘ 'chieu, .nung 'chieu,* "wine and strong drink." So in colloquial Chinese the Hebrew *yayin* and *shekar* may be rendered. "Insipid wine and thick rich wine." "Ordinary wine and strong wine." In Luke i. 15, the Greek has σικερα for the Hebrew *shekar.* The Syriac has *shakro* in the same verse.

燒酒 *,shau 'chieu,* "distilled spirit." This term was introduced, with the method of distilling, in the Yuen dynasty. To the wooden cylinder which holds the millet there are three covers. The outer and upper one contains cold water and keeps the second cover cool to condense the spirit. The spirit rises from the softened red millet below, which has been under manipulation for several days, and passes through the first cover to the second. It here becomes condensed and flows down the sides into a circular trough which receives it and delivers it from a spout. Williams' and Morrison's Dictionary and Legge's Classics seem to have been compiled with the impression that the Chinese practiced distillation in ancient times. This is an error. The Chinese only knew the ordinary process of fermentation. It is necessary to consult these works with this fact borne in mind.

HEBREW WORDS USED FOR WINE.

The correct rendering of Scripture words meaning wine or strong drink is of great importance, because the moral life of converts is under the guidance and constance observation of the missionary. Much depends on a right view of Christian duty being acquired by constant perusal of the book of divine revelation, and converts need to know accurately the customs of the Jewish people.

The word *yayin,* the most common Hebrew term for wine, appears in that language without any very obvious etymology. The made up verb *yawan,* "to press, tread out," is entirely hypothetical, and we cannot depend on the derivation of *yayin* from this source. Nor can we depend on the derivation of *vinum* and the Greek οινος from *vî,* "bind," in allusion to the vine binding itself round trees. It is perhaps more probable that these three words are derived in common from words in some other language. The name might go to Greece, Italy, and Palestine from the country where the juice of the grape was first fermented. The Arabic has not the word *yayin.*

The true old Semitic word for fermented liquors is *khamer* in Arabic and *khemer* in Hebrew. It is found in Deut. xxxii. 14, in that magnificent song of Moses which ended the wilderness life of Israel, as the triumphal ode chanted by Miriam commenced it. The Hebrew reads *Vedam ʿenab tishte khamer,* rendered in the revised version: "and of the blood of the grape thou drankest wine." This is a decided improvement on the rendering in the authorized version, which does not translate *khamer* except by the word *pure,* and is therefore unsatisfactory. The semitic root *kham* means "to foam, bubble, swell," and just suits the meaning when applied to fermented drinks.

The process of fermentation takes place slowly at 70 degrees of heat, when the juice of the grape coming into contact with the air of the atmosphere becomes turbid and frothy and throws off carbonic acid. While this is done, the liquor being neither wine in the mature state nor mere grape juice, required another name. It was called *tirosh* and had the same sweetness which characterizes fermented liquors made from barley at the time when it is called wort or sweet wort. This is the *tirosh* of the Hebrew Bible. The youths who stamped out wine from the grapes in the wine press were fond of drinking it, and its inebriating strength was in proportion to the time that had elasped after the commencement of fermentation. Alcohol increases as the sugar in the juice grows less.

The root of *tirosh* is said to be *yarash,* which means "possess, take possession of, drive out others in order to get possession,

acquire." On this showing, the explanation of Gesenius is to be preferred, who says the intoxicating liquid is so-called because it "takes possession of the drinker's brain." First in stating the sense to be simply "getting" possession is too *p'ing* 拼, as the Chinese say, when a rendering is without pith or point. By the etymology of Gesenius then, *tirosh*, as the "must" of the vineyard season is called, is certainly intoxicating, and it is a genuine semetic word.

The root of *tirosh* is, however, most likely to be *dush*, to trample out corn from the ear. In Arabic, "to trample on" is *dasa;* the Syriac is *dosh*, and the Chaldee *adash*. Another Hebrew equivalent is *darash*, of which the primary meaning is "trample on," and the secondary senses are "seek, work at, care for, demand." The change of *d* to *r* has apparently hidden from Hebrew etymologists the true derivation of *tirosh*. *Tirosh* is "that which is trampled out." In Zech. ix. 17, *tirosh* is rendered "sweet mead" by Fürst, but in the Revised Version it is translated "new wine." By drinking it the young men and maidens "shall flourish" *(yenobhebh)*, we read in the Revised Version. But it is more likely to be as Fürst says, "shall become eloquent," because the Hebrew word is connected with *nebhi*, "prophet;" *nabha*, "speak as a prophet." The prophets of Baal were called *nebhi* just as Elijah and Micaiah were. The young men and the maids at the vintage season ate to the full of new corn and drank the sweet juice of the grape till they were exhilarated.

The Hebrew word *shekar*, "strong drink," is from the root *shakar*, "drink deeply." "To drink till any one is giddy or confused." There are two causative forms of the verb which mean to make any one intoxicated. The corresponding Arabic words are *sukr*, "the being intoxicated," *sakar*, "date wine," *sikkar*, "always intoxicated," *sakr*, "drunkenness," *sakran*, "drunk," *sakut*, "falling," *sukut*, "tumble." These last words supply a probable etymology, viz., a root meaning "to fall."

Shekar was made from barley, grapes or dates. When it is found side by side with *yayin*, as in wine and strong drink in the vow of the Nazarite in Num. vi. 3, the language employed shews that no drink, unfermented or fermented, made from grapes, of whatever kind it might be, was to be allowed. Here the word *khomets*, "vinegar," is introduced. This was made from *yayin* or from *shekar* by favouring acetous fermentation subsequent to and instead of vinous fermentation. All that was necessary to be done was to expose wine to the air with a certain amount of heat and other conditions. The oxygen of the air abstracted the hydrogen from the

alcohol and produced water, the wine becoming acetic acid. The *yayin* and *shekar* both changed to vinegar or *khomets*, and the use of this by the Nazarite was as strictly forbidden as that of the *yayin* and *shakar* themselves. Grapes and raisins were prohibited also. The etymology of *khomets* is plain. *Khom* is the swelling taking place during the fermenting process, as *khem* in the word *khemer* above mentioned. *Kham* as a root has the senses "warm, salt, acid, fermenting," derived from the idea "swelling."

We have not yet reached the last of the Hebrew words which are used for wine. *Mesék* in Psalm lxxv. 9, is "wine mixed with spices," from *masak*, "mix." There is another form, *mezeg*, with the same meaning.

In Solomon's song is mentioned a wine of spices, *yayin haregakh*, from *rayakh* "to mix oil with pounded spices." The root is *rag*, "thin, spare." The spices were pounded small before mixing, and the word *regakh* has in it the notion "pounded small."

The image in Psalm lxxv. 8, is very striking. "In the hand of the Lord there is a cup and the wine foameth. It is full of mixture and he poureth out of the same. Surely the dregs thereof all the wicked of the earth shall wring them out and drink them." This figure is repeated in Revelation in two places, and similar language is used several times in Isaiah and Jeremiah, and is on account of the stupifying powers of the intoxicating draught, there employed to describe the overwhelming effect of God's wrath when it overtakes the guilty.

The church laments in Psalm lx. 3, that God has given Israel to drink of the wine of staggering. This is an example of the same idea.

The wine of violence in Prov. xl. 17, is the wine taken by evildoers leading them to commit acts of violence with greater boldness.

Ngasis is "must," and is derived from *ngasas*, "to trample down." *Debhash*, "honey," is also the name of an extract of grapes boiled to a syrup.

BIBLE TRANSLATION.

The word 酒 *chieu* for wine in the Chinese Bible is very judiciously chosen, because in China, as in Palestine, intoxicating drinks, previously to the introduction of distilled spirits under the domination of the Caliphs, were in both countries produced by ordinary fermentation only. The fermented drink of China works mischievously on the moral habits of the people just as in Palestine the effect of the use of fermented wine and other fermented drinks was injurious. The words used then are natural equivalents for each other.

The Hebrew *tirosh* it is probably better to translate by the Chinese 酒 *chieu*, and reserve the phrase *p'u t'au chi* (汁), "juice of the grape," for the Greek γεννημα της αμπελου (Matt. xxvi. 29). There are many places where 新酒 *sin chieu*, "new wine," is very suitable for *tirosh*, as in Acts ii. 13, "these men are full of γλευκος" exactly the *tirosh* of the Old Testament.

For the Hebrew *shekar*, "strong drink," we may translate in the Old Testament, in the book language 醇醪 *c'hun lau*, and in colloquial 濃酒 *nung chieu*. The same in the New Testament for the corresponding Greek words.

Our Lord's mention of the fruit of the vine renders it suitable to use fermented wine made from grapes in the administration of the Lord's supper. The ordinary wine of the country appears to have been meant, at the same time there is nothing in the New Testament that renders the unfermented juice of the grape improper to be used. For other information shewing that the wine of the supper was fermented, the reader is referred to Dr. Moore's article in the Schaff Herzog Dictionary, where correct views on the subject appear to be given. I also, for further particulars on the term "wine" in Chinese usage, refer to a paper by myself in the August number of the *Recorder* for 1888, p. 307.

Correspondence.

MISSIONARY CO-OPERATION.

DEAR SIR:—In order to prevent a great deal of waste of present missionary energy, and to increase our efficiency by a more systematic method, the following suggestions are offered:—

1.—"That each province of China, so far as occupied, hold a United Conference of all Missions periodically, to consider together the best means for bringing the Gospel of God within easy reach of the Chinese."

2.—"That Provincial Conferences should meet at the earliest opportunity to discuss whether by territorial division of each mission, having one or two prefectures *(fu)* under its charge, Christian books may not easily be distributed annually in each of the counties *(chow-hien)*."

3.—"That inasmuch as most existing Christian books have been repeatedly distributed in many places, each mission should set free one or more of its number to prepare new books of two kinds, viz., (*a*) the choicest standard books of Christendom; (*b*) books adapted to meet China's pressing needs."

The best adaptations of course will come from the natives. But they cannot well write these until our standard ones are translated, so as to form a material for them to work upon.

4.—"That in each prefectural town *(fu)* an effort should be made to establish a high class middle school by the mission that undertakes that prefecture."

5.—"That in each provincial capital and the chief treaty ports, there should be a first class united College, with best professors from the various missions."

6.—"That other matters in which co-operation is practicable and desirable should be also discussed in the Provincial Conference."

7.—"That the results of these Conferences be laid before the General Conference to be held in Shanghai in 1890."

Thanking you for kindly granting me this space,

I am, etc.,

TIMOTHY RICHARD.

PEKING, *November 7th*, 1888.

ANTAGONISM BETWEEN BUDDHISM AND CHRISTIANITY.

DEAR SIR:—THE readers of the *Recorder* must feel greatly indebted to the Rev. Timothy Richard for the accumulation of important facts presented by him in your issue of September regarding missionary work in Japan.

But we confess to a degree of perplexity concerning one of his remarks *in re* Christianity and Buddhism. On page 415 he says, "As regards Buddhism, especially the *Shin-shu* sect, it is unfortunate that there should have been so much antagonism between Christianity and it where there is so much in common." That the "antagonism" between the two religions is "unfortunate," few perhaps will deny; how it could *in rerum naturâ* be otherwise, few will understand. But what Buddhism has in "common" with Christianity is what the present writer would very much like to know. He is aware that Roman Catholicism, at best a distorted form of Christianity, has a good many things in common with Buddhism; what the Christianity of the New Testament, the Christianity of all sections of Evangelical Protestantism, has in common with it is something he has yet to learn. It seems to him that this, and all such expressions, are dangerous and misleading, and imply a tendency to unduly exalt Buddhism on the one hand and to degrade Christianity on the other. So far from *true* Christianity having "much in common" with Buddhism, there is a great gulf fixed between the two, the extent of which is that between the living and not living. Any attempt to reconcile the two must necessarily prove futile, for they are as *essentially* opposed to each other as light is to darkness.

I am, yours, etc.,

AN ENQUIRER.

Our Book Table.

A SECOND edition has been kindly sent us of the *Analysis of Pearson on the Creed*, first published four years ago, by Rev. J. C. Hoare, of Trinity College, Ningpo. In an accompanying note Mr. Hoare says:—Some misprints have been corrected, and a few alterations made; otherwise this edition is substantially the same as the former one. The price of the book is ten cents a copy.

THE Canton Committee of the Religious Tract Society publishes a new catalogue of their Books and Tracts, with an indication of authorship and prices. There are in all 57 different items, besides 14 sheet tracts. "Orders for Publications should be addressed to the Secretary, Religious Tract Society, Canton."

MR. W. COOPER, of the China Inland Mission, is carrying through the press in London, for the British and Foreign Bible Society, an edition of the Mandarin Colloquial New Testament in Roman letter, which he hopes will be of great service in the missionary work of the future.

The Literati of China and How to Meet Them is the title of a paper read before the Shanghai Missionary Association by Rev. Dr. Williamson, and published in Glasgow. In his own trenchant style, the author enforces the advisability of attempting more for the Literary Classes of China, a subject in which every missionary is interested, wishing well to every effort in this important matter. One cannot, however, but take some exception to the implication that the literati have hitherto been neglected in missionary efforts; and we cannot but fear that there is danger of overestimating the power of scientific knowledge in demonstrating the personality of God, and in convincing of sin, and leading to the Saviour.

IN strong contrast with the above-mentioned paper is a well-written pamphlet by Rev. J. C. Gibson, of the Presbyterian Church of England, Swatow, on *Learning to Read in South China, Being a Plea for the use of Romanized Vernacular in Mission Work.* It is a practical supplement to a previous paper, which offered an estimate of the readers in China, and based on it a plea for the employment in Christian Literature of the Vernaculars of Southern China. Dr. Martin, of Peking, estimates the readers of the ideographic Chinese characters as less than six millions; while Mr. Gibson, allowing 10 per cent. of the men as readers and 1 per cent. of the women, estimates that among the 300,000,000 of China there may possibly be 12,375,000 readers, of whom about 7,000,000 may be readers of the "Mandarin Colloquial." From the extreme difficulty of the dead "Book Language," and the neglect of all the vernaculars save the above-mentioned Mandarin, Mr. Gibson bases a strong argument for the introduction of the so-called *Romanized System* for the instruction of the Christian converts in South China. The drift of younger missionary thought is strongly in this direction, encouraged as it is by the results in the Ningpo Colloquial

and in the Hakka; so that there are now strong movements in its favor in the Soochow, Amoy, and Swatow languages. Another decade will probably witness decided movements in this direction.

We are indebted to the Anti-Opium Society for one of their Chinese publications, containing the memorial presented in 1886 to the Marquis Tsêng, and his reply, in which he eulogizes the efforts of the Society for their earnest endeavours to do away with the "poisonous article," and states that if the traffic is allowed to continue, not only China but India also will be thrown into a state of hopeless misery.

The pamphlet is well printed on Chinese white paper and in large characters, and we hope that it will be widely circulated so that the people may know what is the mind of at least one of their great men as regards this iniquitous trade.

三教問答 *Catechism of the Three Religions*, with hints for Gospel Preachers. Price $2.00 per hundred. Shanghai: Presbyterian Mission Press.

The Rev. H. C. Du Bose, author of the *Dragon, Image, and Demon*, has sent us a copy of his latest work in Chinese, a Catechism in Mandarin of the Three Religions of China, which he has designed as an aid in exterpating idolatry from the day-schools. There are altogether about 1,000 questions, the answers to which contain a clear and precise account of the origin and progress of the Confucian, Buddhist and Taoist religions. The author has used texts of Scripture with good effect in various places, as in answer to a question upon vegetarianism, he quotes Mark vii. 20–23. We are sure that not only students of the language but also all those who are in any way interested in the training of the young, will accord a hearty welcome to this really valuable book. No doubt some who have received specimen copies have noticed errors regarding the god of thunder and the miracles of Shakya; these errors, we hear from the author, have been corrected.

Editorial Notes and Missionary News.

THE CHINESE RECORDER AND MISSIONARY JOURNAL.

With the present number of our journal another year has been completed under the same editorial supervision that has guided it during the last four years. As we review these volumes, our first thought is that of indebtedness to our many fellow-missionaries who have taken such an interest with us in making *The Recorder* a repository of missionary thought and a record of missionary labor. We have not once during these four years experienced a want of manuscripts with which to fill its columns. Our only embarrassment has been the very pleasant one of having more contributions than we could publish, though we have sometimes wished for more items of every-day missionary news. We venture to hope that during the next stage our friends will assist us more fully in this matter.

A few lines telling of affairs interesting to the writer, will seldom be without interest to others.

We are also grateful for the great patience which has been exercised by many regarding the unavoidable delays in the publication of their articles. Whatever complaints may truly be made concerning our editorial administration, we trust we are not amenable to the charge of unfair discriminations against any, for we endeavor to exercise a rigid impartiality toward all our contributors, though it is sometimes difficult to give all the reasons which influence in printing any given article more or less promptly. It is of course understood that we often give publicity to opinions and statements that are by no means our own, and we hope we may have won some credit for not feeling called to a frequent traversing in our editorial columns of what appears in the pages filled by our fellow-laborers. The function of an editor of such a journal as *The Chinese Recorder* seems to us much like that of a presiding officer of a deliberative assembly. It is his to see that all shades of thought have a fair hearing; and the final decisions are usually to be reached by the debaters themselves, though sometimes the chairman may be expected to express himself, or to throw a casting vote.

Our readers are indebted to Mr. Alexander Kenmure, Agent of the British and Foreign Bible Society for South China, for the carefully compiled and interesting notes on "Contemporaneous Literature on China," which will become increasingly valuable with the lapse of time. We but express the hope of all that these notes will be continued.

Mr. James Ware, Colporteur Superintendent and Proof-reader in connection with the American Bible Society's Agency at Shanghai, has during the year past shown much tact and diligence in preparing "The Diary of Events in the Far East," a portion of our Magazine which we know is much appreciated by many; and he will continue in charge of this department the coming year.

The onerous and often rather unsatisfactory because consciously imperfect task of reporting the various items thrown together under the head of "Missionary Journal," has been performed by Mr. James Dalziel, Assistant Agent of the American Bible Society. If our friends in various parts of the empire would bear in mind more continuously our need of facts and dates in this department, Mr. Dalziel's efforts would be more satisfactory to himself and to others.

It is gratifying to be able to report that the circulation of *The Recorder* has about doubled since we first took charge of it in January, 1884, and that 550 copies are now printed monthly. With the first number of 1889 the photograph of the Rev. Dr. Yates will appear, which we failed of giving in our last number through an accident to the prints. From time to time, as the publishers may feel able, we will give other illustrations of missionary interest.

May we not hope that our various friends will not only continue their kindly relations to *The Chinese Recorder*, but will also recommend

it to others, so that our subscription list may be materially increased the coming year.

LUTHER H. GULICK.

THE MISSIONARY CONFERENCE.

WHILE some are gathering enthusiasm regarding the proposed Conference, others are very doubtful about the advisability of attempting it, and question whether the results will compensate for the expense of time and money. The following lines from one of the leaders of thought among us give fair expression to the judgment of many:—

If the Conference is to be, I trust it will be a blessing and a success. There seems to be no interest in it among the missionaries in these parts. Personally, I have but little faith in any Conferences whatever. They take up a great deal of time and end in very little practical good. "Division of labour in the mission field. Economy of forces. The unification of our work." These are three most important subjects. But does any one suppose that the next conference can settle any one of them? Is it not certain that every man will return to his sphere, convinced that his own ideas are right and best, and determined to work on the lines of his own Church and Society? To meet together for interchange of thoughts would be very pleasant; but life in the case of some of us is drawing to its close, and what we would do, must be done quickly, if done at all.

The refusal of Rev. Griffith John for want of time, to serve on the Committee of Arrangements, is a disappointment to many, and increases the doubts of some as to the probable success of the Conference.

But as a preliminary, though partial, meeting of the Committee is to be held at Shanghai on the 27th of November, it is hoped that some thing effective may be initiated.

WE are requested by the Rev. D. Hill, of Hankow, to "notify the missionaries that a bound copy of the Peking version (Mandarin Colloquial) of the New Testament, in large type, can be had *gratis*, provided it is for use in a mission chapel, or in public service, on application to the Wesleyan Mission, Hankow, as he has a good stock still undisposed of."

WE hear that Mr. and Mrs. Wilson left Hankow November 15th for Chungking, to establish a mission there in connection with the London Missionary Society.

ON Sunday, October 14th, the Rev. Frederick Brown was ordained elder by Bishop Fowler, of the Methodist Episcopal Church; after which he was appointed to the pastorate of the Wesleyan Chapel, at the East Gate, Tientsin.

BY a few lines from Rev. H. D. Perkins, Linching, South Chihli, we learn that they are "in quiet and pleasant possession at our new station. So far, more favor than opposition has developed. Several pieces of land are offered us for sale, and other places can be easily rented. We feel that we live in easier times than did the elder missionaries who had to spend so many weary years in getting a *pou sto*."

WE note with sympathetic interest the death, on the 30th of Sept., of the widow of Rev. M. S.

Culbertson, D.D., in the 66th year of her age.

The Rev. S. B. Partridge, of the Baptist Mission, Swatow, writes under date of October 30th :—"I am practically alone in the oversight of our work. Mr. Foster, who came to us early in the year, is getting into working order, but can hardly be required to assume much responsibility yet. Our present force consists of but five persons—Mrs. P. and myself, Mr. Foster, Miss Field, and Miss Hess. We have no prospect of reinforcements this year, but hope Mr. and Mrs. Ashmore may return to us next year. Dr. Ashmore was appointed Home Secretary of our Society about three years ago, and still holds that position. He had a leave of absence last fall to come out here for a few months, but returned home in July last. He was working on the Pacific coast when we last heard from him; whether he will return to the work here, or, if he returns, when, are questions neither we nor he can answer at present. He hopes to return within two years. We have had a long, hot, trying summer, but the weather is delightful now, and we are all in excellent health.

Our last quarterly meetings, held during the last week in September and the first in October, were very encouraging. There were thirty applicants for baptism, of whom fifteen men and eight women were accepted. These twenty-three persons came from seventeen villages. Eight of our native teachers have gone out, two and two, into sections seldom or never yet visited by a preacher of the Word. We hope for good reports from them when they come together again at the beginning of the new year."

By a sheet of "Statistics for 1888 entitled Japan Mission," and which we surmise to be a report of the Southern Presbyterian Mission, we learn that the whole number of workers is 14; Total Membership 163, which is a net gain of 99. The total of contributions is $886, Tuition Fees, $488.78, and of salaries of Teachers from the Japanese Government, $2,523.

CENTRAL CHINA MISSION OF THE M. E. CHURCH.

The annual meeting of this mission was held in Nankin, November 14th to 18th, under the presidency of Bishop Fowler. Very interesting and encouraging reports of the work at Kiukiang, Wuhu, Nankin and Chinkiang were given by those engaged in the work. The number of enquirers or probationers was encouraging if not satisfactory, and a considerable advance was made during the year in the support of the native preachers by the church. Considerable country work had been prosecuted around Kiukiang and Wuhu, and in this work most of the probationers had been added. Day-schools had been conducted at all of the stations, but no one was able to speak much of actual results reaped from them. The reports of the ladies in charge of boarding-schools for girls were full of cheer and hope; and good results were also reported from the boarding-school for boys at Kiukiang. Much hard work was reported by the Doctors in charge of work at Nankin, Chin-

kiang and Wuhu, and all spoke of the great benefits to the evangelistic work from that of the hospitals and dispensaries. Rev. David Hill bore the fraternal greetings from the Wesleyan Mission, and gave an interesting account of the work carried on by his mission.

It was decided to open up new work in Yang-chow, to be associated at present with the work in Chinkiang. A bold step was also taken by the establishment of a University in Nankin, with the intention of maintaining departments of liberal arts, medicine, science and theology. It was designed to teach science for the higher degrees, and thus to gain a standing with the literary classes. The school of theology will be the training school for the native ministry.

Some changes in appointments were made: Rev. C. F. Kupfer, of Kiukiang, goes to Chinkiang with the intention of also opening school work in Yang-chow. Rev. James Jackson, of Nankin, is transferred to Kiukiang to take charge of Kiukiang Institute; and Rev. John C. Ferguson, of Chinkiang, is sent to Nankin as President of the new University.

Diary of Events in the Far East.

October, 1888.

5th.—A foreign lady, while walking on the wall at Peking, attacked by a well-dressed Chinaman, who snatched a bracelet from her, and threatened her with a big stick.

6th.—A fight occurred on board the P. & O. S. S. *Verona*, from Japan to Hongkong, between 30 Malays and 60 Chinese; several persons seriously wounded, besides a lot of property destroyed.

10th.—A band of 20 Hakka and native robbers, armed, attacked a row of Chinese houses near Little Hongkong, killing an old man and making off with a lot of property.—A China Inland Missionary, while on his way from Ch'u-chow to Wenchow, attacked by a party of thieves, who robbed him of money and property to the value of $70.

12th.— S. S. *Waiting*, one of the Governor of Formosa's fleet, totally wrecked near to the Pescadores.—Sixty-one foreign passengers arrived at Shanghai by M. M. S. S. *Djemnah*, from Japan, being the largest number that has ever come in one vessel from that country.

14th.—The native newspaper in an able leader advocates the abolition of the cruel punishment of *ling-ch'i*, or "the disgraceful and lingering death," as neither in accordance with the principles of the ancient sages or with the spirit of the present age.

15th.—The steel cruiser *Takoo Kan* launched at Yokosuka for the Japan government in the presence of the Empress of Japan and a large gathering of Japanese and foreign guests.—Thermometer at Peking down to 25°.—Some thieves succeeded in taking about a mile of telephone wire from the Peak, Hongkong.—The new Customs building opened in Tientsin.

17th.—A second theft of wire from the Peak, Hongkong.

22nd.—Mr. Wai Piu, of the Middle Temple, allowed to practice at the bar of the Supreme Court, Hongkong.

November, 1888.

2nd.—Water from the Tytam Waterworks, constructed at a cost of £170,000, turned on in Hongkong.

3rd.—Several slight shocks of earthquake felt at Tokio, Japan.

10th.—Unsuccessful attempt to blow up the Kwan Wan Club, Hongkong with gunpowder.

21st.—The *Kai-tung* tow boat, to be used in dredging the Woosung bar, launched from Boyd's dock, Hongkong.—A Reuter's telegram to *N. C. Daily News*, Shanghai, says that the London *Times* publishes a paragraph stating that a Treaty has been concluded between Russia and Corea, providing for a Russian Protectorate.

27.—A Reuter's telegram to the *N. C. Daily News*, says that the *Times'* statement with regard to the Corean treaty is denied at St. Petersburg.

Missionary Journal.

MARRIAGES.

At the Cathedral, Shanghai, November 10th, by the Rev. H. C. Hodges, M.A., Stanley P. Smith, to Sophia Reuter, both of the China Inland Mission.

At the Cathedral, Shanghai November 12th, the Rev. E. C. Nickalls, of Tsing-chow Fu to Mary, eldest daughter of George Kirby, of Great Oxendon, Northamptonshire.

BIRTH.

At Shanghai, November 12th, 1888, the wife of Rev. J. N. B. Smith, American Presbyterian Mission, North, of a son.

DEATHS.

At Kin-hwa, Cheh-kiang, October 21st, Mr. E. S. Sayers, of the China Inland Mission.

At Shanghai, November 12th, Alice Barrett, of the China Inland Mission.

At Hangchow, Novenber 17th, Sidney, the son of Rev. F. V. and Mrs. Mills, of Presbyterian Mission Board (North).

ARRIVALS.

At Shanghai, October 9th, Miss Gran, for China Inland Mission.

At Shanghai, October 30th, Misses C. Fitzsimons, H. Turner, R. McKenzie, G. Irvin, E. M. Lucas, B. Gardiner, S. C. Parker, J. Munro, Messrs. J. Lawson, J. H. Racey, D. Souter, W. Horne, J. Meikle, G. Duff, Rev. J. Hudson Taylor (returning) and private secretary C. F. Whitehouse.

At Shanghai, November 4th, Misses E. G. Thomas, E. Broomhall, C. L. Williams, S. Voak, M. Stewart, M. B. Harding, E. Bradfield, J. M. Bangert, L. Spark, and M. J. Underwood.

At Shanghai, November 4th, Miss Waller, for Methodist New Connexion, Tientsin; Rev. W. J. and Mrs. Hunnex, with 3 children, for American Baptist Union, Chinkiang (returned).

At Shanghai, November 6th, the wife and 2 children of the Rev. Spencer Lewis, Methodist Episcopal Mission, Chungking (returned); Revs. W. B. Hamilton and W. M. Langdon, for American Pres.' Mission, North China.

At Hongkong, October 20th, Dr. and Mrs. H. M. Candliss, of Presbyterian Mission (returned).

At Shanghai, November 11th, Dr. G. P. Smith, for London Mission; also Miss Mary Roberts, associated with same Mission, Tientsin.

At Foochow, November 10th, Dr. and Mrs. Rigg and family, for Fu-ning Station, C. M. S.

At Shanghai, November 16th, Mr. F. P. and Mrs. Poole, Messrs. Rowe, Hudson, and Tolleston, for Wesleyan Mission; also, for same Mission, Mrs. Bell (returned). Mr. C. T. Collyer, for B. & F. B. Society; Mrs. John McCarthy and daughter, for C. I. M. (returned).

At Shanghai, November 19th, Miss Kirkpatrick, for M. E. Mission, Nankin; Miss Smith, for Woman's Union Mission, Shanghai; Miss A. M. Funk, Evangelical Missionary Union.

At Shanghai, November 27th, Rev. D. MacGillivray, for Canadian Presbyterian Mission; Misses Corbin, Righter and Young, for the American Baptist Mission, Ningpo; Miss Latimore, for Presbyterian Mission (North), Nankin.

At Shanghai, Nov. 29th, Rev. F. H. James, English Baptist Mission, Tsing-chou Fu (returned); Rev. M. B. Duncan, M.A., for same Mission, Taiyuenfu.

DEPARTURES.

From Shanghai, November 9th, Rev. and Mrs. G. R. Loehr, of Methodist Episcopal Mission (South), for U. S. A.

From Shanghai, November 17th, Rev. A. H. and Mrs. Locke, with 3 children, of Amerian Protestant Episcopal Mission, for U. S. A. via Europe.

From Shanghai, Nov. 30th, Dr. and Mrs. Macdonald, of Native Church of Scotland, Ichang, for Australia.

From Shanghai, Dec. 1st, Miss Campbell, China Inland Mission, for Europe *viâ* U. S. A.; Miss Warner, Presbyterian Mission, Ningpo, for U. S. A.; Dr. Reifsnyder and Miss McKechnie, of the Woman's Union Mission, Shanghai, for U. S. A.

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The Chinese recorder

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